Nº 3
5

27. a. 3

IN HOC VOLVMINE HABENTVR HAEC.

CORNVCOPIAE, ſiue linguæ latinæ cõmentarij diligentiſſime recogniti: atq; ex archetypo emendati.

Index copioſiſſimus dictionum omnium, quæ in hiſce Sypontini commentarijs, libris de lingua latina, & de Analogia M. Terentij Varronis: undeuiginti librorum fragmentis Sexti Pompeij Feſti: in compendijs Nonij Marcelli de proprietate ſermonum continentur: ſic enim hoc indice omnia comprehenſa ſunt: ut quæcunq; quærantur dictiones: hiſtoriæ, fabulæ, inſtituta, inuentores rerum, mores, prouerbia, remedia morborum inueniri facillime poſſint. Quin etiam ad ſtudioſorum uſum ſingulæ columnæ arithmeticis numeris diſtinctæ, ut ubicunq;. c. inueneris columnam ſignare intelligas: ubi reliquos numeros, uerſus. Græcas etiam dictiones longe plurimas hoc elencho collegimus.

Eiuſdem Sypontini libellus, quo Plynij epiſtola ad Titum Veſpaſianum corrigitur.

Cornelij Vitelij in eum ipſum Sypontini libellum Annotationes.

M. Terentij Varronis de lingua latina libri tres Quartus. Quintus. Sextus.

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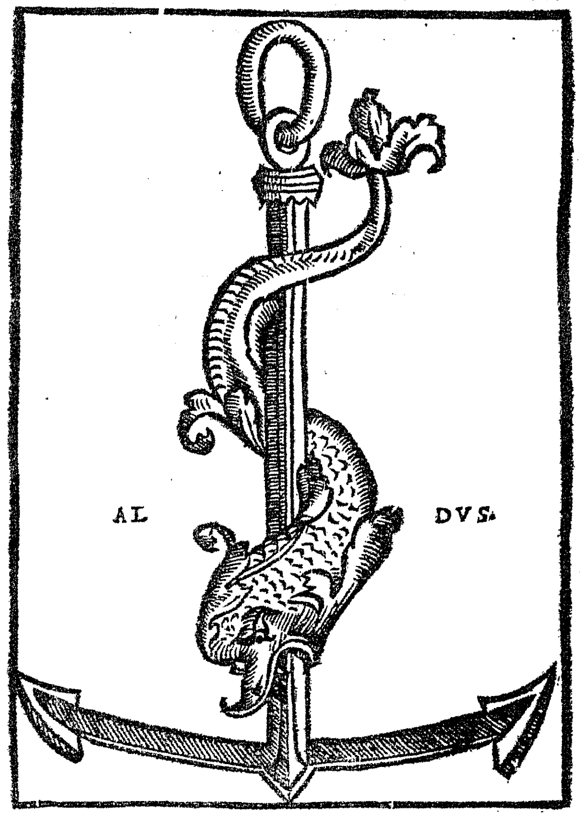
Sexti Pompeij Feſti undeuiginti librorum fragmenta.

Nonij Marcelli Compendia, in quibus tertia ferè pars addita eſt: non ante impreſſa, idq; labore, & diligentia Iucundi noſtri Veronenſis: qui in Gallia Nonium cum antiquis contulit exẽplaribus. Additus præterea eſt longa diſſertatio de generibus.

Huc accedunt Caſtigationes in hunc ipſum Nonium non contemnendæ. obiterq; in Varronem & Feſtum ex ueterum codicum fide Michaelis Bentini opera. M. D. XXVII.



Hos libros etiam, Pontificum Alexandri, Iulij, ac Leonis demum decretis: nequis alius uſquam locorum impune imprimat, cautum eſt.

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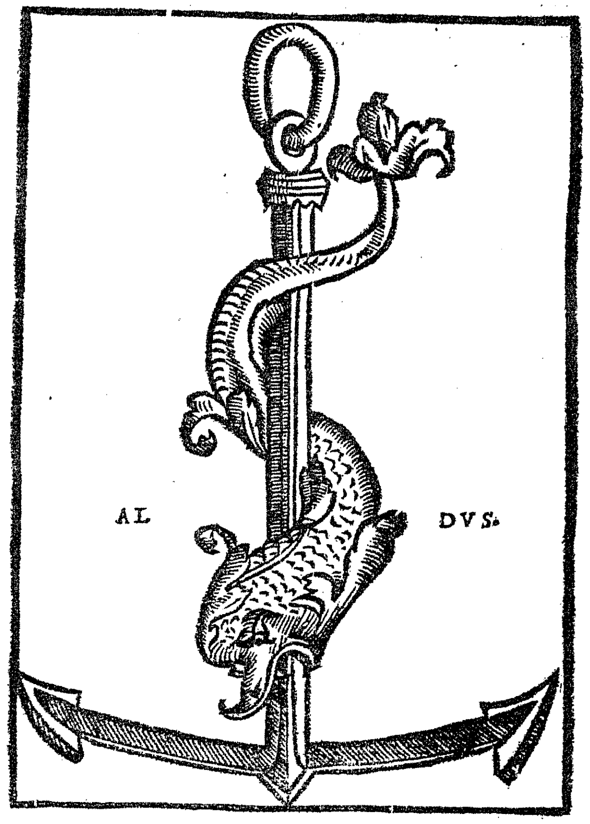

Hos libros etiam, Pontificum Alexandri, Iulij, ac Leonis demum decretis: nequis alius uſquam locorum impune imprimat, cautum eſt.

ALDVS LECTORI S.

Omne inuentum, quàm uis ingenioſum, & conducibile, adulterari longa die, ac potius malitia hominum, qui ſe ſibi ſolum natos arbitrati, ſtudent ſemper, ex alienis incommodis ſua ut comparent commoda, conuerti in malum conſtat: quemadmodum temporibus noſtris accidiſſe uidemus in miro hoc, & quam laborioſiſs. modo ſcribendorum librorum. nam quantum quiſq; commodi ex ea re futurum ſperabat, nemo eſt, qui non perſpiciat: quantum item inde incommodi, quanta bonorum librorum pernicies, quanta ruina & iam ſit, & futura (niſi Deus prohibeat) uideatur, non queo dicere. Primum enim in quorum artificum manus peruenerint ſacra literarum monimenta, uidemus. deinde, qua literatura præditi quidam, libros omnes enarrare: commentari: corrigere audeant: ſcimus. Quamobrem periculum non mediocre eſt: ne beneficium hoc imprimendi libros à Deo immoortali hominibus datum, ipſi, cum liceat uel infantiſſimo cuiq; pro animi ſui libidine temere in quem uult librum graſſari, in maximum maleficium conuertamus, et interitum literarum. Sed de hoc aliâs. non enim breui epiſtola opus eſſet, ſi ſingillatim, et cumulate tractare id uelim. Illud nolo ſilentio præteriri, me, quod in me erit, pedibus, manibuſq; (ut aiunt) facturum, ut laboranti rei literariæ conſulatur. quẽadmodum hoc in libro fecimus: in quo plurima uulnera ope, & labore noſtro ſanata ſunt: licet multa ſint prætermiſſa conſulto, quod non eſſet ſatis otij ad curandum, quis enim in tanta operarum, ac potius inimicorum. (nam tot inimici, quod operæ.) uel feſtinatione, uel ignorantia, uel malitia, aliq̄d mediocri etiam dignum laude queat efficere? Si diem unum, aut biduum, triduum'ue ad ſummum mecum uiueres ſtudioſe lector, mirum diceres, ſic dare, quæ damus, potuiſſe. Sed ſi, quò uolo tandem hoc ſaxum uoluero ſi potuero aliquando parere, quod iandiu, & multos annos parturio, ſpero uolente Ieſu Deo optimo maximo, unde optimum quodq; donum, bonum'q; proficiſcitur, effecturum quod cupio, ac ſtudioſis omnibus, hac noſtra laborioſa prouincia, ſatis, abunde'q; facturum. Habes nunc lector amice diligenter, ac miro ordine typis noſtris excuſum Perotti Sypontini Pontificis cornucopiæ. in quo ſiquid uel à nobis, uel ab ipſo authore erratum fuerit, ignoſcendum eſt. nobis, ob eas ipſas, quas ſupradiximus, rationes. Authori, quia non ipſe, ſed Pyrrhus ex fratre nepos hunc librum ediderit. Morte enim præuentus recognoſcere non potuit ſuas has perdoctas, & laborioſas lucubrationes. quare & ipſe de ſuis hiſce latinæ linguæ commentarijs iure dicere moriens potuiſſet, Emendaturus, ſi licuiſſet, eram. Improbe igitur faciunt quidam in alieno libro ingenioſi, cum in mortuos de nobis benemeritos, inuehuntur. quin potius cum aliquo in loco dormitaſſe authorem, quæ humana eſt natura, inueniunt, non prædicando gloriari, non ſcriptis publicare, ſed taciti, ac ſi ipſi opus compoſuiſſent, emendare deberent, atq; ita gratiam referre benefactori, qui quod habuit, dedit, daturus meliora, ſi potuiſſet: quiq; q̄ maxime potuit, ſtuduit prodeſſe poſteritati. Vale.

PYRRHI PEROTTI In Cornucopiæ, ſiue commentarios linguæ latinæ ad illuſtrem principem Federicum ducem, & eccleſiaſtici exercitus imperatorem inuictiſſimum, Procemium.

Moriens olim P. Maro poeta optimus maximus, librum æneidos, 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, atq; difficile uiſum D. Octauio fuit. Hinc enim ſupremæ uoluntati parere iuſq; faſq; ſuadebant, illinc commiſeratio quædam tot laborũ, uigiliarũq; & communis iactura, ne id faceret, hortabatur. Tandẽ uero pietati potius in diuinum uatem, ac commodo poſteritatis, q̄ legum ſeueritati indulgendum ratus, in hæc uerba prorupit, Frangatur potius legũ ueneranda poteſtas, Quam 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 pleriq; alij ſtudioſi uiri Nicolaũ Perottũ Syponti Pontificem patruũ meũ hortati eſſent, Ut M. Valeriũ Martialẽ optimum quidẽ poetam, ſed uitio librariorũ infinitis penè erroribus plenũ pro communi ſtudioſorũ utilitate emendandum ſuſciperet, aggreſſus eſt ille hanc prouinciã libens, & corollariũ addidit. Etenim lepidiſſimũ poetã non modo emẽdauit, ſed etiã interpretatus eſt. In qua re haud facile dictu eſſet, quos ſuſtinuerit labores, quot noctes inſomnes duxerit, quot græcorũ ſimul, ac latinorũ omni diſciplinarũ genere uolumina euoluerit, tum propter multarũ rerũ, ac reconditarũ in hoc poeta uarietatẽ, quarũ etiã uocabula uix, aut nullo modo intelligi poterant, tum propter magnitudinẽ errorũ, quos emendare ferè ſupra uires hominis fuit, tum uero in primis, q̄d non eſt in eo opere communẽ interpretũ morẽ ſecutus. Sed ita hũc poetam expoſuit, ut ne uerbũ quidẽ reliquerit intactum, uiſuſq; planè fuerit non unũ poetam, ſed uniuerſam linguã latinam uelle interpretari. Omnẽ tamen difficultatem ſuperauit ſtudiũ, & diligentia hominis, quiq; omnia uincit, improbus labor, talemq; poſt tot epotas lucubrationũ fuligines hunc poetã reddidit, ut qui ſupra octingentos annos a nemine fuerat intellectus, iam ab adoleſcentibus quoq; uel mediocriter eruditis poſſit intelligi. Verũ nullis unquã precibus, nullis amicorum illecebris, quinetiã nullis conuitijs adduci potuit, ut lucubrationes ſuas in lucem proferret, emendari duntaxat a ſuo cæteros codices paſſus eſt, plura ẽt locat cognitu difficilia quærentibus aperuit, edere commentarios noluit. Cuius conſilij ſui rationes afferebat huiuſmodi. Si opus ederet, non defuturos qui ſe reprehenderent, q̄d iam & ætate grandior, & dignitate pontifex ad ſtudia poetarũ, a quibus ante uigeſimũ annũ ſeſe ad cœleſtem philoſophiã tranſtulerat, nunc temere uideretur reuerſus. tum multa eſſe apud hunc poetã uulgi iudicio obſcœna, quæ interpretari pontificẽ indecens putaretur. Quãdoquidẽ ſunt nonnulli, qui legere ẽt Martialem nefarium cenſent. Ad hæc non eo aio ſcriptos a ſe commentarios, ut proferrentur in lucem, ſed ſua cauſa dũtaxat, ut quæ tanto ſtudio, labore, uigilijs inueſtigauerat, quoties opus eſſet, haberet in promptu. Iccirco non modo hinc, atq; hinc plenos eſſe totius ſui codicis margines, ſed multa quoq; a ſe ſeorſum non breuiter, & carptim, ut interpretum mos eſt, uerũ longe, diffuſeq; conſcripta ſæpe ẽt ex libris authorũ, qui græce, latineq; ſcripſerũt, ferè ad uerbũ ſumpta, quæ ſi edi oporteret, in grande nimis uolumen opus excreſceret, nec tam unius poetæ quam totius linguæ latinæ interpretatio uideri poſſet. Non deerant autẽ qui eas rõnes ita infringerẽt, nequaquã turpe eſſe pontifici emendare, atq; interpretari eũ librũ, quẽ nõ puduit ſanctiſſimũ Hieronymũ non modo lectitare, ſed etiã teſtimonio eius plerunq; inter ſacras literas uti. Contẽnendũ præterea uulgi iudicium, cuius mos eſt dãnare, quæ neſcit. Nihil apud hũc poetam eſſe non religioſum, & ſanctum, reprehendi ab eo obſcœnitate quadã uerborũ uitia, non laudari, ut mos eorũ eſt, qui hodieq; in templis concionantes, quos uulgo prædicatores uocant, Quod ſi hũc legere nefandũ ſit, certe non minus illos audire. Neminẽ profecto non modo ex poetis, ſed ex omnibus latinæ linguæ authoribus eligi potuiſſe, in quo tanta eſſet & uocabulorũ, & ſententiarũ, & rerũ omniũ copia, tanta ubertas, tanta uarietas. Poſtremo breuitatem tantũ ibi cuſtodiendam eſſe, ubi cauſa poſtulat. Alioquin præuaricationẽ eſſe tranſire, quæ neceſſaria, & utilia ſunt, aut quæ inculcare, infigere, repetere oportet, curſim, breuiterq; attingere. Cõmentarios huiuſmodi eo meliores eſſe, quo longiores, ut inter Demoſthenis & M. Tullij orationes eæ feruntur optimæ eſſe, quæ maximæ. Ob id uero in primis expeti quod nõ modo multarũ rerum cognitionẽ habeant, ſed planè oẽm latinã linguã cõprehẽdere uideantur. nec propterea minus probandos, ſiqua in ijs ex alijs probatiſſimis authoribus ſumpta ſunt. Quãdoquidẽ optimi quiq; ſcriptores idem fecere, Ita deniq; diſpoſitos eſſe, atq; ordinatos, ut non ſit neceſſe aliquos perlegere, ſed tantũ quiſq; ex ijs quærere poſſit, quãtum concupierit. & q̄d quiſq; quæſierit, facile inuenire. illud ẽt pleriq; addebant, niſi cõmentarios ederet, exiſtimaturos omnes, uel nõ recti eum eſſe iudicij, uel inuidere gloriæ ſuæ. inuidere præſentium, poſteriorumq; utilitati. At ſurdo fabula canebatur. inter hæc pleriq; adoleſcentes ardentiſſimo mecum amore coniuncti certatim me adeunt. alij diſſimulanter, & furtim, alij ſimpliciter, libereq; hortantes, ne amplius tot hoium deſyderia protrahi ſinerẽ, ederem ipſe cõmentarios uel uolẽte patruo, uel inuito, audiſſe ſe a præceptoribus ſuis nihil fieri aut ſtudioſis utilius, aut eruditis gratius, aut latinæ linguæ cõmodius poſſe, Si tantũ a me beneficiũ conſequantur, oẽs mihi obnoxios ꝑpetuo futuros. Vix poſſem exprimere quo ſtatim ardore flagrauerim id opus edendi. Subreptis itaq; mox ex bibliotheca patrui cõmentarijs cœpi, clam legere quæ notauerat, ubi quantũ dij boni rerũ, q̄tũ uerborũ, quãtum uetuſtatis, quæ interpretationes uocabulorum, quæ explicatio elegantiæ, ac proprietatis latinæ linguæ, quæ fabularum monimenta, quæ lumina hiſtoriarum, quæ dignitas exẽplorum, atq; maieſtas. Certe nõ liber mihi, ſed theſaurus quidã uiſus eſt optimarum in oi genere rerũ, ac recõditarum. Hinc grãmatici, hinc Rhetores, hinc poetæ, hinc Dialectici. hinc earũ artium, quas liberales uocãt, 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 eorum ſtudijs neceſſaria, & ita neceſſaria, ut affirmare auſim plurima eos niſi hæc legerint, ad ipſorum diſciplinas, arteſq; maxime pertinẽtia ignoraturos, ne dicam in multis, ut nunc faciunt, ꝑmanſuros, erroribus, quos ſi hæc legerint, aliq̃n recognoſcent, & hoc opus nõ unius poetæ, ſed oium latinorũ authorũ cõmentarios iure optimo dici poſſe intelligẽt. Nõ potui patruũ meum tacitus nõ dãnare, q̄d in tanto conſenſu honeſtiſſima rogãtium durum ſe potius negãdo, q̄ cõſtantẽ oſtẽderet. Et q̄d 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, uigilãtia ab illo ubicunq; notata excerpſi, in ordinemq; redegi. Nihil autem ferè de meo addidi præterquã quod loca quædã, quæ ille quoniã impuritate quadã, atq; obſcœnitate uerborum caſtis, ac pudicis auribus execrabilia uiderẽtur, curſim, breuiterq; tetigerit, ipſe latius expoſui, nihil tã fœdũ eſſe exi-

ſtimans, qđ non turpiſſimũ ſit ignorare. Ita præterea opus digeſſi, ut ſiqs ſola huius poetæ interpretatione contentus eſſe ue-
lit, deterreri libri magnitudine nõ poſſit. habẽt. n. ſingula quæq; epigrãmata ſniam ſuã in principio ſummatim expreſſam.
Deĩde ubi rubræ ſunt, ac grãduſculæ literæ, uis uocabuli, ſiue fabula, ſiue hiſtoria ad cognitionem authoris neceſſaria ſuccin=
cte oſtenditur, qbus ij q̃ præter intellectũ poete nihil optabunt, poterunt eſſe cõtẽti. De cæteris uero tantũ ſumere cuiq; fas erit,
q̃tum uolet, cũ in fine operis, qd ſingulis libris contineatur ſeruato literarũ ordine, ueluti qbuſdã tabellis mirifice ſit expreſ
ſum. Properantẽ autẽ me tam expetitũ, ac deſyderatũ opus emittere, illud magis, ac magis accendit, atq; inflãmat, qđ neſcio
quẽ uiliſſimũ pedagogũ non puduit nuper, ut eſt oium impudentiſſimus, pleraſq; ſnias e ſacrario patrui mei ſumptas (hunc
enim humaniſſime ſemper oibus expoſitũ adire frequẽs diſcendi gratia ſolebat) tanquã ſuas promere, & tam præclaris in
uentis impudentiſſime gloriari. Nullũ enim ultionis genus in hanc belluã accõmodatius fore exiſtimo, q̃ ut omnes hac noſtra
editione illius furta, uel potius ſacrilegia recognoſcant, & hoĩs temeritatem, ſcelus, ingratitudinemq; condẽnent. Recognoſcẽt
autẽ furta facillime poterunt ex errorũ multitudine, cuius cõmentarij eius undiq; ſcatent, quorum bonam partẽ patruus meus
duobus epiſtolarũ Romanarum. ſ. ac Peruſinarũ præclaris uoluminibus oſtendit. Quis enim ita deſipiat, ut authorem ali-
cuius præclaræ ſniæ exiſtimaturus ſit eum, quẽ tam frequenter, ac pueriliter errare, labiq; cognoſcat? Cũ ipſe quoq;, qđ oium
miſerrimũ eſt, negare nõ poterit, qđ erit turpiſſimũ fateri. Nec uero me ab hac edendi auiditate deterret, qđ grauiter, atq; indi
gne hoc laturũ patruũ meum ſimile ueri uideatur. Neq; enim recuſo, ſi ita res ferat, pœnas luere ad honeſtiſſimũ factum, &
ſubire optimi Pontificis qualẽcunq; indignationẽ malo, q̃ aut hanc iniuriã facere lucubrationibus eius, ut diutius in tenebris
iaceant, aut hanc gloriã relinquere ſordidiſſimo pædagogo, ut aliorum inuenta ſibi aſcribat, aut tot eruditorum hoium pre
ces. deſyderia. uota cõtẽnere, ne dicam ꝑpetuũ poſteritati dãnum inferre. Sed inueniſſe me modum opinor, quo patrui indigna
tionem euitare facile poſſim. Nã cum te Federice princeps unum ex ijs eſſe cognouerim, q hanc cõmentariorũ editionẽ maxi
me cõcupierũt, ſtatui hoc opus tuo ſacratiſſimo nomini dedicare, cuius ille uirtuti, atq; authoritati tantũ tribuit, ut te inſtar nu
minis habeat. colat. ueneretur. feret certe æquo animo patruus me abs te benigne inuitatũ lucubratões ſuas tibi uni feciſſe cões.
Tuo uero nutu produſſe in lucem, & in eruditorũ tãdẽ manus deſcendiſſe pro ſua in te obſeruantia iraſci nõ poterit, aut ſi pote
rit, nolet. En igitur librũ ipſum, quẽ cornucopiæ, ſiue linguæ latinæ cõmentarios inſcripſi, tibi princeps inuictiſſime mitto, ut
tuo iuſſu, auſpicijſq; edatur, ob id certe felix futurus, qđ te authore tot eruditi hoies ipſum læti, alacreſq; excipiẽt. cõplectentur
oſculabuntur, & certatim laudibus cumulabũt. Sed ob id longe felicior, qđ tu oium primus accipies, & in iſtud tuũ dignũ dijs
palatiũ. dignã principe uictore gentiũ ſedẽ induces, ubi cum oia cernet marmore, argento, auroq; nitentia, & in bibliotheca il
la pulcherrima collocabitur. q̃quã mutus ſit, & anima carens mirifice tamẽ ſentire, lætariq; uidebitur. Legetur aliqñ abs te
in quo uirtutes oẽs uigent, quæ deſyderari in principe poſſent. experietur humanitatẽ, clementiã, benignitatẽ. continẽtiam tuã.
contẽplabitur tecum porticus. ædes. delubra tanto ſumptu. arte, pulchitudineq; ſurgentia. admirabitur in te ciuiliũ ſimul, ac
multarũ rerũ uſum. audiet res domi, ac foris geſtas. uictorias oium opione maiores. ſtratagemata. gloriã. triũphos, quæ iiſdẽ
qbus ſolis curſus terminus, continentur. Admirabitur in te diuinã illã corporis proceritatẽ. mẽbrorũ robur eximiũ. ueneran
dam oris dignitatẽ. ætatis maturã grauitatẽ. diuinã quãdã maieſtatẽ cum humanitate coniunctã, totum præterea talem, qua
lem eſſe oportebat eum principẽ, quẽ nuper põtifex maximus, & uniuerſus Senatus oium rerũ ſuarũ, & totius eccleſiaſtici im
perij ducẽ, moderatoremq; conſtituit. Tuorũ præterea ſtudiorũ, atq; ſermonũ comes erit, & particeps. Videbit, atq; intelliget
quẽ honorẽ dicendi magiſtris, quã dignationẽ ſapiẽtiæ doctoribus habeas, ut ſub te uno ſpiritũ. & ſanguinẽ & patriã bona
rũ artiũ ſtudia receperint. quæ antehac natali ſolo priuata, & ꝑpetuo exilio dãnata uidebãtur. O felix, atq; iterũ felix liber.
Sed utinã mihi Federice princeps unã cũ ſuauiſſimo patruo meo felicitate iſta ꝑfrui aliqñ 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 urbẽ
Romã ſtudiorũ gratia, tenuiq; ſupellectile contẽtus, in literis dũtaxat uerſatus eſt. Scripſit librũ Epigrãmaton, ut laudaret
honeſta, hortaretur hoĩes ad uirtutẽ, & uitia ſui tẽporis notaret, qd admiſtis ſemꝑ ſalibus, & ferè cũ riſu facit, ut mos eſt ſcri
bentiũ Epigrãmata, hoc enim à Satyris differũt, ꝙ illi uitia tantũ carpunt, hi ẽt honeſta laudãt, & ad uirtutẽ hortantur. Illi
graui, atq; aſpera oratione ſtomacho ſemꝑ pleni, hi blando ſermone, atq; iucundo ſcelera ſuorũ temporũ notant. Illi longo ple
rũq; lemmate, & uerborũ copia id faciunt, hi carptim, & breui ſermone, atq; collecto. Vnde hæc Epigrãmata hoc eſt inſcriptio
nes dicũtur. Illi in ꝑſonis ẽt proprijs noĩbus inuehũtur, hi fingunt noua noĩa proprijs parcunt, qđ de ſe hic poeta teſtatur dũ
inqt. Hũc ſeruare modũ noſtri nouere libelli Parcere ꝑſonis, dicere de uitijs. Exceſſit facũdia, acumine, copia, ſuauitate, ſali-
bus oẽs, q ante, & poſt eũ carmina ſcripſere. Laudat ſimul, atq; reprehẽdit acriter, et ardẽter, nec minus polite, et ornate. Ha
bet uelut innumerato ſnias aptas ſemꝑ, & crebras, grauẽ, & decoram ſtructurã, ſonantia uerba, & antiqua, quædã ipſe
fingit aptiſſime. Sũt plerũq; in ſermone eius latentes aculei. Suſpẽſum ẽt aliquando lectorẽ relinqt, & aliqd uult illũ augu=
rari potius, q̃ legere. tanta præterea in eo copia, tanta rerũ uarietas eſt, atq; cognitio, quanta apud nullũ uel græcũ, uel latinũ
authorẽ eſſe contenderim. Floruit tẽporibus Domitiani Neruæ, & Traiani, qbus uarijs modis in hoc opere aſſentatur, idq; ea
rõne facit, ut ꝑ ea, quæ in ijs eſſe cõmemorat, quales & ipſi, et cæteri principes eſſe debeant, oſtendat. Hinc ſæpe ædificia, porti
cus, tẽpla, uẽationes, ludos, ſtratagemata imperatorũ, aliorũq; uirorũ, ac mulierũ cõmemorat. Et eni mos apud ueteres fuit.
quoniã monere ſimpliciter pricipes piculoſum uidebatur, ꝑ ironiã eos hoc eſt aſſentãdo docere. Sic oĩa huius poetæ epigrãmata
aut bona ſunt, in qbus uidelicet ſimpliciter, atq; aperte ad uirtutẽ hortatur, aut mediocria, in qbus ea laudat, quæ turpia non
ſunt, ſed aliqd habent honeſti, aut mala, in qbus uitia hoium carpit obſcœnis uerbis, & turpibus. Hoc eſt qđ poeta ipſe ad
Auitum libro primo ſcribit. ſunt bona, ſunt quædã mediocria, ſunt mala plura, Quæ legis, hic aliter non fit Auite liber. Amĩ
cos habuit Plynium ſecundũ oratorẽ, Stellãq;, & Siliũ poetas, ad quos ſæpenumero ſcribit. Publicis quoq; honoribus functus
eſt, donatus equeſtri dignitate, prætura, et iure triũ liberorũ. ingraueſcente demũ ætate, tædio urbanarũ rerũ affectus, i Hiſpa
niam redijt. obijt in natali ſolo inter ſuos magno doctorũ oium mœrore præſertim Plynij, cuius epiſtola extat, in qua au-
diſſe ſcribit Martialẽ deceſſiſſe, idq; moleſte ferre, q uir erat ingenioſus, acutus, & q plurimũ inſcribẽdo ſalis haberet, et fel
lis, nec candoris minus. Librũ hunc epigrãmaton eo ordine ſcripſit, quo in præſentia legitur. primis epigrãmatibus exceptis
in qbus ſpectacula, et ludos ſui temporis deſcribit. Hæc in antiqs codicibus nõ reperiũtur, haud tamẽ dubiũ eſt Martialis eſſe.

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ΠΙΝΑΚΟΣ
ΤΕΛΟΣ

LEO PAPA. X.

VNIVERSIS, & ſingulis, ad quos hæ noſtræ peruenerint, ſalutem, & apoſtolicam ben. Quoniam dilectus filius Aldus Manutius Pius Romanus, qui iam tot annos pro uirili de re literaria benemereri non ceſſat, in eoq; genere, ac præſertim tum exacte emendãdis, tum omni cura, & ſtudio imprimendis græcis, latinisq; libris, atq; iis quidẽ literis in chalybẽ tam docte, eleganterq; inciſis, ut calamo ſcriptæ eſſe uideantur; magnos ſumptus facit, magnos labores ſuſtinet, ac propterea ueretur, ne ſua hæc induſtria, & labor aliis, qui inde capere exemplum poſſent, lucrum magno ſuo cum damno pariat, Nobis humiliter ſupplicari fecit, ut ad eam rem paſtoralem curã noſtram adiicere dignaremur. Nos igitur, qui literarum, & omnium bonarum artium ſtudioſos, quantum in nobis fuit, ſemper fouimus, & amplexi ſumus, huiuſmodi ſupplicationibus inclinati, ut hominum ingenia ad honeſtiores, utilioresq; rerum uſus uel indagandos, uel inueniendos in dies magis excitentur, libriq; utriuſq; linguæ longe diligentius, emendatiusq; in ſtudioſorũ manus emittantur, atq; cum ipſo Aldo, cuius doctrinam, & rectum ingenium, mirificamq; diligentiam ſatis cognitam, & perſpectam habemus, commode, benigneq; agere cupientes, omnibus, & ſingulis, ad quorum notitiam præſentes noſtræ peruenerint, ſub excommunicationis latæ ſententiæ, in noſtris uero, & S.R.E. ciuitatibus, terris, & locis degentibus, nobisq; & dictæ eccleſiæ mediate, uel immediate ſubiectis, præterea quingentorum ducatorum auri, & amiſſionis omnium librorum, quos impreſſerint, incurrẽdis, cameræq; noſtræ apoſtolicæ applicandis pœnis expreſſe inhibemus, ne per ſpatium quindecim annorũ à tempore cuiuſuis libri tam græci quàm latini, quem ipſe Aldus & antehac curauit, & poſthac curauerit imprimendum iis characteribus, quos ipſe inuenit, uel edidit primus, & quibus adhuc uſus eſt, uel quos in poſterum inuenerit, imprimere, uel imprimi facere, Ne'ue characteres eos, quos curſiuos, ſiue cancellarios appellant, imitari, & aſſimilatione adulterare, aut curare id per alios faciũdum, librosq; eiuſmodi formis excudere, aut excuſos uenundare ullo modo præſumant, Atq; eas ipſas pœnas incidere eos uolumus, penes quos id genus libri uenales reperirẽtur, Decernentes nihilo minus authoritate apoſtolica abſq; alia declaratione omnes, quicunq; contra inhibitionem hanc noſtram facere, auſi fuerint, antedictæ excommunicationis ſentẽtiæ obnoxios ilico fieri. A ſubditis uero noſtris, & S.R.E. ultra pœnam excommunicationis eiuſmodi, ab eis incurrendam pecuniariam etiam, & amiſſionis omnium librorum, ut præfertur, à camera noſtra apoſtolica irremiſſibiliter exigi debere, itaq; per præſentes decernimus. Atq; ut huius inhibitionis, & decreti noſtri ignorantiã prætendere nemo poſſit, uniuerſis, & ſingulis noſtris, & apoſtolicæ ſedis Legatis, Patriarchis, Archiepiſcopis, Epiſcopis, Abbatibus, & locorũ ordinariis, eorumq; locum tenẽtibus, & Vicariis, Gubernatoribus, præterea prætoribus, & cæteris officialibus noſtris, qui præſentium noſtrarum uigore fuerint requiſiti, mandamus expreſſe, ut literas, ipſas in locis conſuetis eccleſiarum, diœceſium, & adminiſtrationum ſuarum publicari faciant, ipſiq; Aldo pro conſequendo effectu decreti, & inhibitionis huius noſtræ, ubi, & quoties opus fuerit, omni fauore, & auxilio ſuffragentur, conſtructionibus, & ordinationibus apoſtolicis, cæterisq; in contrarium facientibus non obſtantibus quibuſcunq;. Cæterum quia difficile admodum foret præſentes noſtras ad ſingula loca deferri, uolumus, atq; decernimus, ut his ipſis literis in plura exempla typis excuſis, & ſigillo alicuius legati noſtri, ſeu perſonæ in dignitate eccleſiaſtica cõſtitutæ munitis ea prorſus fides adhibeatur, quæ præſentibus noſtris, ſi exhibitæ, uel oſtenſæ forent, adhiberetur. Tum ſiquis harum noſtrarũ publicationem quouis modo impedire, ſeu obſtare ne publicẽtur, ſeu publicatas, & ubiuis locorum de more affixas, lacerare, delere'ue, aut amouere, amouerive curare, idq; ſcientèr facere præſumpſerit, eũ uolumus, & declaramus ſupradictæ excõmunicationis pœnæ itidem ſubiacere. Volumus autem, et Aldum ipſum in domino hortamur, ut libros iuſto pretio uendat, aut uendi faciat, ne his conceſſionibus noſtris ad aliam, quàm honeſtum eſt, partem utatur, quod tamen eum pro ſua integritate, atq; in nos obſeruantia curaturũ planè confidimus. Datum Romæ apud Sanctum Petrum ſub annulo Piſcatoris. Die XXVIII. Nouembris M.D.XIII. Pont. noſtri Anno Primo.

P. BEMBVS.

EXEMPLVM

DILECTO FILIO ALDO MANVTIO
CIVI ROMANO, VTRIVSQVE
LINGVAE LIBRORVM
INSTAVRATORI.

IVLIVS PAPA II.

DILECTE Fili ſalutem, & apoſtolicam ben. Cum tu, cuius perſonam multis uirtutum donis inſigniuit altiſſimus, magna tui ingenii ui, uariisq; laboribus, & excellenti doctrina deo noſtro authore, quamplurima græcorum, & latinorum authorum librorum uolumina ſumma cura, & diligentia caſtigata à paucis annis citra ad communem omnium literatorũ utilitatem characteribus, quos uulgus curſiuos, ſeu cancellarios appellat, imprimi tam diligenter, ac pulchre curaueris, ut calamo conſcripta uideantur, librosq; alios, ut pote Platonis, Ariſtotelis, & aliorũ philoſophorum, authorumq; maiorum, ut dilectus filius nobilis uir Albertus Pius de Sabaudia Carporũ comes, chariſſimi in Chriſto filii noſtri Maximiliani electi Imperatoris ſemper Auguſti apud nos orator nobis expoſuit, ſis paratus eiſdẽ characteribus excudere, et in lucem mittere, quæ res ſtudioſorum animos non ſolũ uehementer delectabit, ſed etiam mirum in modum ad ſtudia accendet, Proinde Albertus ipſe, ut bonarũ artium, ac literarum præcipuus eſt cultor, ita uirtutis tuæ, laborumq; tuorũ rationẽ haberi deſyderãs, ut in dies de bono in melius proficere & emendandis græcis, ac latinis libris huiuſmodi, quod (ut accepimus) diligentiſſime facis, commodius, alacriusq; uacare poſſis, nobis attentius pro te ſupplicauit, ut indemnitati tuæ, ne alius tuos ſibi uẽdicet labores, atq; uigilias, honoremq;, & præmia merito tibi debita ex uirtute tua percipiat, paterne cõſulere,

ac laborum,meritorumq́; tuorum,& impenſarum,quas propterea te ſubire oportet,aliquam rationem habere uellemus.
Nos igitur præmiſſa paterno conſyderantes affectu,ac ſingulos,qui ad bene agendum tendunt,uirtutumq́; ſunt cultores,quā
tum cum deo poſſumus oportunis gratijs,& fauoribus proſequi cupientes,dictiq́; Alberti,ac tuis in hac parte ſupplicationi-
bus annuentes,uniuerſis,& ſingulis impreſſoribus,& cæteris perſonis,ad quarum præſentes noſtræ peruenuint,notitiam
in toto Chriſtianorum orbe conſtitutis ſub excomunicationis,lata ſententia,& in noſtris, atq; Sanctæ Romanæ eccleſiæ ciui-
tatibus,atq; terris nobis, & eidem eccleſiæ mediate,uel immediate ſubiectis degentibus perſonis quingentorum ducatorum
auri,& amiſſionis librorum,quos impreſſerint per contrafacientes incurrendis,& cammeræ apoſtolicæ applicandis pœnis
inhibemus expreſſe,ne,quæ poſthac quindecim annis durantibus à data præſentium inchoandis,& ſucceſſiue finiendis &
græce,& latine imprimenda duxeris librorum uolumina,imprimere,ne'ue latinarum literarum characteres curſiuos,ſiue
cancellarios,ut præfertur,facere,contrafacere,aut imitari,curare'ue per alios fieri,aut imprimi,ipſis'ue characteribus libros
excudere,uel impreſſos uenundare poſſint,ſiue debeant,aut quouis modo præſumant.Decernentes ex nunc authoritate apo
ſtolica abſque alia declaratione contrafacientes,& non parentes omnes excomunicationis ſententia antedicta eo ipſo legatos
eſſe,& à ſubditis noſtris ultra illam pecuniariam,& amiſſionis librorum pœnam,ab exactoribus,& commiſſarijs noſtris
integre,& irremiſſibiliter pro eadem camera exigendam fore,& quam ſic exigi uolumus,& per præſentes mandamus.Ve
rum,ut huiuſmodi inhibitionis,atq; decreti noſtri ignorantiam nemo prætendere poſſit,Vniuerſis,et ſingulis noſtris et apo
ſtolicæ ſedis legatis,nec non Patriarchis , Archiepiſcopis,Epiſcopis, Abbatibus,& eorum Vicarijs,ac Gubernatoribus,Po-
teſtatibus,& cæteris officialibus noſtris,qui præſentium noſtrarum uigore fuerint requiſiti,mandamus expreſſe,ut literas
ipſas in locis eccleſiarum ſuarum,atq; dioceſum conſuetis publicari,atq; obſeruari faciant,non obſtantibus conſtitutionibus,
& ordinationibus apoſtolicis,cæteriſq́; controuerſijs quibuſcunq;.Cæterum quia difficile admodum foret præſentes noſtras
literas ad ſingula loca deferri,uolumus,atq; decernimus,quod earundem literarum tranſumptis manu publici notarij ſub-
ſcriptis , & ſigillo alicuius perſonæ in eccleſiaſtica dignitate conſtitutæ munitis,ea prorſus ubiq́; adhibeatur fides,quæ præ
ſentibus noſtris adhiberetur, ſi forent exibitæ,uel oſtenſæ.Datum Romæ apud Sanctum Petrū ſub annulo Piſcatoris Die
XXVII Ianuarij M. D. XIII Pontificatus noſtri anno decimo.

EXEMPLVM.

ALEXANDER PAPA VI.

VNIVERSIS, & ſingulis præſentes literas inſpecturis ſalutem,& apoſtolicam bēn. Quoniam dilectus
filius Aldus Manutius Romanus ad communem doctorum utilitatem nouis excogitatis characterum formis,aſſiduam ope-
ram libris emendandis,imprimendiſq́; impendit,magnoſq́; in ea re labores,ſumptusq́; facit,ueretur'q; ne inſurgente inui-
dia,æmulationeq́; excitata,aliqui ſumpto de eius characteribus exemplo,ad eandem formam libros imprimant,deq́; alte-
rius inuento nouum ſibi lucrum quærant,Iccirco nobis fecit humiliter ſupplicari,ut eius indemnitati de oportuno remedio
prouidere dignaremur.Nos,quoniam ea,quæ ad literatorum commoditatem ſpectant libenter annuimus,huiuſmodi ſuppli-
cationibus inclinati,ut ingenia ad plura,melioraq́; in dies inuenienda excitentur,libriq́; ſublata omni æmulatione diligen-
tius prodeant impreſſi,& emendati,confidentes de diligentia dicti Aldi,de cuius doctrina,et in libris emendandis ſtudio fi-
dedignorum teſtimonio facti ſumus certiores,omnibus,& ſingulis impreſſoribus,& artem ipſam in Italia exercentibus ſub
excommunicationis,illis autem,qui in Alma urbe noſtra,et terris nobis mediate,uel immediate ſubiectis morantur,ſub eadē,
& confiſcationis librorum impreſſorum pœnis,quas contrafacientes abſq; alia declaratione eo ipſo incurrere uolumus,di-
ſtrictius inhibemus,ne per ſpatium decem annorum à tempore cuiuſuis libri,tam græci,quàm latini ab eodē Aldo impreſſi
illis ipſis,aut ſimilibus characterum formis pro eorum uoluntate,aut ad inſtantiam quarūcunq; perſonarum cuiuſcunq; di
gnitatis,ſtatus,gradus,ordinis,nobilitatis,præeminentiæ,uel conditionis fuerint,quouis quæſito colore imprimere,aut im-
primi facere quouis modo præſumant.Volentes,ut omnes,& ſinguli librorum uenditores,penes quos dicti libri,etſi extra
Italiam impreſſieſſent,inuenti forent,ſimiles pœnas incurrant.Mandantes nihilo minus dilectis filijs nunc,& protempore
locorum ordinarijs per ipſam Italiam exiſtentibus,quatenus per ſe,uel alium, ſeu alios faciant authoritate noſtra,inhibitio
nem noſtram huiuſmodi inuiolabiliter obſeruari,contradictores per cenſuras eccleſiaſticas,et alia opportuna iuris remedia
appellatione poſtpoſita compeſcendo,inuocato ad hoc, ſi opus fuerit,auxilio brachij ſecularis,non obſtantibus conſtitutionibus,
& ordinationibus apoſtolicis,cæteriſq́; contrarijs quibuſcunq;.Datum Romæ apud Sanctum Petrum ſub annulo Piſcatoris.
XVII. Decembris M. D. II. Pontificatus noſtri anno Vndecimo.

Nicolai Perotti Cornucopiæ, ſiue Commentariorum linguæ latinæ ad illuſtriſs. Principem Federicum Vrbini Ducem, & Eccleſiaſtici exercitus Imperatorem inuictiſs. Liber primus.

DE AMPHITHEATRO EPIGRAMMA PRIMVM.

b

ARBARA Pyramidum. Blanditur Domitiano, quod amphitheatrum eius præclara totius orbis ædificia operis magnitudine ſuperet. Barbara, Fera, inculta moribus. Barbari ab initio dicti ſunt fictitio nomine, qui dure, atq; aſpere loquebantur. quemadmodum Blæſos etiam, Balboſq; dicimus, q lingua impediti ſunt. unde Balbutire, eſt cum quadam linguæ confuſione trepidare. Cicero, me quidem authore etiã peripatetici, ueteresq; Academici balbutire aliquando deſinant. Metellum pontificem adeo impeditæ, ac balbutientis linguæ fuiſſe tradunt, ut multis menſibus fatigatus, tortusq; fuerit, dũ meditatur in dedicanda æde Opiferæ dicere. ſimus quippe (ut Strabo inquit) ad confingenda cognata rebus uocabula ingenioſi, qualia ſunt murmur. clangor. ſtrepitus. crepitus, et ſimilia. ſed quẽadmodũ ex ijs multa iã proprie proferuntur, ita hoc uocabulũ Barbarus, quamuis à principio eum tantum ſignificaret, qui craſſe loquebatur, nunc tamen ad eos omnes translatum eſt, qui non ſint græci, aut latini, quod ij mitiorem linguam habeant, ac magis cultam. quin etiã inter hos, ſiquis non recte proferat, barbare loq; dicitur. unde fit Barbariſmus, qui definitur una pars orationis enuntiatione, uel ſcripto corrupta, & à poëtis Metaplaſmus uocatur. differtq; à ſolœciſmo, qui ab Aſinio Capitone definitur impar, & inconueniens compoſitura partium orationis. à noſtris imparilitas, à uetuſtioribus latinis ſtribligo dicebatur à uerſura, & prauitate tortuoſæ orationis, tanq̃ ſtrebligo quedam ſiquidem ϛρεβλῶ apud græcos torqueo, ac de prauo ſignificat. unde & ſtriblita appellata eſt, quod in circuitu ad reſtis modum torqueretur, hoc ſolum differens à placenta, quod ſine melle coquebatur, & feruẽtiſſima edi ſolebat. Martialis, Circunlata diu menſis ſtriblita ſecundis, Vrebat nimio ſæua calore manus. Plautus, dum ludi fiunt in popinam pediſſequi irruptionem facite. nunc, dum occaſio eſt, nunc, dum ſtriblitæ æſtuant, occurrite. ueteres & latini, & græci non ſolœciſmum, Barbariſmumq; dixerũt, ſed βάρβαρον σολοικόν τε, hoc eſt Barbarũ, ac ſolœcum. ſolœci autem nomen à Solone deductum Laertius Diogenes teſtatur, qui, cum in Cilicia urbem à ſuo nomine Solœ condidiſſet, pauci ex Atheniẽſibus, quos in ea reliquit, non multo interiecto tempore, corrupto patrio ſermone, inconuenienti partium ſtructura loqui cœperunt. quapropter qui eo uitio aliquãdo uterentur, dicti ſunt σολοικίζειν hoc eſt ſolœciſſare. à poëtis ſolœciſmus pro errore metaphorice capitur. Iuuen. ſolœciſmum liceat feciſſe marito. Martial. Sæpe ſolœciſmum mentula noſtra facit. maiores noſtri non Barbare, ſed ruſtice loqui dicebant. quapropter Barbariſmi uocabulo nemo ante Auguſti ætatem uſus fuit. græci à principio omnes homines, ſe ſolis exceptis, Barbaros dici uoluere. p metaphorã quoq; Barbari dicuntur illiterati, malis moribus, feri, crudeles. à Barbaro fit Barbaricus eiuſdem penè ſignificationis. Apuleius, feris, ac barbaricis moribus. & barbaries, inciuilitas, incultus, feritas. & Barbaricũ neutro genere, clamor exercitus, quod eo uociferandi genere barbari utantur. ſtulte quidam barbam hinc deductam putant, qđ eã barbari præ

longam ferre conſueuerunt. Barba enim primogenium nomen eſt, et tam de hominibus, quàm de brutis, atq; etiam inanimatis utroq; numero dicitur, nam quod ſcribit Seruius, barbã hominum, barbas brutorũ eſſe, falſum eſt. Ply. hircorum ſi mulceatur barba, mitior eſt. eadem præciſa non abire eos tradunt in alienum gregem. idem, piſces, qui mulli dicuntur barba gemina inſigniuntur inferiori labro. idem tragopogus dicta, qđ barbulas habeat ad hircinæ barbæ ſimilitudinem. hæc herba eſt, qua in acetarijs utimur, uulgo barbam Petræ appellant. in Gallia tranſpadana barbula hircina dicitur ad græcorũ ſimilitudinem, τράγος quippe hircus eſt, πώγων barba. Alij hãc Comen uocant à comæ ſimilitudine, q folia in circuitum ſpargit, alij ſcandicem. unde per iocum Ariſtophanes Euripidi poëtæ obiecit, quod mater eius ne olus quidẽ legitimũ uenditaſſet, ſed ſcandicem. à barba barbatus dicitur, et contrariũ eius imberbis. Barbitos quoq; non à barbaro deducitur, licet barbarũ, hoc eſt peregrinũ uocabulũ ſit. ſignificat autem maiorem lyram organo ſimilem ſono. quidam latiorem partem lyræ eſſe exiſtimant, & tam fœminino genere, quàm neutro reperitur. Ouidius, Non facit ad lachrymas barbitos ulla meas. Horatius. Age dic latine barbite carmen. idẽ, Leſboum refugit tendere barbiton. MEMPHIS. Ordo eſt. barbara Mẽphis ſileat miracula Pyramidũ. Mẽphis Aegyptiorũ regia ẽ ab Ogdoo rege ædificata, cuius filia Mẽphis ei nomen dedit, cũ qua Nilus concubuit ſub imagine tauri. ab hoc fit Mẽphiticus adiectiuum. Martial. Dat chartis agiles calamos mẽphitica tellus. & memphitis. Ogdous autem prius cognominatus eſt Vohereus, ut Diodorus Siculus teſtatur. SILEAT. taceat, nõ amplius laudet. ſilere tacere ẽ, fictũ uerbũ ab S litera, quæ nota ſilentij eſt. unde in ludis literarijs, publiciſq; conuẽtibus, dum uolunt ſilentium indicere, S literam quaſi ſibilando pronuntiant, à quo ſibilum quidam deductum exiſtimant. & ſibilare, quod ueteres etiam ſifilare dixerunt, & eſt contumelioſa ſignificatio uocis, unde exſibilare, ſiue exifilare aliquem dicimus, dum populari, & tumultuaria ſibilatione eũ expellimus, ſicut explodere, dum eum fugamus cum plauſu. Cicero. hiſtrio, ſi paulũ ſe moueat extra numerum, aut ſi uerſus pronuntiatus eſt una ſyllaba breuior, aut longior, exibilatur, atq; exploditur, qđ in literarijs ludis hac tempeſtate frequentiſſime fieri uidemus. quidã ſiphilare à græco deductũ putãt. græci enim σίφλον contumeliam nominant, & quam nos dicimus exibilationem. & σιφλώζειν dicunt explodere, atq; deridere. equidẽ fictitia hæc uocabula eſſe arbitror. nã plaudere, ſiue plodere eſt manibus pulſare, & ſtrepitum facere, qđ uel lætitiæ, uel deriſionis cauſa fieri ſolet, à quo explodere eſt non ſimpliciter eijcere, ſed manibus cum ſono pulſantibus è domo, ſchola, theatro, aut alio conuentu eijcere. Cicero, quãdo Pyrrhonis, Ariſtonis, Erilli iam pridẽ exploſa ſententia eſt. ueteres ſibum uocabant callidum, et acutum. à ſileo ſilentium deriuatur, qđ taciturnitatem ſignificat. unde ſilentium noctis, pro nocte intempeſta ponitur, quam alij concubiũ, alij conticinium nuncupant, & ſilentia loca, in quibus ſiletur, & ſilex ſecundum quoſdam, 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 lapidem. ab hoc ſiliceum dicitur quicquid ex ſilice eſt. Virg. Spem gregis ah ſilice in nuda connixa reliquit, & ſilicernium, de cuius ſignificatione diuerſi diuerſa ſentiũt. Pompeius genus farciminis eſſe ſcribit, quo familia à fletu in luctu purgabatur. dictum ſilicernium, quia cuius nomine inſtituebatur ea res, is iam ſilentium cerneret. Cæcilius, credid

me ſilicernium eius eſſe eſurum. Donatus, ſilicerniũ inquit, cœna eſt, quæ infertur dijs manibus, uel q̄d eam ſilentes cernant umbræ, uel quod, qui hæc inferunt, cernant, neq; deguſtent. nã de ijs, quæ libantur inferis, quiſquis ederit, aut biberit, funeſtatur. hinc Terentius in adelphis appellat ſenem ſilicerniũ, qui iam iã ſilentibus umbris cernendus ſit. alij ſilicerniũ nomen fictum à Terentio exiſtimarunt, pro ſene, quod incuruitate ſilices ſpectet. qui recte ſentiunt, ſilicernium affirmant funebre conuiuium eſſe, q̄d apud ueteres exhiberi ſenibus ſolebat. dictum, quod cum ſilentio edentes cernerẽtur, uel propter defuncti memoriam, uel quod cogitarent ſe mox illum ſecuturos, quapropter abeuntes è conuiuio ueluti ſe amplius non uiſuri, mutuo ſe ſalutabãt. Varro, funus executi laude ad ſepulchrũ antiquo more ſilicernium confecimus, ideſt 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 ſilicernium uocetur. alibi capularem ſenem nominat, quaſi mox capulo efferendum. Plautus acherontium, acherontius ſenex uetus, decrepitus. quidam ſilatum quoq; à ſilẽdo dictum putant, ſed falſum eſt. ſilatum. n. à ſili deriuatur. Sile autem herba eſt, quam alio nomine ſeſelin uocant, cuius uel radice, uel ſemine uinũ condiebant, 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. unde 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 mimicas dictas uelint, hoc eſt imitatrices, μιμοῦμαι enim apud græcos imitor eſt. & græci σιμὸν ſimum dicunt, uſurpatq; id uerbum frequenter Heſiodus de Apibus. Virg. capellas ſimas uocat. Dum tenera attondent ſimæ uirgulta capellæ. ſilones uero dicti ſunt à Silono quodam, quem hirſutis ſupercilijs fuiſſe tradunt. ſunt autem ſilones, qui prominentia habẽt ſupercilia. ſiliquæ quoq; primogeniũ uocabulum eſt. ſunt hæ folliculi leguminum. Vir. Grandior ut fœtus ſiliquis fallacibus eſſet. Item fructus arboris, quam græci Cerauniam, quidam ficum ægyptiam nominant, & arbor ipſa ſiliqua appellatur, prædulcis eſt, & cortex ipſe manditur. digitorum hominis longitudinem habent, latitudinem uero pollicarem, & nonnunq̃ falcatæ ſunt. à ſiliqua fit ſiliquor uerbum, quod eſt ſiliquas facio. Plyn. inter omnes autem conſtat nihil eſſe utilius lupini ſegete, prius q̃ ſiliquetur, aratro, uel bidentibus uerſa. non defuerunt etiam, qui ſilentium à Græcis ſumptum exiſtimauerint, quibuſdam literis commutatis, hi enim σιγὴν ſilentium dicunt, & σιγῶ ſileo. unde Sigæum Troiæ promontoriũ appellatum eſt, propter Herculis taciturnitatem. hic enim, quia prohibitus hoſpitio fuerat, ſimulauit abſceſſum, moxq; per ſilẽtium aduerſus Troiã ueniens eam cepit. MIRACVLA PYRAMIDVM. Admiratione, ac ſtupore dignas pyramides, propter earum ſcilicet magnitudinem. tam altæ enim quædam fuiſſe in Aegypto traduntur, ut magna omniũ admiratio fuerit, qua ratione in tantam altitudinẽ ſubuecta ſint cementa. unam ex ijs, quæ ex arabicis lapidicinis conſtabat, à trecentis ſexaginta hominũ millibus, annorum uiginti ſpatio conſtructam prodiderunt, et in raphanos, allium, & cepas, quibus operarij ueſcerentur, mille octingenta talenta erogata. neq; aliam ædificandarum pyramidũ rationem fuiſſe, quã regum Aegypti in erogandis pecunijs ſtultam oſtentationem, ſiue ne pecuniam ſucceſſoribus relinquendo inſidiandi ſibi cauſam præberent, ſeu ne plebs eſſet otioſa. tres autem inter Mẽphim, et Deltam pyramides fuiſſe

conſtat, quarum duæ inter ſeptem orbis ſpectacula numerantur. tertia minor eſt, licet impenſa maior. medietas inferior ex nigro lapide conſtat, quo mortaria fiunt. hæc dicitur meretricis ſepulchrum fuiſſe ab amantibus factum, quã Sappho doricam uocat fratris ſui Caraxi amicam, dum è Leſbo uinũ ad Naucratem comportaret. alij Rhodopẽ nominant, cuius, cum lauaretur, alterum calceum aquila rapuit, & in gremium regis iura Memphi dantis dimiſit. rex admiratus, perquiri mulierem iuſſit, inuentam duxit uxorem. defunctæ poſtea ædificata pyramis fuit. pyramides ſunt moles maximæ ita conſtructæ, ut è lato in acutum tendant, quales Romæ adhuc extant duæ iam uetuſtate fatiſcentes. dictæ uel q̄d flammarum ſimilitudinem habent. Græci enim πῦρ ignem uocant, uel à lapide pyropœcilo, ex quo ſæpe ædificabantur. 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 metiendo hoc eſt menſurando metæ dicuntur, forma pyramidum ædificari ſolent, atq; ea figura pyramidalis uocatur. quãuis Paulus iuriſconſultus metam eſſe dicit partem molis inferiorem, et catillum ſuperiorẽ. differunt pyramides ab obeliſcis, quod hi trabes ſunt lapidei longe pyramidibus minores, ſolis numini ſacrati, propter quod ad radiorum ſimilitudinem fiebant. apud Aegyptios nomen habent à radio. et planè talis eſt radij forma, dum per feneſtram intrat. græci à ueru ſimilitudine ei nomen impoſuere, apud quos ὄβελος ueru eſt, atq; eius diminutiuum eſt ὀβελίσκος. ueru à noſtris à uerſando deducitur, ut Varro affirmat, ſignificatq; non modo inſtrumentum, quo cibi aſſantur, ſed etiam telum ad eius ſimilitudinem factum. Virg. Et tereti pugnant mucrone, ueruq; ſabello. unde uerutæ pila dicuntur, quæ uerua habent præfixa, & uericulum ab eo deducitur, quaſi paruum ueru. inſtrumentum eſt, quo fabri è ferro utuntur. Ply. ſpuma ex argento ſublata uericulis ferreis, atq; in ipſa flãma conuoluitur ueruculo, ut ſit modici ponderis. à πῦρ etiã græca uoce ignẽ ſignificante, pyræus deducitur. ſic. n. uocitatus eſt Athenienſium portus ab aduentantium peregrinorum multitudine ſemper feruens, uel à pyræo promontorio (ut quidam ſentiunt) quod radijs ſolis exuritur. & pyralis uermis in igne uiuens, de quo inferius dicemus, et Pyramus proprium nomen, adoleſcens memphiticus fuit, qui Thyſbes amore ardens ſeipſum interemit. item eſt hoc nomine flumen inſtar Nili, limum deferens, q̄d magnam Ciliciæ partem adiecit, de quo extat illud oraculum, Tũc erit undiſonus late cum Pyramus olim Litora perfundens Cyprũ labetur in almam. in medijs quippe Cataoniæ campis nauigabilis defertur, & per anguſtias tauri in Ciliciam elabens ad oppoſitum huic, & Cypro trãſitum erumpit. et Pyrene mons Hiſpaniæ à crebris fulminum ignibus, unde pyrenæus deducitur, quippe pyrenæi montes uocitantur, qui in Hiſpania à Pyrene ortum habentes, in Galliã protenduntur uſq; ad alpes. item pyrenæus proprium nomen, et Pyrodes Cilicis filius, qui primus è ſilice excuſſiſſe ignem dicitur, quemadmodum aſſeruaſſe in ferula Prometheus, & Pyrois 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, q̄d mane aſſurgens orbem illuminet. ἕως enim græce lux eſt, unde ἑωσφόρος lucifer dicitur, pro quo nos eoum dicimus, & pyrgus turris, quod fulgureis ignibus feriri turres conſueuerunt, à cuius ſimilitudine pyrgus etiã uaſis genus dicitur, quo iactari tali conſueuerunt, latine turricula dicitur, de qua Martialis, Quærit cõpoſitos manus improba mittere talos, Si per me miſit, nil niſi uota facit. à pyrgus, q

turrim

turrim ſignificat, Pyrgum dictũ eſt nobiliſſimum Thuſciæ caſtellum eo tempore, quo Tyrrheni piraticam exercebant, ſiquidem piratæ dicuntur, qui maria latrocinijs infeſtant, unde ars ipſa piratica appellatur, ſumpto uocabulo ab eo, qui primus hoc nomine mari infeſtus nauigantibus fuit. et Pyrgoteles proprium nomen, ita enim uocatus eſt gemmarum ſculptor nobiliſſimus. quod Alexander Macedo edictum feciſſe perhibetur, ne imagines ſuæ ab alio, quã à Pyrgotele ſculperẽtur, et pyrites lapis, quod plurimus illi ignis ſit, hunc nos ignarium dicimus, quidam etiã uiuum uocant, exploratoribus caſtrorum maxime neceſſarius, quia clauo, uel altero lapide percuſſus ſcintillas edit, quæ ſulfuratis, aut fungis aridis, uel folijs exceptæ dicto celerius ignem trahunt. quin et molaris lapis pyrites uocatur, quod in eo quoq; ignis conſpiciatur. eſt & alius pyrites æris ſimilitudine in Cypro reperiri ſolitus, et circa Acarnaniam, 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, adurens linguam, & mordicans tam folio, quàm radice, gratiſſima in acetarijs, ueruntamen nec ſalem, nec acetum exigens, cum utriuſq; ſaporem in ſe habeat. & pyra lignorum ſtrues, in qua cremari corpora ſolebant. & pyromantia, de qua inferius dicemus, et (ut quidam putant) pirum, quod id genus pomi ad ſimilitudinem pyramidis è lato in acutum tendat, flãmæ ſimilitudinem 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, quemadmodũ apud nos febris à feruore. et pyriaſis fomentum, quibus uocabulis medici noſtri plerũq; utuntur. & pyrodes lapis, quẽ ſuperius diximus pyritem appellari. pyr etiam nucleus oliuæ dicitur, q̄d facile ignem concipiat. & pyros frumentũ, & pyrolabes, forfex, qua ea, quæ ignita ſunt, capiat, ſicut pyrobola malleus, quod ignita percutiat. MIRACVLA. Miraculum dicitur quicquid admirationem afferre poteſt, quaſi ſit contra naturam, propter quod ueteres mira, et miracula pro monſtris, atq; horrẽdis poſuere. Plau. nimia mo moras mira. Virgilius, Omnia commutat ſeſe in miracula rerum. hinc Accius perſonas diſtortas, oribus deformes miriones appellat. mirius quoq; 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 pugnæ, Paſcit equos. ſed cum dicimus me miror. te miraris. ſe miratur, tunc mirari ſignificat placere, & de ſe magnifice ſentire. Martia. qui ſe mirantur, in illos. ab hoc fit compoſitum admiror, q̄d eſt aliquando ſtupore afficior. Cicero, cum ob id uehementer admiratus in urbem rediſſem. aliquando ueneror. Virg. Ille operum cuſtos, illum admirantur, & omnes Circunſtant. ab hoc fit mirabile, et admirabile, q̄d admiratione dignum eſt. & mirificum, et mirifice aduerbium, & mirum immodum, hoc eſt in maiorem modum, & nimirum, quod ſignificat certe. & admiratio pro ſtupore, et admirabundus, hoc eſt plenus admiratione. ASSIDVVS IACTET NEC BABYLONA LABOR. Nullus extollat amplius mœnia Babylonis, quod tanto labore ædificata ſint. Babylon Meſopotamiæ urbs eſt, chaldaicarũ gentium caput, quæ ſummam claritatem obtinuit in toto orbe, propter quã reliqua pars Meſopotamiæ, Aſſyriæq; Babylonia appellata eſt. muri ambitum habet trecentorũ et octuaginta quinq; ſtadiorum, quorum altitudo pedes duceni, latitudo quinquage-

ni in ſingulos pedes ternis digitis menſura ampliore, quã noſtra. uia in mœnibus ipſis tam lata, ut quadrigæ ſibi inuicem occurrentes facile pertrãſire poſſent. quapropter inter ſeptem orbis ſpectacula numerantur. hanc urbem Semiramis condidit, quam cum aliquando circa cultum corporis occupata defeciſſe intellexiſſet, ſoluta adhuc altera crinium parte ad eã recuperandam occurrit, nec prius decorem capillorum redegit in ordinem, quàm urbem in ſuã poteſtatem reſtitutam uidit, tantæ alioqui libidinis, ut non modo filiũ, ſed equum quoq; uſq; in coitum amauerit. quam longe in hoc ab Othone differẽs, qui cum Romanis omnium gentiũ fortiſſimis imperaret, ſpeculum in bello ciuili contra Vitellium deferebat, ut ſe, dum tolli ſigna iuberet, armatum, comptumq; intueretur. à Babylone Babylonij dicuntur, quẽadmodũ à Calydone Calydonij. item babylonicus adiectiuum, unde babylonicæ ueſtes dictæ. NEC & non. neq;, et quod ab eo per apocopen factũ eſt, nec, in copulatiuam, & negationem reſoluuntur, ideſt in & non. ut non feci hoc, neq; facerẽ. ſed ſi ſequatur enim, uel uero, ſimplicis negationis uim habet, ut nec enim id facerem. ideſt non enim facerem. ponitur nec aliquando pro etiã, Quint. perſolui gratia non poteſt, nec malo patri. Cicero quidem hoc modo dicendi non utitur, nec unq̃, et, uel nec pro etiam ponit, quod ferè omnes poſteriores fecere. ASSIDVVS. iugis, continuus, ab aſſideo uerbo, quod in ea re, quam continue agimus, quaſi conſediſſe uideamur. unde aſſiduitas pro diligentia ponitur, & econtrario reſides dicuntur ſegnes, atq; otioſi. aliquando aſſiduus pro frequens capitur. Virg. aſſiduus ueniebat. aſſidui etiam dicebantur, qui locupletes erant, et facile, cum id tempus poſtulabat, munera populo præſtabant, et tunc ab aſſe, hoc eſt ære dãdo dicuntur. item aſſiduos aliquãdo dictos inuenimus, qui aſſe ſuo, hoc eſt ſua pecunia, et ſine ſtipendio militabant. LABOR. Opera, defatigatio in mœnibus ædificandis. antiqui in nominatiuo labos dicebant. ſicut arbos. honos. colos. uapos. clamos, quæ etiam apud probatiſſimos authores frequenter reperiũtur, ſicut econtrario. Valeſius, Fuſiusq; pro Valerius, et Furius, & libeſum pro liberum. ab hoc nomine laboro uerbum deriuatur, quod interdum eſt fatigor, et cum labore ago. Seneca, iugiter fodiendo laborat, unde et laborare per metaphoram capimus pro male habere, propter quod laborare febre. laborare podagra. laborare dolore dẽtium dicimus. Plyn. ſucus eius podagra laborãtibus prodeſt. interdum enitor, conor, q̄d etiam eius compoſitum elaboro ſignificat. Cicero. nihil. n. mihi ita elaborandum eſt, quàm ut conſilia noſtra nemo intelligat. & aliud compoſitum eius illaboro, quod ſignificat labore uaco. unde inelaboratum, atq; illaboratum dicuntur, quæ ita inter ſe differunt, quod inelaboratum dicitur, quod non ſatis artificio excultum eſt, illaboratum uero, q̄d ſine labore uidetur factum. illud uitio dari ſolet, hoc laudi. Quint. de Cicerone, cũ interim hæc omnia, quæ uix ſingula quiſquam intentiſſima cura conſequi poſſit, fluunt illaborata, et illa, qua nihil pulchrius auditu eſt, oratio præ ſe fert tã feliciſſimam facultatem. aliquando compono, colo. Virg. Arte laboratæ ueſtes. i. compoſitæ, & laboratum agrum cultum appellamus. hinc laborioſus homo dicitur laboris ſuſtinens. et laborioſum opus difficile, & quod non ſine labore perficitur, et laborinus campaniæ nobilis campus, in quo adeo pinguis terra eſt, ut ſtipulam tantæ craſſitudinis faciat, quod ea incolæ pro ligno utuntur propterea dictus laborinus, q̄d ingens labor eſt in eo colendo. quippe ſolũ habet arduum opere, difficile cultu, bonis ſuis (ut Plyn. inquit) penè acrius, quàm uitijs quem paſcit, affligit agricolam. græci phlegræum appellant ἀπὸ τοῦ φλέγειν, quod eſt urere, atq; inflammare

quoniam ea terra præliorum 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 iis prælium commiſit. de quo Strabo, Fortunatus erat et campus nomine Phlegræus, in quo res à gigantibus geſtas fabulæ diuulgant, nullam aliã ob cauſam, ut credi fas eſt, q̃ quod terra ipſa ſuapte natura præliorum concitatrix eſt. de hoc campo ſic ſcribit Plyn. quantum autem uniuerſas terras campus Campanus antecedit, tantum ipſum pars eius, quæ laboriæ uocantur, finiuntur laboriæ uia ab utroq; latere conſulari, quæ à Puteolis, & quæ à Cumis Capuam ducit. q̃dam laborem à labo dictum putant, quod non ſine labore ſurgunt, quæ facile ceciderunt. labare enim ruere eſt, & repente cadere. Virg. labat ariete crebro Ianua. à quo fit labaſco. Terentius, labaſcit uictus uno uerbo. et utrũq; primam ſyllabam correptam habet, reperiturq; etiam labaſcor. Varro, poſtq̃ uidi miſericordia labaſci mentem infirmam populi. labor autem uerbum producit primam ſyllabam, & ſignificat leuiter, ac ſenſim deſcendo. Cicero, non 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. unde lapſus aliquando pro ruina accipitur, & per translationem eos, qui uel à nimia infirmitate, uel imprudentia deliquerunt, lapſos nominamus. elabi quoq; eſt periculum fugere. nam quẽadmodum anguis lubricus, & murena, et anguilla manu prehenſa lapſu fugiunt, quod eſt è manu elabuntur, ita qui è medio periculo euadunt, elapſi dicuntur. Plau. quid? cum manifeſto tenetur, anguilla eſt, elabitur. Virgilius, Ecce autem elapſus Pyrrhi de cæde Polites. Cicero per trãslationem, hic fratre ſuo cenſore, qui proximus ante me fuerat, elapſus eſt, hoc eſt accuſatorum, ueluti præſentiũ manus effugit. A labor deducitur lubricus, quaſi labricus. eſt autem proprie lubricus, in quo quis inſiſtere, et ingredi non poteſt, quin labatur. quales ſunt herbæ profuſæ ſanguine, marmora leuigata, glacies congelata, & huiuſmodi. hinc per trãslationem 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, q̃d in lubrico poſiti ſint, ita, ut non poſſint conſiſtere. hinc lubrici (ut quidã exiſtimant) appellati, de quibus inferius diſſeremus. item ab eodem compoſita fiunt allabor, quo poëtæ utuntur pro iuxta nauigo. Claudianus, ſiculis allabitur oris. item interlabor, ideſt inter aliquid labor. delabor, deorſum labor. elabor, effugio, & eiuſdem pene ſignificationis dilabor. prolabor idem fere, q̃d labor. prælabor, ante labor. illabor, intra labor. collabor, uel labor, uel ſimul cum aliquo labor. à labor fit labilis, qui facile labitur, & labes, quæ modo ruinam ſignificat. Virg. Hinc mihi prima mali labes, modo maculam, tractũ ab oleo, aut alio liquore, quod in ueſtem lapſa, eam fœdent. hinc fit labefacere, & frequentatiuũ eius labefactare, quæ ſignificant interficere, maculare. laſſum quoq; 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, proprieq; latum ſignificat, & ſpatij maioris. Virgilius, Et primũ laxos tenui de uimine Cyclos Ceruici ſubnecte. à quo laxo uerbum, dilato, remitto, & laxitas dilatatio, remiſſio, relaxatio. nam et relaxo ab eodem deriuatur. Cicero. Et admittenda hominum cuiuſq; modi multitudo, adhibenda eſt cura laxitatis. Et laxum aduerbium pro late. Martialis. Et adhuc ſuperat centies tibi laxum. Aliquando tamen laxum ſignificat molle, remiſſum, languidum. Virgilius. Et premere, & laxas ſciret dare iuſſus habenas. unde 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. unde prolixam orationem, prolixum iter, prolixa uerba dicimus. à quo prolixe aduerbiũ, longe, lateq;, & prolixitas longitudo, quæ et prolixitudo à ueteribus dicta eſt. Pacuuius, oro, ni me ne flectas fandi prolixitudinẽ. IACTET. Laudet, extollat. iactare proprie eſt frequenter iacere. Seneca, Dum lapillos iactaret in puteum, ponitur et pro ſuo primogenio. Vir. & dextra iactata recumbit in armo. per metaphoram autem aliquando iactare pro uoluere accipimus. idem. Atq; illũ tales iactantem pectore curas, modo pro fatigare, concutere, uexare, affligere, idem, iactatos æquore toto Troas relliquias Danaûm, atq; immitis Achilli. Cicero, iactatur domi ſuæ uir primarius, et homo honeſtiſſimus pro ſe quiſq; manus afferet. ex quo apparet ridiculã eſſe differentiam, quam facit Seruius, cum inquit, iactamur in mari fluctibus. fatigamur in terris. cum Vir. Ipſe dixit, multum ille et terris iactatus, et alto. ab hoc fit iactura pro damno. & quoniam uerba, quæ uel inaniter, uel temere effunduntur, quodãmodo iactari uidẽtur, factum eſt, ut iactare interdum ſit inaniter loqui. Virgilius. Talia iactanti ſtridens Aquilone procella Velũ aduerſa ferit. modo temere laudare, ut hoc loco, et apud eundem Virgilium, quẽ iuxta ſequitur iactantior Ancus. ab hoc iactantia deriuatur, quæ eſt inanis de ſe, et ſtulta prædicatio. à Cicerone etiã iactatio dicitur, & definitur uoluptas geſtiens, & ſeſe efferens inſolentius. iactanter aduerbiũ cum iactantia ſignificat, et ſimiliter iactuoſe, quo uſus eſt Cicero, cum ſint multa iactuoſe dicta, et alibi nomine eius eſt uſus. cum ſint luminoſæ, & quaſi iactuoſæ partes duæ. iactabundus pro gloriabundo accipitur, & ſeſe inaniter iactante. iacto à iacio deductum ẽ, quod modo ſignificat emitto. Apuleius, multis in eum lapidibus iactis, à quo iaculum dicitur quicquid iaci in longum poteſt. et iaculor uerbum. Claudianus, latis iaculatus in aruis. & iaculatio pro iactu, & emiſſione, & iaculus ſerpentis genus, qui ſubit arbores, è quibus ui maxima uibrat, penetrat animal quodcunq; obuium fortuna fecerit. Lucanus, Et natrix uiolator aquæ, iaculiq; uolucres. & iaculamentum pro iaculatione. &, quo Apuleius utitur, iaculamen. et iaculator, et iaculatrix. modo iacio ſignificat pono. Cicero, in quo tẽplo, quãtum in me fuit, ieci fundamenta pacis. Virg. Omnis in hac certam regio iacit arte ſalutem. à iacio cõpoſita fiunt adijcio, quod eſt addo, adiungo, à quo grãmatici adiectiua dixerunt, quæ ſubſtantiuis adiunguntur. dicimus autem adijcio huic rei, & adijcio ad hãc rem. circumijcio, circum aliquid iacio. interijcio inter aliquid iacio. unde circumiecta impedimenta dicimus, et interiectum tempus, hoc eſt interpoſitum. et apud grãmaticos interiectio pars orationis, quæ in oratione interponitur. obijcio, oppono. unde obiectus, oppoſitio cuiuſcunq; rei, ac etiam uerborum dicitur, & obex, q̃d 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 uocant, quicquid cerni poteſt, hoc eſt quicquid oculis obijcitur. obijcio etiam aliquando eſt repente oſtendo. Claudianus, Extemplo ſeſe medijs obiecit in aruis. traijcio, quod interdum eſt tranſporto. Salluſtius, iam omnem exercitum traiecerat. interdum tranſeo. Iuſtinus, poſtquam copiæ omnes amnem traiecere. aliquando etiam utrunq; coniunctum. Liuius, traiecit copias Hiberum. Plautus, traiecit exercitum Iſaram. traiectus & transfretationem, & tranſitum ſignificat. eſt quando traijcio pro extendo poſitum reperiatur, Virg. & uolucrem traiecto fune columbam, Quò tendunt ferrum malo ſuſpẽdit ab alto. traiectitia pecunia (ut Modeſtinus affirmat) dicitur, quæ trans mare uehitur. quod ſi eodẽ loco conſumatur, non eſt traiectitia. abijcio eiuſdẽ fere cum proijcio ſignificationis, unde abiectus dicitur homo uilis, atq; contemptus. 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, aram'ue, focum'ue, eo'ue, quo exta dari debebunt. Virgilius, cũ ſacrificiũ Dijs maris faceret. Dij, quibus imperium eſt pelagi, quorum æquora curro Vobis Lætus ego hoc candẽtem in littore taurum Conſtituam ante aras uoti reus, extaq; ſalſos Porriciam in fluctus, & uina liquentia fundam. Plautus, nam ſi ſacrificem ſummo Ioui, atq; in manibus exta tenẽã, ut porriciam. interea loci ſi thuri quid detur, potius rem diuinam deſeram. porrò interdum idem ſignificat, quod uero, & autem, quæ ita collocantur frequenter, ut nunquã referantur, ſed tantum ſententiã à ſententia diſtinguant. uerum hoc ab illis differt, quod illæ nunquam in fronte ſententiæ collocantur. porrò uero ſæpius. Quintilianus, porrò qui conſenſum defendit, non 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. Virgilius, hinc maxima porrò Accepit Roma, et patrium ſeruauit honorẽ. ideſt poſtea, uel poſt longum interuallum, eſtq; aduerbium temporis. deijcio, quod proprie eſt deorſum mitto. Virgilius, toto genitrix, quæ plurima cœlo Deijcit in terras. aliquãdo ponitur pro depello. Cicero, ſi me ædilitate deieciſſet. aliquando pro auerto. idem, nec uero uſquam, nec à republica deijciebam oculos. hinc fiunt deiectus, et deiectio notæ ſignificationis. eijcio proprie excludo. Virg. Necnon Tarquiniũ eiectum Porſenna iubebat accipere. aliquando extendo. idem, eiectoq; incumbit cernuus armo. eiectum idẽ pro naufrago poſuit. eiectum littore egentem Excepi. ab hoc fit eiectitium adiectiuum. Plynius uulua eiecto partu melior, quã edito, eiectitia uocatur illa, hæc porcaria. proijcio, abijcio, ut diximus. Cicero, quid, ſi eum ex urbe proieceris? aliquando porrò iacio, extendo, porrigo. Virgilius, proiectaq; ſaxa Pachyni, et alibi proiecto dum pede læuo aptat ſe pugnæ. Siſenna. uetus, atq; ingẽs erat arbor ilex, quæ circum proiectis ramis, maiorem partem loci ſummi tegebat. ab hoc fit proiectus quartæ declinationis pro extenſione, & porrectiõe. Lucretius, Qualibet immani proiectu corporis extet. inijcio intro iacio. Plautus, ante, quàm hæc in domum inijcias. uel in aliquid iacio. idem, inijciam in eum manum. à quo manus iniectio dicitur. eſt autem manus iniectio, non pulſatio, et ui facta iniuria, ut leguleii noſtri temporis accipiunt, ſed uẽdicatio rei nobis debitæ, nulla iudicum authoritate expectata. Quint. patri in filium, patrono in libertum manus iniectio ſit. Paulus, ſi titius ſeruum uendidit ea lege, ut ſi Romæ moratus eſſet, manus inijcere liceret, emptor alij eadem lege uendidit, et ſeruus fugit à ſecũdo emptore, et Romæ moratur, quæro an ſit manus iniectio, & cui. Virg. Iniecere manum parcæ, hoc eſt traxerunt debitum ſibi. ſubijcio modo ſubdo, ſuppono. idem, & ramea coſtis Subijciunt fragmenta. aliquando ſub iugo. Cicero, tot ſibi populis repente ſubiectis. unde ſubices Ennius pro ſubiectis poſuit. ergo deũ ſublimus ſubices, humidus unde oritur imber ſonitu ſæuo, & ſtrepitu. aliquando etiam ſubijcio noue pro ſurſum iacio ponitur. Virg. Quantum uere nouo uiridis ſe ſubijcit Alnus. reijcio modo retro iacio, repello. Virg. à flumine reijce capellas. modo refuto, abijcio. Apuleius, me uero tanquam inutilem reiecerunt. à quo reiculæ dictæ ſunt oues, aut ætate, aut morbo graues. Cato, & ut in grege opilio minus idoneas oues remouere ſolet, quas reiculas appellant. reijcio etiam honeſte pro euomo ponitur. Plyn. uini pluſculum ſi à ieiuno ſumatur, deinde reijciatur. inde reiectio & reiectus pro uomitu. idem, & uernatio utilis erit, ſi poſtq̃ ſorpta fuerit, ſtatim reiectio ſequatur. Celſus. & reiectus cibi non erit inutilis, ſi raro fiat. amicio, induo, circumijcio, à quo amictus, indutus. & amiculum ueſtimenti genus, quod inſtar pallij humeris circumijcitur. amicimem uero utris pediculum eſt, ex quo uinum diffunditur. ueteres amicibor uſurpauere. Plau. ſubnixus alis me inferam, atq; amicibor glorioſe. amites uero aucupales perticæ dicuntur. conijcio interdũ iacio. Virgilius, telumq; imbelle ſine ictu coniecit, interdũ certo. Afrãnoli matrem me præſente cum patre conijcere. aliquãdo ago. idem, cauſam conijcere hodie apud te uolo. ambon' adeſtis? pro futuros arbitror. nonnunquam abſcondo. Plau. conijce, conde, cæla, ne quis uideat. plerunq; ſubtiliter conſydero, & quaſi futurum intueor, à quo fit coniecto, & coniector eiuſdem ſignificationis, & 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. & coniecturarium dicimus efficax, atque perfectum. Cicero, illud uero mihi ut coniecturarium. MOLLES. Non duri, non ſolidi, atque conſtantes, quales ſunt amphitheatri, quod duro marmore conſtat, & hoc inq̃t, propter uitigineum ſimulachrũ, ac ſcalam, & cætera armamenta lignea, quæ comparatione lapidũ, ex quibus ædificatum eſt amphitheatrum, mollia ſunt. conſtat ſane in templo Epheſiæ Dianæ, de quo loquitur, tectum fuiſſe è cedrinis trabibus, ſimulachrum uero Deæ, uitigneum, multis additis foraminibus, ex q̃bus Nardus fluebat, ut medicatus humor aleret, contineretq; 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 Cteſiphon traditur, incenſum olim fuit ab Hieroſtrato ea duntaxat ratione, ut ob aliquod facinus nominaretur. rurſusq; ornamentis à mulieribus collatis ædificatum. mollis proprie ſignificat tenerum, & contrarium duri, à mouendo quaſi mobilis, quod in quacunq; parte facile trahi, ac moueri poſſit. Virg. Quid nemora Aethiopũ molli canentia lana? idem, Mollia luteola pingit uacinia calta. inde fit, quod cum homine iũctum, modo laudem ſignificat, modo uituperationem. laudem, ut molle ingenium, quod facile diſcit, facileq; inſculpitur, uituperationem, ut mollis homo, ideſt effœminatus, non ſeuerus, non fortis, non animi conſtantis, reſiſtentiſq; fortunæ. per metaphoram uero quoniam ea, quæ tenera ſunt, pro uoluntate noſtra facile tractamus, et quocunq; libet ducimus, mollem aliquando pro domito ponimus. Virg. Belgica, uel molli melius feret eſſeda collo, uel pro facili. idem, iuuat ire iugis, qua nulla priorum Caſtaliam molli diuertitur orbita cliuo uel pro maturo, idem, ſunt nobis mitia poma, Caſtaneæ molles, et preſſi copia lactis. unde uina mollia dicuntur, ideſt defæcata, et aſperitate carentia. uel pro opportuno, ac tempeſtiuo. idẽ, Sola uiri molles aditus, et tempora noras. uel pro remiſſo, et contemnendo. idem, tua Mæcenas haud mollia iuſſa. uel pro ſuaui, ac iucundo. idem, molleſq; ſub arbore ſomni. uel pro placido. Cicero, & Annibalem iuueniliter exultantem patientia ſua molliebat. hinc fit mollicies, & molliter aduerbium, & mollio mollis, quod eſt placo. & compoſitum ab eo emollio. & molleſco. & mollifico. & mollificatio.

& molleſacio, & mulceo, quod eſt delinio, quaſi mollicео. unde demulceo, mulſum, aqua mulſa, & mulciber, de quibus inferius dicemus. & mollitudo pro mollitie. Cicero, lenitudo orationis, mollitudo corporis. et molluſca genus nucis à mollicie ita appellata, de qua inferius dicemus, & malleus (ut quidam putant) fabrile inſtrumentum uulgo notum, uel quod res duras molliat, quaſi molleus, uel quod ea, quæ dura ſunt, molliuntur ad ignem, ut malleis flagellentur. à malleo fit diminutiuũ malleolus, quod modo paruum malleũ ſignificat, modo nouellum palmitem uitis innatum prioris anni flagello cognominatum ab ipſius mallei ſimilitudine, uel quod in ea parte, quæ deciditur ex ueteri ſarmento, prodiens utrinq; malleoli ſpeciem præbet. uel quod (ut Plyn. ait) ſolebat capitulatus utrinq; è duro ſurculus ſeri, eoq; argumento malleolus etiam nunc uocatur. & mulier quaſi mollier, & mollicina ueſtis à mollitie. Nonius, mollicinam chiroditam, recinium. HONORES. Pulchritudines. honor enim proprie dicitur reuerentia, & dignitas, quæ cuiuis ex cauſa alicui exhibetur. Virgilius, nec me tali dignor honõre. Cicero, tu, cum ea, quæ es à Senatu ſummo cũ honore tuo conſecutus. quoniã uero multa ſunt, propter quæ exhibere honorẽ ſolemus, factum eſt, ut pro diuerſitate ſubiectæ materiæ hoc uocabulum diuerſa ſignificet. hinc aliquando honorem pro pulchritudine ponimus, ut hoc loco, & apud Virgil. Frigidus & ſyluis Aquilo decuſſit honorem. aliquando pro obſeruantia, & cultu. idem, ſemper honore meo, ſemper celebrabere donis. nonnunquã pro pudicitia. idem, & rapti Ganymedis honores. modo pro hoſtia. idem, meritos aris mactabat honores. interdum pro præmio. Idem, ipſis præcipue ductoribus addit honores. plerunq; pro ſepultura. idem, cernit ibi mœſtos, & mortis honore carentes. item pro ſacrificio. idẽ, forte die ſolennem illo rex Arcas honorem Amphitryoniadæ magno, diuiſq; ferebat. Item pro dilectione, & amore. idem, per ſiquis amat e Tangit honos animum. honorem municipalem appellat Calliſtratus iuriſconſul. reipu. adminiſtrationem cum dignitatis gradu, ſiue cum 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 dictum eſt ius honorarium, ius prætoris. itẽ honorarij ludi, quos & liberarios uocabant, & honoro uerbum, quod eſt colo, & ueneror, & honorum adiectiuum, ſicut à cano canorum, & honorificum, quod eſt plenum honoris. unde fit honorifice aduerbium, & honorificentia nomen, & honeſtum, quod modo probum ſignificat. à quo honeſtas, & honeſtitudo deducuntur, & honeſte aduerbium, & honeſtum ſubſtantiuum, quod uirtutem, & probitatem ſignificat. definiturq;, honeſtum eſt, quo cauetur neqd indecore, effœminate, libidinoſe, turpiter fiat, cogitetur ue, & quamuis à nullo laudetur, eſt ipſa natura laudabile, modo pulchrum. unde inhoneſtum dicimus turpe. Terentius, Illum ne obſecro inhoneſtum ſenem, & mulierem. LAVDENTVR. Celebrentur, extollantur. laudare. n. aliquando eſt uerbis extollere. Virgilius, laudato ingentia rura. aliquando nominare Plau. id ut ſcias, Iouem ſupremum teſtem laudo Ego. unde illaudatus dicitur, qui ne nominari quidem dignus eſt, hoc eſt illaudabilis, nec unquam nominandus, ſicuti quondam à communi conſilio Aſiæ decretum fuit, uti nomen eius, qui templum Dianæ, de quo hic poëta ſentit, Epheſi incenderat, nequis ullo tempore nominaret. Virgilius, quis aut Euryſthea durum, Aut illaudati neſcit Buſiridis aras? & elaudare ueteres uſurparunt pro eo, quod eſt plus, quàm nominare. Varro, elaudat nomenq; eius millies repetit. quidam tamen illaudatum dictum putant, quod nihil faciat laude dignum. nam ſicut omnis cul-

pæ priuatio inculpatum facit, inculpatus autem inſtar eſt abſolutæ uirtutis, ita qui omni laude caret, illaudatus eſt, quod eſt finis extremæ malitiæ. nemo enim ita feris eſt moribus, quin aliquando faciat, aut dicat, quod laudari poſſit. unde. antiquiſſimus ille uerſus uice prouerbij celebratus eſt. πολλάκι καὶ κηπωρὸς 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, frequenterq; in hunc ſenſum accipitur. proprie tamen templum eſt locus uel in cœlo notatus ab augure, uel in terra à tuendo, hoc eſt conſpiciendo dictum, quod ex omni parte, uel ex quo omnis pars aſpici poſſet. primo autem 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 quancunq; cœli partem commode poſſet. à quo contemplo, ſiue contemplor deducta ſunt. pro conſpicor, & diligenter intueor. Ennius, contempla, & templum Cereris ad læuam aſpice. ponitur etiam pro conſydero. unde contemplatio pro conſyderatione accipitur. unde contemplatiua uita, quæ contemplationi dedita eſt, diſſertq; ab actiua, & extemplo aduerbium, quod ſignificat continuo. ſiue (ut Varro inquit) quod omne templum debet continue ſeptum eſſe, nec plus. quàm unũ introitum habere ſiue quod poſt templum factum, ilico captantur 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, & unũ tantum introitum habentia dici templa cœpere, etiam ſi ſacra non eſſent, quippe curia hoſtilia templum erat, licet ſacra non eſſet. deinde ædes quoq; ſacræ templa appellata ſunt, unde & in cœlo templa dicuntur, quaſi deorum ædes. Ennius. ô magna templa cœli commiſta ſtellis ſplendidis, et in terra. idẽ. Scrupea ſaxa Bacchi templa propè aggreditur, & ſub terra. idẽ. acherontia templa alta orci ſaluete infera. item templũ 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 autem dicebatur, qđ triuijs præeſſet, propter quod treis facies habere fingebatur. Ouid. Ora uides Hecates in treis uergentia parteis, Seruet ut internas compita ſecta uias. Virg. tria uirginis ora Dianæ. intelligit autem templũ Dianæ Epheſiæ. Epheſus Lydiæ urbs eſt Amazonũ opus. templum 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 uigintiſeptem 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 edita 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, et cothurnos induta. ob hanc cauſam ſyluarum, & nemorum Dea putabatur. hæc creditur luna eſſe dicta, quod noctu ſola luceat, quaſi lucens una, quapropter & in palatio noctiluca uocabatur, quod ibi noctu templum 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 icirco appellata eſt, quod quaſi diem noctu efficiat, uel quaſi duana, quod duobus temporibus die ſcilicet, nocteq; appareat, ab ea Dianus dicebatur locus ei Deæ conſecratus. eadem & Iuno lucina appellatur. Iuno à iuuando, lucina ſiue, quod partum in lucem prodat ſiue (ut Plynius ſentit) quod oculis præſit, & luci, ſiue à luco, quem Romæ in exquilijs habebat. & Proſerpina, uel quod græca uoce περσεφόνη uocatur, uel à ſerpendo. ueteres enim proſerpere, & ſerpere dixerunt. Plu. quaſi proſerpens beſtia. ſerpere enim luna uidetur, dum modo in dextram, modo in ſiniſtram partem mouetur. propter quod etiam omniuaga nuncupatur. & Dictynna, quod, cum Minoẽ regem uim ei inferre uolentem fugeret, in mari ſeſe præcipitem fertur dediſſe. cadauerq; eius à piſcatoribus inuentum, propter quod retibus, quæ græce δίκτυα dicuntur, nomen ei impoſitum. cumq; poſthac peſtilẽtia in Creta inſula orta fuiſſet, habito reſponſo, ut ædem Dianæ conſtruerent, ædificatum ei templum fuiſſe, Dianamq; ipſam Dictynnam uocitatam, & montem, in quo templum ſitum erat, Dictynnum dictum. & Delia, de qua inferius, & hecate, quod Proſerpina uel centum uictimis placaretur, ut inſtituit Menelaus, uel centum annos errare faceret inſepultos. græci enim ἑκατὸν centum à quo hecatombe centum boum ſacrificium dicunt. & hecatompylon oppidum centum portarum. dicitur etiam Pergæa à Perga oppido Pamphiliæ, in quo templum habuit inſigne. ideo autem præeſſe partui creditur hæc Dea, quod fœtus aut ſeptem, ut nõ nunquam, aut plerunque nouem lunæ curſibus, quos ἀπὸ τοῦ μηνὸς menſes uocant, matureſcunt. DISSIMVLETQVE DEVM CORNIBVS ARA FREQVENS. Apud Naſamonas Libyæ populos colebatur Iupiter in forma arietis. in cuius templo erant aræ centum. Virg. Templa Iouis centum latis immania regnis, Centum aras poſuit. de hoc templo loquitur nunc poëta. eſt ergo ſenſus, & ara frequens non diſſimulet deum cornibus, hoc eſt non iactet ſe amplius magnificentia templi, in quo diſſimulatur deus ſub ſpecie arietis, hoc eſt ita colitur, ut diſſimulato deo, arietis imago oſtendatur. QVE. & Vir. O terq;, quaterq; beati. aliquando pro quia accipitur. Cicero, non ſolum nobis nati ſumus, ortuſq; noſtri partem patria uendicat, partem amici. aliquando pro ideſt. Plaut. rudis eſt, neſcitq; quid expediat. non nunquam completiua coniunctio eſt. Virgilius, Alcandrumq;, Haliumq;, Hœmonaq;, Prytaniumq;. quandoq; uenuſtatis duntaxat gratia duplicatur, præſertim in rebus diuerſis. idem, Egregiam uero laudem, & ſpolia ampla refertis, Tuq;, puerq; tuus. idem, ô rex hominumq;, deũmq;. Salluſtius, ſeq;, nobiſq; dignum eſt. eſt quando ſignificat etiã. Apuleius. id ei ſerioq; loquẽti non crederem, hoc eſt etiam ſerio loquenti, quod in nec, & neq; ſimiliter contingit. Quintilianus, perſolui gratia non poteſt nec malo patri, hoc eſt etiam malo patri. componitur cũ

quis. qui. quæ. quod, uel quid. & per ſe. ut quiſque. quique, quæq;. quodq;. quidq;, & adiecta cum ſimul cum qui. quæ. quod, ut quicunq;. quæcunq;. quodcunq;. & præpoſitione abs. ut abſq;, & cum aduerbio. ut neque, quod per apocopen dicitur nec, & cum coniunctione, ut atq;. quæ uero relatiuum, cum dipthongo ſcribitur, ad differentiam huius. quam legem & ab eo deriuata ſeruant, ut quænam. quædam. quæpiam. quæro, & ſimilia. quæro enim à quæ, & res compoſitum 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, duoq; altaria Phœbo. ab altitudine altaria dicta, quod ueteres dijs ſupis 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 apprehẽdebant, primo anſæ dictæ. deinde commutatione literarum aræ uocari cœptæ. ut Valeſius. Fuſius. odos. colos. labos. uapos. clamos. honos ueteres dixerunt pro ualerius. furius. color. labor. uapor clamor. honor. item maioſibus. melioſibus. laſibus. feſijs pro melioribus. maioribus. laribus. ferijs. hinc Virgilius, Talibus orantem dictis, araſq; tenentem. 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 γενέτορος, in qua nullum animal ſacrificatur, quam Pythagoram uelut inuiolatam adorauiſſe produnt. Cato, nutrix hæc omnia faciebat in uerbenis, ac rubis ſine hoſtijs, ut Deli ad Apollinis genitiui aram, quidam tamen aras ab ardendo 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, ideſt ſine ædificio, uel qđ ſicut aræ flammis, ita areæ ſolis ardore torrentur. et area ubi ſegetes purgantur ſine herbis, quamuis hanc quidam ab ariditate uocatam putant, quod exaruerit, nec poſſit quicquam generare. Virgilius, Area quamprimum 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, aliorumq; huiuſmodi clauſtra, & receptacula mandram uocamus. Iuuenalis, & ſtantis conuitia mandræ Eripiunt ſomnum Druſo. eſt etiam 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 Plyn. mentionem eius facit. itaq; 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 neutra ſunt. neq; mihi ratio Seruij obſtare uidetur, quod ara deorum primam ſyllabam productam habet. aruſpex uero correptam, cum hoc in alijs plerisq; uideamus accidere, ut in curru, quod primam ſyllabam productam

habet, & curuli, quod habet primam breuem, atq; 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 imolabãtur, torreri ſolebant. nam arere, torrere, ac ſiccari eſt, ſiue torridum, ac ſiccum eſſe, à quo aridũ ſiccum dicimus, & ariditatem ſiccitatem, & aride aduerbium, & comparatiua, ſuperlatiuaq; eorum. Item diminutiua aridulum, & aridule. item arenam, de qua ſuperius diximus, et (ut quidam putant) arenã à nimia eius ariditate. item ariſtam, quæ propriæ 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. Ply. non horti hyeme aridi ſeruantur. itẽ pro nimio, ſiue horrifico, cum de ſono loquimur, quod ea, quæ arida ſunt, cum frangi cœperint, nimium, atq; horrificum ſonum edunt. Virgilius, et aridus altis Montibus audiri fragor. Veteres ardum pro aridum dixere. Lucilius, ardum miſerrinum, atq; infelix lignum ſambucum uocant. & aritudinem pro ariditate. Varro, frigus calore, atq; humore aritudinẽ miſcet. item ab areo aſſum deducitur, hoc eſt ad ignem torrefactum. proprie enim aſſum dicitur, quod eſt ſine pigmento ſaporis alicuius, quemadmodum merum ſolum dicimus, unde aſſa uoce 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 maiorum, & aſſa uoce, & cum tubicine. Cato, melos autem in cantibus eſt bipartitum, unum, q̄d eſt in aſſa uoce, alterum, quod uocant organicum. item ab areo, areſco. exſiccor, & compoſita perareo, exareo, ſubareo, inareo eiuſdem ferè cum areo ſignificationis. item areſacio, quod eſt exſicco, & areſio, exſiccor. ſunt qui non ab ara, ſed per contrarium ſenſum ἀπὸ τοῦ ἀρδεύειν, quod ſignificat irrigare, aridum deriuatum 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 arietis ſpecie colebant. q̄d hoc modo tradunt inſtitutum. cum Liber pater per deſerta Libye exercitum duceret, uniuerſa iam Aſia deuicta, & ſiti admodũ laboraret, imploraſſe à patre auxilium dicitur. quo facto, apparuiſſe ei extemplo arietem, quem dum fugientem ſequitur, perueniſſe illo duce ad fontem amœniſſimum, quapropter deſyderio potitum exiſtimaſſe arietem 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 prouerbium de ijs, qui fruſtra in re difficili laborant, ἄμμον μετρεῖς, hoc eſt arenam menſuras. ſunt qui dicant lingua ægyptia Ammum Iouem dici, hinc corrupto nomine Ammonem uocitatum. alij tradunt Ammonem dictum ab Ammone quodam paſtore, qui primus illic templum ædificauit. frequens, modo crebrum ſignificat, ſiue de loco ſiue de re animata dicitur, ut frequens miles, frequens Senatus. ideſt 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 eſt uel ſæpe adire, uel cum multis adire. frequentari uero uel ſæpe adiri, uel à mul-

tis adiri. hinc fit frequentatio, & frequentia pro conuentione, & concurſu. & apud grammaticos frequentatiuum uerbũ, quod aliquid frequenter fieri ſignificat. Item frequenter aduerbium pro crebro, & infrequens dicitur, uel parũ frequentatum, ut infrequens forum. i. in quo pauci conueniunt, 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. Virgilius, Diſſimulare etiã ſperaſti perfide tantum poſſe nefas? A 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, & ſimulachrum, quod ſit ficta imago alicuius. ſimulachra enim principio ex deſyderio 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 Tuq;, puerq; tuus, magnum, & memorabile nomen, una dolo diuum ſi fœmina uicta duorum eſt. Horatius. Optat ephippia bos piger, optat arare caballus. ſimulo autem à ſimul deductum eſt, quod eſt aduerbium congregandi. nihil enim aliud eſt ſimulare, quàm ea, quæ abſunt, ſimul eſſe oſtendere. aliquando tamen ſimul geminata reperitur, & habet quaſi eandem uim, quam cum, & tum, ſiue partim. Quint. ſimul ut pleniori obſequio demererer amantiſſimos mei, ſimul ne uulgatem 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 codẽ aduerbio fit ſemel, quaſi unà, non diuiſim. nam q̄d ſemel fit, nullam recipit diuiſionem. aliquando tamen ſemel pro cito uſurpatur Virgilius, qui, ne quid 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. Plynius effigie, ac lineamentis corporis patri ſimilis. Cum genitiuo, quando paritas in alijs rebus eſt, ut puta in doctrina, in moribus, atq; alijs ſimilibus. Cicero, ut aliquorum ſimiles in dicendo ualeamus eſſe. Quandoque tamen hæc apud authores confunduntur. A ſimilis fit ſimilitudo, quæ apud ueteres etiam ſimilitas dicebatur. Cæcilius, uide quid ferat morum ſimilitas. Et diſſimilis, atque abſimilis eiuſdem ſignificationis. & contrarium 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 ſimilo uerbum, quod eſt ſimilis ſum, iungiturq; cum accuſatiuo Martialis,

Martialis, Cum ſint crura tibi, ſimilent 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 fit cõpoſitum inſimul, quod ſignificat unà, & ſimulac, & ſimulatq;, que ſignificant poſtquam. DEVM. Iouem. deus licet facilius ſit dicere, quid non ſit, quã quid ſit, ita tamen deſcribi poteſt. Deus eſt mens uniuerſi. Vel deus eſt quicquid uides totum, & quicquid non uides totum. Vel deus eſt animus p immenſas mundi parteis, 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, qua nihil eſt melius, cuius prouidentia mundum, quem condidit, aſſidue 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 conſydero, 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 θεός, 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 quidã indifferenter capiunt. Alij uolunt deos perpetuos eſſe, diuos uero ex hominibus factos, propter quod diuos imperatores uocari. Varro diuos perpetuos eſſe ſcribit, qui propter ſui execrationem timentur, ut ſunt dij manes. Ego diuum adiectiuũ eſſe exiſtimo, & ſignificare diuinum, quod etiam dium dicimus, quaſi ἀπὸ τοῦ Διός 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 medius fidius ſicut mehercules, hoc eſt per Deum Fidium. Nam. Fidius deus eſt, qui fidei præeſt. Plautus, per deum Fidium credis iurato mihi. A deo deitas fit, hoc eſt, diuinitas. Et delubrum (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. Nonnulli templũ, in quo aqua currit, à defluendo. Sunt etiam qui delubrum dei ſimulachrum eſſe affirmant, à delibrato ligno, ita appellatum. A diuo fit uerbum diuino, quod eſt auguror. proprium 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. monteis diluere, manes ſublimare, deos infimare, ſydera extinguere, tartarum illuminare. Item diues. nam qui diues eſt, quaſi deus nihil indigere uidetur, teſte Varrone. à quo fit diuito, hoc eſt diuitem facio. Accius, nihil credo auguribus, qui aureis uerbis diuitant alienas, ſuas ut auro locupletent domos. Turpilius, dij me diuitant. & diuitior comparatiuum. Cicero, inde ille licentior, & diuitior fluxit Dithyrambus. Et 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 diues fio. Et ditio imperium. prædiues, ualde diues. ditare, diuitem facere. Dium etiam ueteres dixerunt diurnum ſub cœlo lumen, unde nunc quoq; 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. Plynius, 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 quoq; aliquando pro longo tempore ponitur. Vnde fit diutius, hoc eſt longiori tempore, & diutiſſime, longiſſimo tempore, & diutile diminutiuum, quod ſignificat aliquandiu. Gel. Cum diutile tacitus cogitando fuiſſet. & tandiu, tanto tempore, & quandiu, quanto tempore. Et diutinus, ac diuturnus eiuſdem ſignificationis, hoc eſt continuus. Cicero libertatis deſyderio, tedioq; diutinæ ſeruitutis. Et biduum, triduum, quatriduum, pro ſpatio duorum, triũ, & quatuor dierũ. 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 fulſit. futuri ſic. pridie, quàm ducas uxorem, amicos conuocato. ideſt 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 rapidũ, 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. & propediem, quaſi propè eſt dies. Cicero, & præſens propediem loquar. ideſt 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 religionem nouella comperendinatione corrumperet. Dies uero comperẽdinata à ueteribus dicebatur iudicium in diem tertium conſtitutum, & pridem quaſi prius die. ſignificat autem modo longo tempore prius, modo paruo. De paruo, Plynius, ipſi uero pridem uidemus ea omnia præter pubertatem in filio Cornelij Taciti equitis Romani. Paulus iuriſconſultus. Et non mirum eſt, ſi peculium quoq; defuncti pridem filij defertur. Vlpianus, queritur enim ordinem tenere, quem pridẽ habuit. De longo Apu-

leius. quod pridem Plato affirmauerat. Eiuſdem ſignificationis ſunt iampridem, quod ab eo 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 te expecto. iampridem ueni. Boetius, 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 & præpoſita eſt, & ſoluta. Plynius, ſomno uero, ac ſecuritatibus iandudum hoc fuit, quod illa Helena ante cibum miniſtrauit. idem, quod maiores noſtros iampridem feciſſe manifeſtum eſt. idem, Quod genus nuper, & patrum fere 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, ideſt non multo tempore ante. Cicero, quàm pridem nomen Fannij detuliſti. hoc eſt, quàm multo tempore ante. idem, noſtra autem ciuitate non ita pridem dominatu regio liberata. ideſt non multo tempore ante. Plautus, quàm dudum è foro aduenisti domum, non ita dudum. Aliquando tamen iandudum, & iampridem 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, quamuis aliqui à græco deductum hoc nomen uelint. Varro ita appellatum exiſtimat, q̃ 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 alioqui diruendã 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 dãdos, 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 diætatis 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 Ceſoniæ quantum egiſſet, dum ea meridiaret. Idem de Nerone, miſſos à Meſſalina uxore Claudij, qui eum meridiãtem quaſi Britanici æmulum ſtrangularent. item à die æquidiale dictum. Sic enim ueteres dixerunt, quod nunc dicimus æquinoctiale, quia nox diei potius, quàm dies nocti adnumerari debet. Sic etiam æquidium, quod nunc æquinoctium. item à die diluculum, hoc eſt aurora, 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 autem 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, variusq; labor mutabilis æui Rettulit in melius. & iuriſconſulti, bima, trima, quadrima die pro tempore biennij, triennij, quadriennij dicunt. & ad idem non uenit, ideſt 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 plerunq; ſignificat, ut heſterno die ad te ueni. Nudius tertius, & nudiusquartus à die dicta ſunt, quaſi nunc eſt dies tertius. nunc eſt quartus, ſemperq; de præterito dicuntur. Dierecti quoq; à die uocati ſunt crucifixi, ſi Marcello credimus, quaſi ad diem erecti. Varro, Apage in dierectum à domo noſtra iſtum inſanitatem. Pompeius tamen 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 Dijouis appellatus eſt, quaſi diem iuuans, quod homines die, & luce quaſi uita ipſa iuuaret. unde Lucetium quoq; 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, e contrario uero Veiouem ueteres appellarunt deum, cui dempta eſſet, atq; detracta iuuandi facultas. Nam deos quoſdam, ut prodeſſent, celebrabant, quoſdam, ne obeſſent, placabant. Ve autem particula modo auget, ut uehemẽs, uegrande, modo στερητικὸν μόριον, hoc eſt priuatiua particula eſt, ut uecors, ueſanus. Veiouis ædes Romæ inter arcem, & capitolium erat, cuius ſimulachrum ſagittas tenebat, quæ ſunt uidelicet paratæ ad nocendum. Quapropter eum deum plerique Apollinem eſſe dixerunt. Ob hanc cauſam Virgiliũ tradunt numina læua in Georgicis deprecari, quod uis quædam ſit huiuſmodi deorum in lædendo

magis, quàm in iuuando potens. Sinc. n. inquit, in tenui labor, at tenuis non gloria, ſiquidem Numina læua ſinunt, auditq; uocatus Apollo. Nundinas quoq; à die dictas eſſe manifeſtum eſt, quaſi nouendinas. ita enim nundinæ à Romanis inſtitutæ ſunt, ut octo quidẽ diebus in agris ruſtici opus facerent. Nono autem die intermiſſo rure, ad mercatum, legesq; accipiendas Romam uenirent, & ut ſcita, atq; conſulta frequentiore populo referrẽtur, quæ trinũdino die præpoſita à ſingulis, atq; uniuerſis facile cognoſcebantur. Vnde etiam mos tractus, ut leges trinũdino die promulgarentur. Siquidem 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 communicato cum T. Tatio imperio, ſacrificijsq;, et ſodalitatibus inſtitutis, nũdinas quoq; tradunt adiecisse. Alij diem nundinarum exactis regibus celebrari cœpiſſe commemorant, quia pleriq; ex plebe repetita Seruij Tullij memoria, ei nundinis parentarent. Primis autem 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 conuentus 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 deſyderium regis nouaret, Nonas à nundinis ſegregandas eſſe duxerunt. Nundinas etiam nundinum neutro genere appellatas inuenimus. Liuius, poſtq̃ 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 nundinarum, 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 nono die naſcentium nuncupata, qui luſtricus appellatur. Item nouendinum nouem dierum ſpatium. à quo nouendialis dictus eſt, ſacrificium, quod mortuo fieri ſolebat nono die poſtq̃ erat ſepultus. Horatius, Nouendialis diſſipare pulueres. Veteres die quarti, & die quartæ dixere pro eo, quod eſt die quarto, & die quinti, & die quintæ, & deinceps pro die q̃nto. 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, et die quartæ, ut illud de præterito ſit, quod nos nudius quartus, hoc de futuro. Sunt autem hæc omnia compoſita, & pro aduerbijs accipiuntur. Antiqui etiam in genitiuo huius dies, uel dij dixerunt, ſicut huius fames, uel fami. Cicero, equites uero daturos illius dies pœnas. Virgilius. 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, uix decima parte die. Diem dicere alicui, eſt conſtituere tempus, 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 plerunq; cum hoc uerbo uiuit coniungitur. Quintil. non, ut fere uolucres præſentis modo cibi memores in diem uiuunt. Aliquando etiam cum alio uerbo. Sallu. panem in diem mercari, quaſi dicat præſentis diei habere rationem. Et apud iuriſconſultos, in diem addicere, eſt rẽ uenalem ita uendere, ut niſi alius ad certum præſtitutum diem maius pretium 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 etiã ſine comparatiuo, ſed tamen cum uerbo ſignificante incrementum. Liuius, creſcente in dies multitudine. Seneca, cum in dies augeretur audacia. quotidie autem etiã ſine incremento dicitur, Cicero, quotidie, uel potius in dies breuiores literas ad te mitto, ideſt non modo quotidie breuiores, ſed etiam in dies breuiores. Nam hæ quotidianæ literæ ſunt breuiores ijs, quas ante mittere ſolebã, quæ poterant omnes eſſe pari breuitate, atq; in dies multo breuiores, ideſt 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 dium iugem, ac continuum dicebant. Plautus ſol motibus dijs illuſtrãs terram. Sunt etiã qui à Deo dirum deductum exiſtimant, hoc eſt crudele, infeſtum, & quaſi deorum ira immiſſum. Virg. 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, qui in adelphis ſunt, quanta in altero diritas, in altero comitas. item diruncio uerbum, quo ueteres utebantur, hoc eſt depurgo, &, quod dirum eſt, eijcio. Aliquando 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, et 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 et 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 platicerotibus. 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 montis 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 paulopoſt dicemus.cocleis ad prætentandum iter data ſunt gemina cornua, quoniam oculis carent.& talia, ut prætendantur, ac reſiliant.Mirum eſt, quod de Narnienſibus tradunt, eſſe adeo huius tam exigui animalis effigie aliquando fuiſſe perterritos, ut ad id arcendum pulcherrimũ 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.Oibus ferè caua, & in mucrone tantum concreta ſunt cornua, ceruis tantũ ſolida, & ſingulis annis decidua.Bobus, cum attritas ungulas habuerint, aruina ungendo cornua mederi agricolæ ſolent.À 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 elephanti, nam quod in ijs dentes multi dicunt, cornua ſunt.ijdem & lucæ boues, ſiue lucanæ boues appellabantur.Næuius, atque prius pariet locuſta lucam bouem.ideo dicti boues, quod noſtri, cum maximam quadrupedem, quam haberent, uocarent bouem, & in Lucanis Pyrri bello primum uidiſſent apud hoſteis elephantos, à magnitudine bouem, 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.À græco uero κέρας & ſterno latino uerbo cerſtratum compoſitum eſt, hoc eſt picturæ genus, cum ex cornibus ramenta tinguntur uarijs coloribus, deinde 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 pretio uenderetur.Item à cornu fit 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 utranq; partem antemnæ.Virgilius, Cornua uelatarum obuertimus antemnarum.Et in prælio cornua dicuntur utraq; pars exercitus.eſt enim in exercitu dextrum cornu, & ſiniſtrum, & quod inter utrunq; 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.Iuuenalis, Quadraginta dedit Gracchus ſeſtertia dotem Cornicini, ſiue hic recto cantauerit ære, dictum ita, quia quod nunc ex ære eſt, tunc fiebat bubulo cornu.À cornu per diminutionem fit corniculum, hoc eſt paruum 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 eodem Typhona gigantem acerrimum,

deorum hoſtem, cuius aſpectu perterritos deos in uarias ſeſe figuras uertiſſe.Mercurium in ibin.Apollinem in eam, quæ Threicia auis dicitur.Dianam in chlorionẽ, propterea Aegyptios hæc auiũ genera uiolare non ſinere, quod Deorum imagines dicantur.Eodem tempore Pana tradunt in flumen 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 ſpeciem tauri mutato congreſſus ei detraxit.hoc Naiades acceptum, & omnium fructuum primitijs refertum Copiæ conſecrarunt.Vnde apud Ouidium Achelous ſic inquit.rigidũ fera dextera cornu Dum tenet, infregit, truncaq; à fronte reuellit.Naiades hoc pomis, & odoro flore repletum Sacrarũt, diueſq; meo bona copia cornu eſt.Phocion peripateticæ diſciplinæ non ignobilis philoſophus librum multæ, uariæq; hiſtoriæ refertum cum compoſuiſſet, eum κέρας ἀμαλθείας, quaſi Cornucopiæ inſcripſit, aliam ſecutus fabulam. Tradunt enim Iouem Saturni, & Opis filiũ eodem partu cum Iunone editum, ne à Saturno occideretur, in Idã montem 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 ἀμαλθείας, 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. Ouid.Ille ubi res cœli tenuit, ſolioq; paterno Sedit, & inuicto nil Ioue maius erat, Sydera nutricem, nutricis fertile cornu Fecit, quod dominæ nunc quoq; nomen habet.Hanc Amaltheam in urbe Oleno nutritam fuiſſe affirmant, quæ in Bœotia eſt, ab Oleno Vulcani filio ita appellata, unde olenia capella uocitata eſt.idẽ, Naſcitur oleniæ ſignum pluuiale capellæ.Fuit et alia Olenus urbs Aetholiæ, iuxta quã fuit aper calydonius.À cornu etiam cornũ arborem deductã exiſtimant, quæ ramos habet duritie, et rigiditate cornibus ſimileis, fructum circa ſolſtitia reddit primo candidum, poſtea ſanguineum.Ex eo genere fœmina poſt autumnum fert bacas acerbas, & cunctis animantibus inguſtabileis, ligno quoq; 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.Plautus, duram, ac corneam uirgam.Plynius cornus frequenter maſculino genere uſurpat, dentes mobileis confirmat ceruini cornus cinis.Idem, quidam efficaciorem ad omneis uſus crudi cornus farinam arbitrantur.cornua Liberi patris ſimulachro adijciebantur, eo quod homines nimio uino truces fieri manifeſtum eſt. CARES populi ſunt in Aſia minori contra Rhodum, quorum metropolis eſt Alicarnaſus.Caria ipſa regio eſt, cuius rex fuit Mauſolus, quẽ Artemiſia uxor uſqueadeo amaſſe tra

ditur, ut illo mortuo, luctu, ac deſyderio mariti flagrãs, oſſa, ac cinerem eius miſta odoribus, contuſaq; in aqua ebiberit.Sepulchrũ præterea ædificauerit toto orbe celeberrimũ, tandemq; continuo luctu, ac mœrore contabuerit. FERANT efferant, extollant.Ferre proprie portare eſt, Virgilius, uix illam famuli Phlegeus, Sagarisq; ferebant. Quamuis Caius iuriſcon. ea ferri proprie dicat, quæ noſtro corpore geſtamus, portari ea, quæ iumento nobiſcum ducimus, agi quæ animalia ſunt. Ferre oſtentare.Virg.captiuo ſiue ut ſe ferret in auro Venatrix.ferre dicere.Idem, & ſcelus expendiſſe merentem Laocoonta ferũt.Ferre, offerre.idem, Sacra Dionææ matri, diuiſq; ferebã.ferre ducere.idẽ, Hinc uia tartarei, quæ fert Acherontis ad undas.Ferre pati.Martialis, Nã tantos rogo quis ferat labores? Virg.miſerere animi non digna ferentis.Ferre extollere, ut hoc loco.Quod ſi cum 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 auaritiam.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.À 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 ferocitatẽ habent, ut leones, pardi, lupi, quæ, ubi manſuefacta ſunt, cicures appellantur, cicurare enim (ut Varro ait) manſuefacere eſt.quicquid à fero diſcretum eſt, dicitur cicur. Cicero, nã aliæ ſunt feræ, aliæ cicures, aliæ natantes, aliæ uolucres. Cicur ingenium dicunt mite, atq; manſuetum. À cico 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, et 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 appellantur, quæ nec placida, nec fera ſunt, ſed mediæ inter utrunq; naturæ, ut in uolucribus hirundines, in campo lepores, damæ, cuniculi, in mari delphini.À fera ferinus adiectiuum.Apuleius, ferino, ac belluino ritu.et feralis dirus à feralibus ſacrificijs, quæ mortuis fieri ſolebant.Et feralia ipſa ſacrificia, quod tunc epulas ferebant ad ſepulchrum eius, cui uellent parentare. Virg. ſolaq; culminibus ferali carmine bubo Sæpe queri.Et ferus, quod modo ſeuerũ, atq; atrocem ſignificat.Idem, inq; feri curuam cõpagibus aluum Contorſit.modo ſæuum.idẽ, Pectebatq; ferũ, puroq; i fonte lauabat.idẽ, ferus omnia Iuppiter argos Trãſtulit. À quo feritas dicta eſt naturæ quædam aſperitas. differtq; à feroci, quod ferox fortis eſt, et præanimoſus, et ipſum quoq; à fero deducitur.idem. Stat ſonipes, et frena ferox ſpumantia mandit. Sallu. ille animo feroci negat ſe fuſum toties Numidã pertimeſcere.À quo fit ferocio uerbum, et ferociens, & aduerbium ferociter. et ferocia, ac ferocitas nomina. Ferè quod ſignificat feſtinanter, & parum abeſt, quin quaſi continue ferendo, et (ut Varro inquit) quod id, quod feratur, eſt in motu, atq; uenitat. 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 ſpicæ in frumento facere dicitur.Et fraterculus paruus frater, & fraternus poſſeſſiuum nomen.ut fraternus amor. fraterna caritas.& 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 et fratres Patrueles à iuriſconſultis dicuntur. Fratilli uero uilli ſordidi in tapetis dicuntur. Sunt etiã qui Fratrem à græco deduci exiſtiment. Græci enim φράτορας coniunctos appellant, & φρατρίαν uocant contubernium.& fermè, eiuſdem proprie cum ferè ſignificationis. Terentiam fermè moriens me uocant.ideſt cum parum abeſſet, quin moreretur.ita tamen aliquãdo hæ duæ particulæ in oratione ponuntur, ut neceſſe ſit quandam uniuerſitatem ſubintelligere.Quintil.hæ ferè ſunt emendatæ loquendi, ſcribendiq; partes, ideſt ferè omnes.Cicero, memini in eum ſermonẽ, incidere, qui tum ferè erat in ore.ideſt ferè omnibus.Plynius, hoc fermè accidit, ut eo tempore laſciuiant greges, ideſt ferè ſemper.Et feſſus, hoc eſt fatigatus, quoniam ferendo homines fatigantur.à quo feſtinus, de quo cum eius deriuatiuis inferius dicemus.Et defeſſus, plus, quàm fatigatus. Eſt autem feſſus generale nomen. Dicimus enim feſſus animo, feſſus corpore, & feſſus rerum à fortuna uenientium. Virg.feſſi rerum, hoc eſt penuria fatigati.et 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 Secretò cœnauit auus. modo feretrum, 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 ſeruabantur, 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 ruſticorũ, quibus ad negotia, & merces conueniebant. Erant præterea proprie familiarum feriæ, quas quæq; familia ex uſu domeſticæ celebritatis obſeruabat, ut claudiæ feriæ, & Aemiliæ. Itẽ 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 denuntiabatur, ne quod opus fieret, & præcepti negligens multabatur. Scæuola iuriſconſultus interrogatus, quid ferijs agere liceret, reſpondit quod prætermiſſum noceret. ut ſi bos in foueam decidiſſet, non erat piaculum patremfamilias illum adhibitis operis extrahere. nec ille ferias polluebat, qui trabem tecti fractam fulciendo ab imminenti ruina liberaſſet.Vnde Virgilius, cum ſciret lauari ouem, et 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. À 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, ſiqui 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. üdem bello confecto fœdera feriebant in hunc ferè modū. Fecialis Regem rogabat. iubés ne me rex cum patre patrato eius populi fœdus ferire? iubente Rege, Sagmina dicebat te Rex poſco. Rex reſpondebat. Puram tollito. Fecialis ex arce uerbenam puram tollebat, poſtea Regem interrogabat. Rex facis ne me tu regiū nuntium, populiq; romani quiritiū, uaſa, comitesq; meos? Rex reſpondebat. Quod ſine fraude mea, populiq; romani quiritium fiat, facio. Tum fecialis patrem patratum faciebat, uerbena caput, capillosq; tangens, legibus deinde fœderis recitatis. Audi dicebat Iupiter, audi pater patrate populi talis, audi tu populus talis, ut illa palàm prima, poſtremum ex illis tabulis, ceráue recitata ſunt ſine dolo malo, utiq; ea hic hodie rectiſſime intellecta ſunt. illis legibus populus Romanus prior nō deficiet, ſi prior defecerit publico conſilio dolo malo, tu illo die Iupiter populum Romanum ſic ferito, ut ego hūc porcum hodie feriā, tantoq; magis ferito, quāto 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, qđ 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 ferueo uerbū, 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 æſtatem. feruere mare dicimus, à quo & deferuere, ſiue deferbere pro miteſcere, et placidum fieri. Vir. Omnia tum pariter uēto, nimbiſq; uidebis Feruere. Et feruere opus dicimus, dum ſtudio, et diligentia elaboratur, et hominem ira feruere, aut odio, aut calore, dum ira, aut odio, aut calore incenſus eſt. Vnde à feruendo febris, quāuis aliqui à feritate potius morbi uocitatam uelint. ab hac per diminutionē febricula, à quo febriculoſus. Gellius, non morbus hic febriculoſus, aut nimium grauis. & uerbum febricito, hoc eſt febrem patior. et febrio eiuſdem ſignificationis. et febrilis adiectiuum. Apuleius, Ardore æſtuans febrili. et februare à ferueo dictū, quod eſt luſtrare, purgare. hoc enim adolendo, et flammis feruentibus fieri ſolebat, à quo Februarius menſis uocitatus, quod tum, ideſt extremo mēſe anni populus februaretur. et Iuno februata, ſiue februalis, ſiue februlis, quod ei hoc menſe ſacra fiebant, eiuſq; feriæ erant lupercalia, quo die mulieres februabātur à lupercis amiculo Iunonis, ideſt pelle caprina. Quam ob cauſam is quoq; dies februatus appellabatur, et quæcunq; purgamenti cauſa in quibuſcunq; ſacrificijs adhibebātur, februa appellabantur, & id, quod purgatum erat, februatum dicebatur. Et Februus Ditis pater uocatus eſt, quod ei menſe Februario ſacrificaretur. Quidam tamen hæc non à ferueo uerbo deducta opinantur, ſed à Sabinorum lingua, qui februm, purgamentum dicunt. Item à ferueo feruidus fit, hoc eſt callidus, diligens. Et feruenter aduerbium, diligenter. Et fretum locus anguſtus in mari, ac etiam ipſum mare à ſimilitudine (ut Varro exiſtimat) feruentis aquæ, quod efferueat aqua maris, atq; ebulliat. Vnde transfreto, et transfretatio deducuntur. et fermentum, quod feruendo creſcat. Eſt enim fermētū farina, quæ ſubigitur prius quā 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. Plyn. Palamq; naturæ eſt acore fermentari.

idem. Cum fieret panis ordeacius cicerculæ farinæ admiſtione fermentabatur. A fermento fermētatio deducitur. Præterea à fero fertū dicitur genus libi, quod ſæpe ad ſacra ferebatur, nec ſine ſtrue altero genere libi, quæ qui afferebant, ſtrufertani appellabantur. A fero arferia aqua, quæ inferis libabatur, ſeu uas uini, quod adhibebatur ſacris. Et fiſcina inſtrumentum ruſticum, quo comportātur fructus, ac res neceſſariæ. eius diminutiuum fiſcella, in qua caſei feruntur, & ab ea fiſcelli uocitati mollis caſei appetitores. quemadmodum catillones dicuntur catillorum liguritores. Ponitur tamen aliquando fiſcella pro boum, mulorumue, aut iumentorum capiſtro. Ply. Fiſcellis capiſtrari boues oportet, ne germinū tenera decerpant. A fero etiā furor, quod qui furore agitantur, huc, atq; illuc temere ferantur. Ab hoc furioſus, furio, furibundus, furiæ, furialis, de quibus 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, et 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 offertiſſimam. Et fertum genus libi, quod dijs in ſacrificijs offerebatur. Perſius, Attamen hic extis, & opimo uincere ferto intendite. Et fartus, & refertus, et farcimen inteſtinum uaria, ac minutim conciſa carne refertum. Et farreum genus libi ex farre factum. Plyn. Cum & in ſacris nihil religioſius confarrationis uocabulo erat, nouæq; nuptæ farreum præferebant. Farreū quoq; apud ueteres horreum dicebant à farre, ſicut granarium à grano, et horreum ab hordeo. & fartores nomenclatores quidam, quaſi infarcirent nomina ſalutatorū in aurem candidati. Et farrago, qua equi, & iumenta uerno tempore purgantur, & ſaginantur, quod primum in farraria ſegete ſeri cœpta ſit, quamuis aliq à farciendo potius, hoc eſt ſaturando dictam farraginem uelint. Et diffarratio genus ſacrificij, quod inter uirū, 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. Plynius, 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, diſtinguunturq; ab ijs, quæ neq; feruntur, neq; fructum ferunt. & propterea infelices arbores dicuntur. Et fructifico, quod eſt fructum facio. & fructificus, ſiue fructuoſus, qui fructum, hoc eſt utilitatem præſtat. Et Fructiſica fructuum dea. Et frutex, qui ab herba, & arbore differt. Eſt enim frutex, qui ad iuſtam magnitudinem arboris non aſſurgit, et ſtatura ſimilis eſt multis herbis, ſed non demoritur, neq; areſcit, ut herba. uerum perennis eſt. à quo fit fruticor uerbum, hoc eſt pullulo, & quaſi frutices emitto. Cicero, exciſa eſt enim arbor, non euulſa. itaq; quaſi fructicetum uides. Vnde fruticari pilum per metaphoram dicimus, & frutetum, & fruticetum, ubi multi frutices ſunt, ſicut uinetum, & oliuetum, ubi multæ uites, & multæ oliuæ. ueteres pro fructu fœminino genere etiam fructam dixerunt, & in genitiuo fructuis pro fructus. Varro. Quæro utrum fructuis, an delectationis cauſa uendatis. Dicebaturq; ſpecialiter fructus oleum iuſtum ex oliuis expreſſum. quod uero poſt molam primum fluebat, flos fructus uocabatur. Et fruges, quod eſt generale nomen, & non modo frumenta, legumi-

naq; complectitur, ſed quicquid ex fructu terræ in alimoniam uertimus. Vnde frugiferæ arbores dictæ ſunt, quæcunq; fructum ferunt. à quo fit defrugo uerbū, quod eſt omni fructu ſpolio, omnem fructum exhaurio. Plyn. Oraculum illud magnopere cuſtodiendum, ſegetem ne defruges. Columella. Conſtat enim ſegetem nimia defrugatione exinaniri. Pompeius tamen, & Seruius, & Donatus, frugis uocabulum à frumine deductum exiſtimant, eſt autem frumen eminens ſub mento gutturis pars, qua cibus in aluum demittitur à ferendo cibo appellatum, et alio modo dicitur rumen, à quo fit Rumino uerbum, ſiue ruminor, quod eſt reuomo, ac rurſus conſumo, à quo ruminatio deducitur, per quā demiſſus cibus reuocatur, ac māditur. Et Rumina dea, quæ rumæ præeſt, hoc eſt pueris lactētibus. Rumam ueteres uocabant mammam, à qua rumare pro lactare dictum eſt, quaſi mammam in rumen immittere. unde et irrumare deductum fœdæ ſignificationis uerbum, quod penis in os quaſi ſugendus immittatur. Et ſubrumi agni dicuntur, qui adhuc ſub mamma habentur. Et Ruminalis ficus, ſub qua lupa Remo, & Romulo dicitur mā mam præbuiſſe, quæ et Rumula uocitata eſt. Ouidius 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 ſtruēs 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 tamen ruminor per metaphoram accipitur, pro reuoco in memoriam. Varro, non modo abſens de te ſæpius cogitabit, ſed et ruminabitur humanitatem tuam. Liuius nemo hæc noſtræ ruminabitur mulieri. Veteres in nominatiuo frux, pro fruge dixerunt. Varro, frux, legumen, triticum, à quo frugi indeclinabile nomen deriuatur. Sunt autem frugi homines, quo græci χρησίμους appellant, qui in omni re motus animi moderantur. Vnde eſt Piſonis illius cognomen tantopere celebratum. inde etiā frugales dicuntur, et frugalitas dicta, quæ motus animi appetētes regit, & ſedat, moderatamq; in omni re nouit ſeruare conſtantiam. Et frugaliter aduerbium, temperate, modeſte, et frumentum, quaſi frugimentum, et fruor quaſi ex eſu frugum delectationem capio. Vtor enim, & fruor differunt, quod uti, ſi cum homine iungatur, conuerſari eſt. Cicero, cuius patre familiariter utebar, ideſt cum quo familiariter conuerſabar. Si uero cum alijs iungatur, eſt uſum habere. Martia. Vtere lactucis, et mollibus utere maluis. hinc uſus fit, qđ interdū ipſam utendi ſignificationem habet. Vir. nam neq; erat corijs uſus. interdū conſuetudinē, conuerſationem. Terē. ſic mihi eſt uſus. Quint. mulierem, cum qua longus illi fuerat uſus. Vnde uſu uenire, pro accidere ponimus. Ply. id enim frequenter uſu uenit, ut mali bonis præferantur. Aliquādo ponitur pro opus eſt. Vir. nūc uiribus uſus, nunc manibus. Item quia ſolemus uti rebus, ut ex ijs utilitatem percipiamus, uſus aliquando, pro utilitate accipitur. Apuleius. Cum id ex uſu meo non eſſet. Hinc utilis, et utilitas dicuntur, & aduerbium utiliter. Item apud iuriſconſultos uſus fructus dicitur, cum res aliqua non noſtra eſt, ſed ꝑinde ex ea fructū, atq; utilitatem capimus, ac ſi noſtra eſſet, definiturq; ab Vlpiano ius alienis rebus utendi, fruēdiq; ſalua rerum ſubſtantia. Abuti uero eſt perperam uti, ſiue nimis licenter uti. Cicero, noli abuti nimis patientia noſtra. Vnde abuſus, & abuſio dicuntur, cum aliqua re per licentiam male utimur. Item abuſum dicitur, qđ utendo conſumptū eſt. Plau. ubi illa, quæ dedi ante abuſa, ſi ea durarent mihi, mulier mit-

teretur ad te. Et uſucapio abuſa dicitur acquiſitio, ſiue adiectio dominij per continuationem poſſeſſionis longi temporis definiti, ut puta 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, atq; uſurpata res eſſet, qua inuenta, omnes uſos magnos oratores uidemus. & uſura, quæ modo pro uſu accipitur. Seneca, ſi mihi unus diecula uſuram ꝓmiſiſſet. modo ſignificat fœnus, à quo fœnerator, à quibuſdā 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 lauēt, alter, ut abluat ſordes, alter, ut frigiditate illa oblectetur. Hēt hoc uerbum tria ſupina. Fruitū unde fruitio fit, quo uerbo theologi utuntur, uoluntq; ad Deum tantum referri. Et fretum, unde fit fretus, ideſt cōfiſus. Quint. tua fretus humanitate id egerā. Et frutum, ut paulo mox oſtendemus. A fruor fit fruiſcor, ſicut à fateor fatiſcor. Lucilius, æque fruiſcor ego, ac tu. Et ꝑfruor. quod eſt in totum fruor. Et defruor, omnem fructum ꝑcipio. A quo defrutum appellatum, uini genus huiuſmodi. Decoquitur muſtū ad tertiam partem menſuræ, quod ſyreum dicitur. Græci ἀπὸ τοῦ ἑψεῖν, quod eſt decoquere, ἕψημα uocāt, noſtri à ſapiditate (ut arbitror) ſapam nominant. hoc ſi ad dimidiā partem decoquatur, fit defrutum, quod omnis fructus ex eo muſto detractus ſit, frutum quoq;, & frutam ueteres dixerunt paſſiue eum, ſiue eam, quibus nos frui contigiſſet. Vnde frutinal dictum eſt, templum Veneris frutæ. Cato etiam fruniſcor profruor, & frunitum dixit prudentem, hoc eſt eū, quo perfrui liceret, ſiue econtrario infrunitum inſipientem, ac ſtolidum, qui nulli uſui eſſet. Sed nos frunitum, et infrunitū à græco potius deducta exiſtimamus. nam græci φρόνιμον prudentem, ἄφρονα dementem dicunt. item à ferendo frumentum dictum ſiue (ut quidam putant) à frugibus, quaſi frugimētū. Frumenta autem dici putant quæcunq; emittunt ariſtas. à frumento, fit frumentor uerbum, quod eſt frumentum colligo. Vnde frumentatio collectio frumenti, & frumentator, qui frumentatum profectus eſt. Et frumentarium, quod ad frumentū pertinet. ut frumentarius ager. frumentariū cribrum. frumentaria lex de frumentis, ſicut agraria de agris. Item à ferendo fruſtum cuiuſq; rei particula, qđ facile feratur. Virg. Pars in fruſta ſecant, ueribuſq; trementia figunt. M. Cato, fruſto panis conduci poteſt, uel uti taceat, uti loquatur. unde fit aduerbium fruſtatim, et fruſtillatim. hoc eſt minutatim, et per fruſta. item Plautus, fruſtullū, et fruſtillum uſurpat pro paruo fruſto. Fruſtra quoq; aduerbiū hinc deductum quidā exiſtimant, quod ſignificat incaſſum, quaſi imperfecte. à quo fit fruſtro uerbū, quod eſt fallo, deludo. & paſſiuū eius fruſtror, quod etiam deponens reperitur. Vnde ſunt uerſus illi uetuſtiſſimi poëtæ ab A. Gel. commemorati. Nam qui lepide poſtulat alterū fruſtrari, Quē fruſtratur, fruſtra eum dicit, fruſtra eſſe. Nā qui ſeſe fruſtra, quem fruſtrari ſentit, Qui fruſtratur, is fruſtra eſt, ſi non ille eſt fruſtra. Quidam tamen hæc à frangendo potius deducta exiſtimant. A ferendo etiā furca dicta, inſtrumentū, quo ſtramenta feruntur, à quo bifurcum, & bifurcatū, et bifurcatim, et furcifer. à quo trifurcifer. Plautus, tu triū literarū homo uituperas me, & fur trifurcifer. Et furculā, et furcillā deducimus, & furcalis, quo utimur ad extrahendum fimum.

item ferax abundans, à quo feracitas, pro abundantia deducitur. Ply. ut tam ferax bonarũ artium ſeculum uideremus. & fertile eiuſdem ſignificationis, à quo fertilitas, & fertiliter aduerbium, et Feronia nemoris dea à ferẽdis arboribus. Tradunt enim, cum nemus eius aliquando fortuito arſiſſet incendio, & ob id transferre inde ſimulachrum incolæ uellent, ſubito nemus euiruiſſe. Vir. & uiridi gaudẽs Feronia luco. Sunt qui ſcribant circa tractus Campaniæ, ubi circæi ſunt, Iouem coli ſolitum, qui Anxurus dicebatur, quaſi ἄνευ ξυροῦ, hoc eſt ſine nouacula, quia barbam nunquam raſiſſet. & Iunonem, quæ Feronia uocabatur. Fontem autẽ fuiſſe in Cãpania iuxta Tarracinam, quæ aliquando Anxur eſt dicta. Sed illud magis conſtat ſub monte Soracte urbẽ fuiſſe Feroniã. et in ipſo monte eiuſdem nominis deam, quam finitimi mira religione uenerabantur. Erat in eo loco templũ eius, mirificum ſacri genus habens, nam qui eius nomine afflabantur, nudis pedibus ſuper incenſos carbones, & calidiſſimum cinerem ſine aliqua offenſione ingrediebãtur. ingens eò mortalium multitudo cõueniebat, & celebritatis eius, quæ quotannis fieri ſolebat, gratia, et ſpectaculi. Et ferentarij milites leuis armaturæ, qui quicquid opus eſſet auxilio ferrent, excurſu leui, armis grauibus minime impediti, uel ab auxilio ferendo, uel quod fundis, et lapidibus pugnarent, quæ tela feruntur, non tenentur. Cato eos ferentarios dixit, qui tela, ac potiones militibus pugnantibus miniſtrabant. hi et uelati uocabantur. Velare enim licet proprie cooperire ſit, unde & uelum pro tegmine accipitur, et uelivolum mare dicitur, per quod uelis uolatur, & uelivolæ naues, quæ uelis uolãt, unde et reuelare nudare ẽ, atq; detegere, aliquando tamen pro ligare accipitur. Pompo. Reſte uelet gulam. Aliquando pro ueſtire. Illum muliẽbri uelatus toga. Velati ergo uocitati ſunt milites, qui ueſtiti, et inermes exercitum ſequebãtur, & in demortuorum locum ſubſtitui ſolebant. hi poſtea mutatis literis uelites appellati ſunt. Et uelitaris pugna dicta, quæ fundis, ac lapidibus, interdũ etiam haſtis fieri ab inermibus ſolet. Hinc uelitor uerbum deductum eſt, pro contendo, et iurgor, et uelitatio contentio. Plautus, neſcio quid uelitati eſtis inter uos. A. Gel. Cum inquinatiſſimis hominibus non eſt conuitio decertandum, neq; maledictis aduerſum impudentes, et improbos uelitandum, quia tantiſper ſimilis, et compar eorum fias, dum paria, et conſimilia dicas, atq; audias. A uelitor uelitatim aduerbium deducitur, quod ſignificat per ſaltus, & interualla, quod uelites fundis, ac lapidibus pugnando, huiuſmodi ſaltibus utantur. Siſenna. Nos una æſtate in Aſia, & Græcia geſta icirco continentia literis mandauimus, ne uelitatim, aut ſaltuatim ſcribendo, lectorum animos impediremus. Item à fero feciales dicti, quod apud eos belli, pacisq; ferẽdæ ius erat. neq; enim licebat bellum alicui inferre, niſi hi et iuſta cauſa ſuſceptum declarauiſſent, & prius indixiſſent. Varro, itaq; bella tarde, nec magna licentia ſuſcipiebant, qđ bellum nullũ, niſi pium putabant geri oportere, & prius quã indiceretur bellũ ijs, à quibus iniurias factas ſciebant, Feciales legatos res repetitum mittebant quatuor, quos oratores uocabant. idem. ſi cuius legati uiolati eſſent, qui id feciſſent, quamuis nobiles eſſent, ut ciuitati dederentur, ſtatuerunt, fecialesq; uiginti, qui de rebus cognoſcerent, iudicarent, & ſtatuerent, conſtituerunt. Sunt tamen, qui feciales à faciendo uocitatos exiſtimant, quod apud eos belli, ac pacis faciendæ ius eſſet. Item ferrum à ferendo quidã dictum putant, quod in agros colẽdi gratia feratur. ego à feriendo potius appellatum arbitror, quod cætera eo feriantur, hoc eſt domentur. Ab hoc ferrugo dicitur, quæ proprie eſt rubigo ferri, ſicut ærugo rubigo æris. Plyn. ſudor uirgæ cornu arboris, lamina candente ferrea exceptus non contingente li-

gno illita, quæ inde ferrugo incipiẽtes lichenas ſanat. Rubigo atq; ærugo, ut Marcel. ſcribit, idem ſunt, ſed falſum hoc eſſe oſtendit Pl. qui de auro ſcribit. Super cætera non rubigo ulla, non ærugo, nõ aliud ex ipſo eſt, quod conſumat bonitatẽ. Non coniunxiſſet utrunq; hoc loco Ply. 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 ircirco robum ruſtici uocabant, unde et 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 & Robigus deus, & Robigalia dicta, qđ huic deo ſacrificia fierent, ne robigo ſegetes occuparet, & Rubigo dea. Ouidius. Flamẽ in antiquum lucum Rubiginis ibat. Aerugo uero eſt, quæ in metallis ex humore contrahitur non rufa, et ſicca, qualem diximus robiginem eſſe, ſed uiridis, atq; humida, dicta ab ære, quod proprie æris ſit ærugo, ut ferri ferrugo. Scribit Ply. æs muliebribus menſtruis contactũ graue uirus odoris accipere, & æruginem. 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, et ærugo ſimul, et rubigo eſſe poſſunt. Ferrũ diuturno ſitu rubiginem contrahit. Si atro, aut omphaco, aut alio acri tangatur, ſtatim ærugo inceſſit. hoc ipſum accidit in argento, niſi purum, putumq; ſit, et in ære, atq; alijs metallis. itaq; eadem ſæpe metalla & rubiginoſa eſſe, & æruginoſa conſpicimus. æruginem græci ἰὸν χαλκοῦ nominant. ferruginem ἰὸν σιδήρου, ideſt florem æris, ac ferri. Nõ recte interpretatus eſt noſter Hieronymus locum illum in ſacris literis. καὶ ἔδωκε τῇ ἐρυσίβῃ τοὺς καρποὺς αὐτῶν, καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι. Et dedit æruginí fructus eorum, et labores eorum locuſtæ. Rubigini enim interpretari debuit, non æruginí. 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. Vir. Cum caput obſcura nitidum ferrugine texit. Ab hoc fit ferrugineus. idẽ, en ferrugineus hyacinthus. manifeſtus eſt Marcelli error, qui ferrugineum colorem cæruleum eſſe ſcripſit. A ferro etiam ferreum deducitur, quod ex ferro eſt, & ferrariũ, 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, et ferramenta tonſoria dicimus, et ferratum, cui ferrũ inditum eſt. unde ferrata ſpicula, ferratas lanceas, ferratas ſagittas nominamus. Et ſaxum ferratum natale oppidum meum in Piceni, atq; Vmbriæ finibus ſitũ, à ferro uocitatum eſt propter fodinas ferrarias, quas eo in loco multas fuiſſe earũ reliquiæ oſtendunt. Et urbs Sentinum à ueteribus dicebatur à Sentino amne iuxta mœnia labente, quem nunc quoq; Sentinum incolæ uocant. Itẽ à ferro ferrumen uocitatũ, qđ gluten ſignificat, et ferruminatio conglutinatio, atq; iunctura. Sed proprie ea, quæ fit in metallis, quãuis et ad alia trãſferatur. et ferruminare eſt metalla coniungere, ac, ut ita dicã, conglutinare. licet de alijs etiam dicatur. Pl. Nãq; ſurculo ſup bina oua impoſito, ac ferruminato albi glutino ſublata ceruice medio æqua utrinq; libra deportãt alió. Idẽ. Garris Arabiæ odpido muros, domosq; è maſſis ſalis faciunt aqua ferruminantes. Idẽ. ſine ferrumine ſuo cementa componẽtes. A fer-

rumino conferua herba deducitur, de quã 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 cathena ſpectetur. Fero ipſum à græco deducitur, etenim græci quoq; φέρω dicunt, à quo tam apud illos, quàm apud nos pheretrum dictum, quo uel cadauer fertur, quod & à capiendo capulus appellatur, unde Plautus capularem ſenem nominat morti uicinum, uel aliquid aliud cum pompa. Liuius, Spolia ducis ſuſpenſa fabricato ad id apte pheretro gerẽs in capitolium aſcendit, ibiq;, cum ad quercum paſtoribus ſacram depoſuiſſet, templum deſignauit, & addidit cognomen Iupiter pheretrius. Rudes ſunt, qui hunc locum deprauant, pro pheretro, ferculo ſcribentes, cum & nomen ipſum pheretrij Iouis pheretrum eſſet ſcribendum, & græci quoq; pheretra uocant argentum, aurum, gemmas, imagines principum, ſpolia hoſtiũ, & cætera, quæ in pompa feruntur. Deprehenditur etiã 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 quodã prouidentiæ conſilio factum arbitror, ut tibi quoq; Federice, ac gentibus tuis Pheretrij cognomen inditum ſit, ſiue à ſpolijs hoſtiũ, quæ toties opima domum retuliſti, ſiue quod pacem quandoq; Italiæ eras laturus. Quis enim ignorat huius trãquillitatis, qua hæc prouincia orbis regina in præſentia fruitur, te ſolum eſſe & authorẽ, & arbitrũ? Malo itaq; pheretriũ montem à familiæ tuæ gentilitio nomine deriuari, quàm familiæ tuæ, tuumq; nomen à pheretrio monte pheretriũ dici. Item à φέρω græco pharetra dicta inſtrumentum, quo ſagittæ feruntur, & qui eam ferunt, dicuntur pharetrati. Item amphora uaſis genus figulini duas anſas habẽs, ita appellata, qđ ex utroq; latere capta feratur, continet quadrantal. unde ἀμφορεφόρος græci, nos amphorarium uocamus eum, qui mercedis gratia amphoram gerit. & incitega machinula erat, in qua amphora uini conſtituebatur, unde uina ſubinde in conuiuia ſubminiſtrarentur. Item epiphora, quæ latine eodem modo dicitur ἀπὸ τοῦ ἐπιφέρειν hoc eſt ab inferendo dicta, morbus oculorum eſt, quem uulgo lachrymã uocant, cum deſcenſus humoris oculos male angit. Plyn. Caro peponum epiphoris oculorum, & doloribus prodeſt. Formica quoq; à ferendis micis uocitata eſt. Mica proprie eſt puluiſculus ille, qui in arena, quaſi argentum fulget. à quo & panis, & omniũ rerũ minimæ partes micæ dicuntur, quaſi minutim cadentes. A mica, quæ in arena fulget, deductum eſt mico uerbum, quod proprie eſt ſubinde, & per interualla, ut micæ faciũt fulgeo. Virgilius, 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 illius 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, & linguis micat ore triſulcis. Ab hoc compoſita fiunt promico, qđ eſt extendo, uel longe iacio. Næuius. Siquid loquuis, non perdocere, multa longe promicanda oratio eſt. Emico, quod eſt reſplendeo. Plau. Ex oculis quaſi radij emicant ſolis. Dimico, contendo, pugno, à quo dimicatio deriuatur. A formica fit diminutiuũ formicula, & formicinus, ſicut à bellua belluinus. et muſca muſci-

nus. Plau. Homo formicinus, ac muſcinus. & formicatio uitiũ corporis, quod græci μυρμηκίαν uocant, cum parua tubercula, rotunda, pinguia corpus infeſtant. Plyn. Cinis muliebrium crinium, cum fuerint combuſti, addito melle, ſanguinem ſiſtit ilico, & formicationem corporum. dicta formicatio, quod ueluti exeſſe carnem formicæ uideantur, & deformicatum à formicis ſubmerſum, qbus confoueri ſolitum erat. Item à fero formido, hoc eſt metus, cum uehemẽtius in mouẽdo, ut ab ſe abeat, foras fertur. Ab hoc fit formido uerbum, hoc eſt timeo, & formidabile, timendũ, & formidoloſus, qđ modo accipitur pro eo, q formidat. Teren. Num formidoloſus es mi homo? modo pro eo, qui formidatur. Sall. ita talibus uiris nõ labor inſolitus, non locus ullus aſper, aut arduus erat, non armatus hoſtis formidoloſus. Ab hoc formidoloſe aduerbiũ, cum timore. Item à φέρω græco apophoreta munera, quæ dari Saturnalibus ſolebant. quẽ morem hodie quoq; ſeruamus menſe Decembri. dicta apophoreta, quod ab ijs, quos ſalutabant, referrentur. ἀποφέρειν enim modo auferre, modo referre ſignificat. Hinc Mar. nouiſſimum librum operis ſui apophoreta inſcripſit, hoc eſt munera Saturnaliorum. Suet. de Caligula. Agitatori Cithio commeſſatione quadam in apophoretis uicies ſeſtertium contulit. Idem 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 prægnantes boues immolabantur, ut Varro teſtatur. Fore quoq; à ferendo quidam dictum uolunt, cum nihil fere aliud ſit, quã ferri. licet enim uocem habeat infinitiui præſentis, ut eſſe, ſignificationem tamen potius futuri habet. Idem ſanè fore eſt, qđ futurum eſſe. licet forem. fores. foret idẽ ſit, qđ eſſem. eſſes. eſſet. Quapropter fore raro cũ participio, frequenter cum nomine iungitur. Cice. ſpero amicitiã noſtram notam poſteritati fore. Aliquando cum participio inueniri teſtatur Cæſar, quod mirum eſt Vallam non animaduertiſſe. nonnulli etiam Cæſari nuntiabant, cum caſtra moueri, aut ſigna ferri iuſſiſſet, non fore dicto audientes milites. idem, qđ non fore dicto audientes milites, neq; laturi ſigna dicantur. Cũ participio uero futuri nunq̃ iungitur fore. Compoſita uero à fore, nuda, hoc eſt ſine nomine, & ſine participio ponuntur. Vir. Eſſe quoq; in fatis reminiſcitur affore tempus. quod uerbum Statius pro ſignificatione præſentis accepiſſe uidetur. Senſit manifeſto numine ductos Affore, quos nexis ambagibus augur Apollo Ediderat. Defore. Cice. Vtrum arbitrabantur non defore, qui illam reſtituerent. Abfore, quod rarius in uſu eſt, unde dicuntur ab futuri. confore, & perfore, apud poëtas pro fore. Profore pro futurum eſſe. Hora. Quæ nocuere ſequar, fugiam, quæ profore credam. Nos tamen potius fore, quaſi futurũ eſſe dictum exiſtimamus, q̃ à ferendo deductum. ad hæc fortis à ferẽdo 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 parẽs ſine timore. & alibi, Fortitudo eſt conſyderata periculorũ ſuſceptio, & laborum perpeſſio. A fortis fit aduerbium Fortiter, & fortifico pro fortem facio. Plau. Fortificat animum. & Forteſco pro fortis fio. Næuius, Creſcit animus, & forteſcunt uires. & forticulus diminutiuum. Cice. Quamuis idem Epicurus forticulum ſe in terminibus, et in ſtrãguria ſua præbeat. Fortis proprie eſt, qui animum habet infractum, uel qui ualidis uiribus præditus eſt. Vir. fortemq; Cleantũ. Aliquãdo tamen pro celeri ponitur. Idẽ, ſi fœmina forti fidis equo. aliquan

do pro formoſo·Plau·Ecquid fortis uiſa eſt? Nonnunq̃ etiam pro diuite·Idem eam ſororē ſpopondiſſe ſuam, in tam fortem familiam, hoc eſt diuitem, et copioſam·firmus quoq;, hoc eſt ſtabilis, conſtans à ferēdo dictus, quod conſtanter omnia ferat·à quo firmitas, hoc eſt ſtabilitas, conſtantia, quæ & firmitudo dicitur·Plau·Si iſtam firmitudinem animi obtines, ſalui ſumus·et firmiter aduerbiū, ſtabiliter, inconcuſſe·& firmo uerbū, quod eſt ſiſto, ſtabilio·à quo firmator, firmatrix, firmatio·Affirmo, quod ſignificat aſſeuero·unde affirmator·affirmatrix·affirmatio·affirmatiuū·& aduerbium affirmatiue·Offirmo idem quod firmo·Plau·Offirma peſſulum·Infirmo, debilito·à quo infirmus, debilis·& infirmitas, debilitas, imbecillitas·Refirmo, rurſus firmo·confirmo·approbo·roboro·à quo confirmator·confirmatrix·confirmatio·confirmatiuum, & aduerbium confirmatiue·Et fortuna à ferendo dicta, quod temere, & ſine ratione feratur·Eſt enim fortuna accidentium rerum ſubitus, atq; inopinatus euētus·Hæc à ueteribus Dea credita eſt, à quibuſdam etiam deus uarijs caſibus humana deludens, & propterea cæca æſtimata·Iuuenalis·Te facimus fortuna deā, cæloq; locamus·hæc eadem ratione & fors dicitur·Vir·Forte ſua libycis tempeſtas appulit oris·Fors, & Fortuna, ita à quibuſdā diſtinguntur, ut fors caſus ſit, hoc eſt id, qđ fortuito accidit, fortuna uero ipſa Dea·Accius, nāq; audire uolo, quo captus modo, Fortunáne, an forte repitur·Terē·O fortuna, ó fors fortuna·Donatus·Aliud Fortuna eſt, aliud fors fortuna·Fortuna dicta eſt incerta res·fors fortuna, euentus Fortunæ bonus·Nā fors, fortuna eſt, cuius diem feſtum colunt, q in arte aliqua uiuunt·huius ædes trans Tyberim erat·Fortunæ uocabulum medium eſt, ſed cum fortunam ſolam dicimus, intelligimus felicitatem·Vnde fortunatos felices nominamus, infortunatos uero infelices·& infortuniū, malā Fortunam·Fortunatos tamen pro propitijs ponimus·Afranius·Deos ego omneis, ut fortunati ſint, precor·Fortunare etiam proſperare eſt, ac bonis augere·Cice·Tibi patrimonium Dij fortunent·hinc fortunæ dicuntur diuitiæ·et fortunatim aduerbium, proſpere, ac feliciter·Plau·Si dederit Iuppiter, ut fortunatim omnia ſuccedant·et fortunatæ inſulæ à fructuum ubertate dictæ ſunt in mari Atlantico ultra Gorgadas, aduerſæ promontorio, quod uocatur ἑσπέριον κέρας·Prima uocatur Obrion, habēs in montibus ſtagnum, 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 grādibus referta·in conſpectu harum niuaria, aëre 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 ferētibus, & nuce pinea, & melle·Papyrum quoq;, ac ſiluros in amnibus habet·A forte, & eundo fortuitum dicitur, quod caſu accidit·Item à forte aduerbium, fortaſſis, fortaſſe, forſitan, forſan, quæ aliquando pro temere accipiuntur, aliquando ſunt aduerbia dubitandi·eodem modo fors, & forte, & fortuito·Item à ferendo forū appellatum negotiationis locus, quò uenalia feruntur, ut forum iuliū, forum flaminium, forum ſempronium ab eorum nominibus, qui ea fora cuſtodienda curarent, quod etiam in locis priuatis, & in uijs, & in agris fieri ſolet·Vnde forum boarium dicimus, in quo boues uenduntur, 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 c

bos nominabant·unde cupedinarij dicti ſunt omnes, qui eſculenta uēdunt, ab eo, quod alimenta rebus cupidinis præbeant. Dicitur tamen etiā forum locus, in quo cum populo agitur, cōciones habentur, lites tractantur, quod ibi iudicia feruntur, unde & forēſes dicuntur, qui in foro uerſantur, & ſæpenumero interponentes ſe, lites dirimunt, quos græci πραγματικούς, hoc eſt pragmaticos appellant·& forenſia ueſtes, qbus in foro utuntur·& circunforanei, qui circa forum ſpatiantur uēditantes aliquid, aut ementes, aut ſciſcitantes, aut tempus inaniter terentes·Forū 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 nauium ab eo, qđ inceſſus ferant, ſiquidem per eos nautæ diſcurrunt·Virg·Impleſſemq; foros flammis·Cicero, Alij malos ſcandant·alij per foros curſitent·Item ſpectacula, hoc eſt loca erecta, ut ex ijs ſpectetur·Liui·Tum primum circo, qui maximus dicitur, deſignatus eſt locus, diuiſa loca patribus, equitibusq;, ut ſpectacula ſibi quiſq; faceret, fori appellati ex ijs minores forulos dicimus, qui aliquando armariola ſignificant, in quibus reponūtur libri·Iuuena·Hic libros dabit, & forulos·hinc et forare penetrare, & quaſi in forū exire, à quo pforare, & foramen, & foratus quartæ declinationis·& forago filum, quo textrices diurnum opus diſtingunt, à forādo dictum·& fores, quibus ianuæ clauduntur, quod foris aperiantur, quemadmadū ualuæ, qđ intus reuoluantur, hæ per diminutionem forulæ appellantur·unde Forculus deus, q foribus præerat, ſicut Cardinea dea, quæ cardinibus præerat·& Limentinus deus, qui præerat limini·Et foramina, hoc eſt paruæ fores·Cice·Nam nunc quidē, quanq̃ foramina illa, quæ patent ad animos à corpore, callidiſſimo artificio natura fabricauit·Et foras, & foris, quaſi ad forū, & in foro·& forinſecus eiuſdem ſignificationis, cum foris·et foria·ſtercora liquidiora, quod facile ferantur foras·Vnde cō forire uerbū, quod eſt ſtercore liquido fœdare, quod Plau·concacare dixit·Pomponius, Conforiſti me·Diomedes·Et foriolus, qui uentrem habet ſolutum, & foria facile emittit·Laberius·Foriolus es, in colcos cacas·unde forica locus dicitur publicus, in quo licet omnibus uentrem exonerare, cum latrina in priuatos uſus ſit à latendo dicta·Cloaca uero locus cauus, p quē colluuies quædam fluit, à quo fit cloacare uerbū, 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 frenū etiam à ferēdo 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·Seneca·Cohibendus enim, ac refrenandus eſt acius·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 æ diphthongo ſcribi debere·Fiſtula quoq; ab aqua ferenda dicta eſt, quamuis alij à funden da aqua dictam malint·proprie enim fiſtule ſunt, ut Pompo·inquit, per quas aquas ducimus, à quarū ſimilitudine inſtrumentum muſicum fiſtulam uocamus, cuius Pan dicitur inuentor fuiſſe·Vir·ſeptem cōpacta cicutis Fiſtula·Eadem quoq; ſimilitudine fiſtula uocatur ulcus altum, anguſtum, calloſum, ſiue ex uulnere ſit, ſiue ex uitio intus orto, quod ad ſuppurationē

peruenerit,

peruenerit, quā primo tentare ſpecillo medicus debet, ut quō tendat, & quàm alte perueniat, ſcire poſſit·Ab hoc fit fiſtulo uerbum, quod ſignificat fiſtulam ago·Ply·Et punicis fiſtulans uice·Item for faris à fero deductum eſt, quamuis prima perſona in uſu non ſit·nihil enim aliud eſt fari, quā 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 tantū differt à rumore, quod rumor ſemper de recenti dicitur·Cice·improbiſſimis rumoribus diſſipatis·Liuius, Manat tota urbe rumor·Fabios ad cœlum laudibus ferunt·Fama etiā ſæpe dicitur de re inueterata, firmataq; in hominum opinione, quamuis 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 Fabiorum·fama Camillorū·fama Scipionum·Vir·Sum pius Aeneas, fama ſup æthera notus·Aliquādo pro opinione·Plyn·Huc eum liberalitatis tuæ fama pduxerat·Vir·nos munera templis quippe tuis ferimus, famamq; fouemus inanē·Hinc fit famoſum, & infame eiuſdem planè ſignificationis·Cicero, Non pol inquit audeo·nā me ad famoſas uetuit mater accedere·Plau·Qui etiā me miſerum famoſum fecit flagitijs ſuis·Sall·Largitionem famoſam, impudētemq;·Vnde infamia, &, qua Apuleius utitur, infamatio deriuantur·Et famiger·et famigero uerbum, hoc eſt diuulgo·& famigerabile uulgandum apud antiquos, ut Varro teſtatur·& famigeratio diuulgatio·Famā græci φήμην nominant, quæ ſimiliter ἀπὸ τῆς φάσεως, hoc eſt à fando deriuatur·differtq; fama à gloria, quæ cōſtās, & ſolida eſt, atq; ita definitur·Gloria eſt frequens de aliquo fama cum laude·Eſt tamen alia inanis gloria, uitiorū plerunq; laudatrix, quæ definitur popularis fama, ex honeſtatis ſimulatione proueniens·ab hac diminutiuum fit gloriola, & glorior uerbum notæ ſignificationis·& gloriabundus, qui gloriatur, et glorioſus, q 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 inceptum peragūt rumore ſecundo·ab hoc rumuſculus paruus rumor, et rumifero honeſte dictum, pro rumores fero·Plau·Thebani uero rumiferant, probant·Quidam etiam rumigero uſurparunt, & nōnulli rumito·Næuius, Simul alius aliūde rumitāt inter ſeſe·Item adrumauit inuenitur pro eo, quod eſt rumorem fecit, ſiue commurmuratus eſt·quidā 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 terram paluſtrē ueteres uocitabant·Et fameo, eſurio·à quo fameſco·Falæ autem à fando dictæ ſunt, quod Thuſci cœlum uocabant·ſunt autem ligneæ turres·Item à fando infandum, magnum, qđ uix fari qs poſſit·Vir·Infandum Regina iubes renouare dolorem·& infans puer, qui non dum fari cœpit, quod etiā de brutis dicitur, atq; etiam auibus·Plyn·Quadrupedes infanteis ſuos cognoſcunt·

Idem, Veſpertilio uolucrum ſola lacte nutrit, ubera admouens geminos uolitat amplexa infanteis·Itē de inanimalibus·idē de boleto, Nec tunicæ minor gratia in cibo infantis boleti, hoc eſt parui, & nō dum adulti·à quo infantia fit·i·ætas infantilis·nā & ab infante, infantile deducitur·Iuſtinus, Hūc ſeu miſericordia fortunæ eius, ſeu infantilibus blādimentis inductus diu protexit·Thuſci fandum cœlum uocabant·à quo falæ ob altitudinem turres ligneæ uocitatæ ſunt·à quibus falarica dicta, telum maximum, quod in fulminis modum pugnantes de falis iaciebant·Virg·Sed magnum ſtridens contorta falarica uenit·Falces autem, & harpagæ armorum genera erāt, murorum oppugnationibus aptæ·Siſenna, falces iniectas communiunt, pluteos propius collocatis harpagis deijciunt è turribus·Plutei crates ſunt, corio crudo intextæ, quæ apponi ſolebāt militibus opus facientibus·ideoq; appellabantur militares·Nunc etiam tabulæ, quibus qd præſepitur, eodem nomine ſignificantur·Infantem etiam per metaphoram dicimus ſtultum, & quaſi loqui neſcientem, & infantiorem, & infantiſſimum, pro ſtultiorē, & ſtultiſſimum, & infantiam, hoc eſt ſtultitiam·& infantiliter, ſtulte, pueriliter·& infantilitas, puerilitas·Sic autem à fero fari deducunt latini, quēadmodū græci ἀπὸ τοῦ φέρω φράζειν, qđ eſt fari, & diſſerere, unde phraſis deducta eſt, quam Qu·definit eloquentiæ corpus·à qua Theophraſtus appellatus, quaſi diuina eloquentia præditus·Item à fando fas dicitur, hoc eſt pium, et religioſum, et fari dignum, ad deos·n·refertur, ſicut iuſtum ad homines·Vir·fas, & iura ſinunt, hoc eſt diuina, & humana iura permittunt·cuius contrarium eſt nefas, hoc eſt impium, et execrabile·à quo fit nefandum, & nefarium, hoc eſt ſceleſtum, & quod ne fari quidem liceat, q̃uis aliqui nefariū à farre pòtius deductum uelint, quo ſcelerati, quaſi uita indigni uti non debent·Item faſti dies dicti ſunt, quibus licet fari prætori tria uerba·do·dico·addico·et 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 temporibus faſtorum libri ſolis Pontificibus noti erant, & ſacrorum Regi, quos primus Numa ad Hetruſcorum imitationē dicitur inſtituiſſe·hos enim legens minor Pontifex, & obſeruatione ſacrificulo Regi patefacta, celebrato ab utroq; ſacrificio, idem Pontifex calata, ideſt uocata in capitolium plebe, iuxta curiam calabrā, quę caſæ Romuli prope erat, dies populo quomodo obſeruari deberent, indicebat·Sed poſtea faſti Cn·Flauij ſcribæ opera, etiam inuitis patribus, in omnium notitiam puenere·Oēs autē totius anni dies ex inſtitutione Numæ aut feſti erāt à ferijs ita dicti, aut profeſti, aut interciſi·Feſti erant, in quibus uel ſacrificia Dijs offerebātur, uel dies diurnis epulationibus celebrabatur, uel ludi in honorē Deorum agebātur, uel feriæ obſeruabantur·à quibus feſtiuus deducitur, & feſtiuitas, & feſtiuo uerbum, hoc eſt diem feſtum ago·et feſtus·a·um·feſtus dies dicitur res feſtiua, hoc eſt iucunda, & lepida·Frondem feſtiuam dicimus, quæ læta, & iucunda eſt, frondē feſtam, quæ feſtis adhibetur·Profeſti, qui hominibus ad rem uel priuatam, uel publicam adminiſtrandam conceſſi erant·Hi autem faſti erant, quibus licebat prætori ius dicere, aut comitiales, quibus licebat cum populo agere, aut comperēdini, quibus licebat uadimoniū iubere, aut ſtati, qui iudicij cauſa cum peregrino inſtituebantur·Plau·Status condictus cum hoſte interceſſit dies·Hoſtem enim hoc loco more ueterum nominat peregrinum, aut

præliares, quibus fas eſt res ablatas repetere, uel hoſtẽ laceſſere. Sed eligendi ad pugnandum diei tunc Romanis erat licentia, cum ipſi bellum inferrent. Alioqui, cum exciperent, nullus obſtabat dies, quo minus uel ſalutem ſuã, uel publicam defenderent dignitatem. Interciſi dies erant Deorũ, hominumq́; cõmunes, hi inter ſe, non in alia diuidebantur. Illorum enim dierum quibuſdã horis fas erat, quibuſdã fas non erat ius dicere. Nam, cum hoſtia cædebatur, fari nefas erat, intercæſa, et porrecta fari licebat, rurſus, cum adoleretur, non licebat. Dies atros uocabant priſci, quos nunc ab obſeruatrice huiuſmodi rerum prouincia ægyptiacos uocamus, quidã ad emendationem infauſti nominis cõmunes nuncuparunt, qui ueluti infelices ad omina cauẽda ſunt, quales erant apud Romanos poſtriduani dies, qđ Q. Sulpitius Tribunus militum ad Alliam aduerſus Gallos pugnaturus rem diuinã poſtridie Iduum Quintilis dimicandi gratia fecerat. Item à fando fanum deducitur, hoc eſt templum, qđ Pontifex in dedicatiõe templi certa uerba præfari ſolet, quamuis ſint aliq, qui ἀπὸ τοῦ φανεροῦ, dictum malint, qđ ſignificat manifeſtum, qđ è fano reſpõſa dabantur. unde prophetæ dicti ſunt antiſtites fanorum, & oraculorum interpretes. & hypophetæ uaticinandi miniſtri, quibus ſcilicet prophetæ imperabant. Et fanaticus, inſanus dicitur, quoniam ſacerdotes, cũ reſponſa dabant, furore pleni inſanire uidebantur. Hinc Fanũ Piceni urbs dicta, in litore Adriatico inter Piſaurũ, ac Senogalliã, oĩum Italiæ urbiũ, meo iudicio, amœniſſima, ſiue loci naturã, ſeu ciuium ingenia conſyderes, qđ in ea pulcherrimum Fortunæ templũ fuerit, cuius adhuc reliquiæ conſpiciũtur. Hinc Fanenſes, ſiue Faneſtres appellati. Item profanum irreligioſum, non ſanctum. Plau. Sacrum, an profanũ habeas paruipenditur. is enim profanus eſt, qui fani religione nõ tenetur, quaſi porrò à fano, & à religione ſecretus. Profanum etiam appellatur, qđ ex religioſo, uel ſacro in hominum uſum conuerſum eſt. Virg. Faune precor miſerere inquit, tuq́; optima ferrũ Terra tene, colui ueſtros ſi ſemꝑ honores, Quos contra Aeneadæ bello fecere profanos. dixerat eñi ſuperius. Sed ſtirpẽ Teucri nullo diſcrimine ſacrum Suſtulerant. Hinc profanare eſt ex ſacro humanis uſibus promiſcuum facere. unde profanatum templũ dicimus, cũ in eo uel dimicatum eſt, uel aliqđ turpe commiſſum. à quo profanatio deducitur. Quidam hæc oĩa à græco deducentes ꝑ ph potius, quã per f ſcribenda exiſtimant. Veteres pro fanum hanũ ſcripſere, & hanulũ pro ꝑuo fano. À fando etiã fatuus deriuatur, hoc eſt ſimplex, inſulſus, & quaſi fari neſciẽs. quapropter et cibos inſulſos, atq; inſipidos fatuos dicimus, & fatuitatem, ſtultitiam. Fatui etiam dicuntur. Fauni, agreſtes Dij, quod fari neſciant. unde & infatuatæ muliẽres dicuntur, quæ faunorum ludibrijs agitantur. ſimiliter infatuati uiri, quos nunc uulgus ſpiritu plenos nominat. quidam etiam dæmonia. & infatuo, atq; infatuor uerba. Item Fatua Dea dicta eſt terra, qđ infantes partu editi nõ prius uocẽ edunt, quàm terram attigerint. Eadẽ & Bona dea nominata, qđ omnium nobis ad uictum bonorum cauſa eſt. & Fauna, qđ omni uſui animantium fauet. à qua Fauni agreſtes Dij, quod è terra geniti ſint. et Ops, quod ipſius ope, atq; auxilio uita conſtat. et Damia, quia ei in operto ſacrificabatur. unde et ſacerdos eius Damatris appellabatur, et ſacrificium, quod ei fiebat, damium à contrario ſenſu, quod minime eſſet δημόσιον, hoc eſt publicum. À 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, et confeſſor, non, qui peccata alterius audit, ut imperitum uulgus uſurpat, ſed qui propria confitetur rogatus. Item profeſſio, confeſſio

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 præfationem nominamus exordiũ, qđ et principium, & proœmium nuncupatur, & profari eiuſdẽ ſignificationis, à quo prophetæ dicuntur antiſtites fanorum, oraculorumq́; 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 quibuſdam præmunire. unde præfanda dicuntur turpia. quod ſcilicet ea præfari oporteat. Val. Caſſius nunq̃ ſine præfatione publici paricidij nominandus. Quint. Vitandũ eſt, cum iunctura deformiter ſonat, ut ſi cum hominibus notis loqui nos dicimus, niſi hominibus medium 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 huiuſcemodi. Plyn. Alius os uerberat, alius pectus, & uentrem, atq; etiam, fœdum dictu, uerecũda contundit. Quint. Honor ſit auribus ueſtris, iubet proſtare gladio cinctum. Itẽ à fando faſtus, quod ſuperbiam ſignificat, & elationem quandã cum iactantia uerborum, eſtq; quartæ declinationis, cum liber, qui dierum obſeruationem continet, ſit ſecundæ. Aliquando tamen & pro libro quartæ declinationis inuenitur. Lucanus. Nec meus Eudoxi uincetur faſtibus annus. À faſtu fit faſtidio uerbũ, quod proprie eſt cum faſtu quodam contemno. Virg. Inuenias alium, ſi te hic faſtidit Alexis, unde & pro ſtomachor accipitur. à quo fit faſtidium, & faſtidioſe aduerbiũ, hoc eſt ſtomachoſe, quod & faſtidiliter ueteres dixerunt. & faſtigium, quod proprie altitudinem, ac ſummitatem operis ſignificat. Virg. & faſtigia ſuſpicit urbis. à quo fit faſtigatum, quod acuminatum ſignificat, & quaſi in faſtigium erectum. Plyn. Germinat roſa omnis primo incluſa granoſo cortice, quæ mox intumeſcente, et in uirides alabaſtros faſtigato paulatim rubeſcẽs dehiſcit. Aliquãdo tamen pro imo ponitur. Vir. Forſitan & ſcrobibus quæ ſint faſtigia quæras. Item à fando fit famen, quo uerbo poëtæ pro ſermone, ac locutione utuntur, & fabulor, quod eſt loquor. à quo confabulor, ſimul loquor. Apuleius, Is enim, dum unà confabularemur, hoc mihi teſtatus eſt. À confabulando confabulatio deriuatur, hoc eſt collocutio, & à fabulando fabula, cuius diminutiuum eſt fabella. eſt autem proprie ſermo, & confabulatio. Martialis, Quodq́; 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 tamen dicuntur æſopiæ, qđ his in primis uſus fuerit Aeſòpus, 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 Menenius Agrippa plebẽ cum patribus in gratiam traditur reduxiſſe. et illa, cuius mentionem facit Horat. Olim quod uulpes ægroto cauta leoni. hæc & apologus, ſiue apologatio dicitur, definiturq; ex rebus humilibus compoſita quædã forma, ac ſpecies ad uidendum. Plautus. Priuſq̃ abis præſente te huic apologum agere unum uolo. Quidam fabulam, & argumentum ita diſtingunt, ut fabula ſit res contra naturam dicta, ſiue facta, ſiue non facta, ut de Paſiphaë. Argumentũ quicquid ſecundum naturam dicitur, ſiue factum, ſiue non factum eſt, ut de Phædra. Fabula græce μῦθος dicitur, à quo mythicus

thicus fabuloſus, & mythologia ſermo fabuloſus. Item à fando fit fatum, qđ proprie à Chryſippo ita definitur. fatum, qđ græci εἱμαρμένην uocant, eſt ſempiterna quædam, & indeclinabilis ſeries rerũ, et cathena uoluens ſemetipſa ſeſe, atq; implicans per æternos conſequentiæ ordines, ex quibus apta, nexáq; eſt. Aliquando tamen fatum pro natura ponitur. Virg. Nam qa nec fato, merita nec morte peribat. et pro uoluntate. Idem, fatis Iunonis iniquæ. Item pro oraculo qđ dij fantur. Idẽ, Oblitus fatorum. Item pro morte, quia nihil tam neceſſario impẽdet homini, quàm mors. unde fato concedere pro mori uſurpamus. et fatalis dies dicitur pernicioſus, et fatiferũ, mortiferum. Fatale etiam uocamus quicquid ex nobis fato debetur, ſiue bonum ſit, ſiue malum. 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. & uaticinium, quaſi faticiniũ, q̃uis ſint, qui à uiendis, hoc eſt à colligandis uerſibus uates dictos exiſtiment. hinc uaticanus collis, et uaticanus ager, & uaticanus deus agri præſes appellatur, uel à uaticinijs, quæ ui, et inſtinctu eius dei in eo agro fieri ſolita erãt, uel quoniã penes hunc deũ ſint uocis humanæ initia, quoniã pueri ſimulatq; parti ſunt, eam primã uocẽ edunt, quæ prima in uaticano ſyllaba eſt, à qua fit uagire factitium uerbũ, & uagitus, uel qđ eo colle potitus fuerit populus romanus uatum reſponſo, expulſis inde Hetruſcis. Itẽ à fando effata dicuntur, quæ augures in fine auſpiciorũ extra urbẽ ſunt effati. Et effari templa ab auguribus dicũtur, cũ fines notantur. effari enim proprie eloqui eſt. Virg. ſic effatus ueſtigia preſſit. Item à fando fallo deducitur, ut Varroni placet, quod fando decipiamus, ac contra, q̃ diximus, faciamus. nã, ſiquis re fallit, improprie fallere dicitur. et fallax appellatur, qui mentiẽdo decipit. À fallo fit compoſitum refello. eſt enim refellere id, qđ dictum eſt, arguendo falſum oſtendere. Teren. Cum tu horũ nihil refelles. unde Rhetores refellere, et purgare ita diſtingunt, ut refellere dicatur de eo, qui factũ negat, purgare uero de eo, qui fatetur quidẽ factũ, ſed defendit. et falſarij dicuntur, qui decipiendi gratia publica ſcripta falſificant, et falſifico uerbum. à quo falſificatio, et falſus, qđ interdũ ſignificat eum, qui deceptus eſt. Terẽ. falſus es. hoc eſt deceptus. interdũ eum, qui fallit. Paulus iur. con. falſum eſſe dicit, ſiquis chirographũ alterius imitetur, aut libellũ, aut rationẽ interradat, aut deſcribat. & falſum tutorẽ, qui tutor nõ eſt, ſiue habenti tutor datus, ſiue non, ſicut falſum teſtamentum, quod teſtamentum non eſt. nam falſum librum pro mendoſo improprie dicimus. recte tamen appellamus falſum iudiciũ, falſum nouũ, falſam ſentẽtiã, pro non ueris, non ꝙ fallendi gratia dicta ſint, ſed qđ opinionem hominum fefellerint. hinc fallaciæ uerba ad decipiendũ compoſita dicuntur, et cauillationes. eſt enim proprie cauillatio ſubdola ratio, quam conſcii nobis mendacij, uincendi tamen cauſa proferimus. & cauillari eſt fallacia, & dolo uti. unde iuriſconſulti cauillationem pro calumnia uſurpant. utrunq; n. à caluendo, hoc eſt decipiendo deducitur, ut inferius docebimus. Cicero tamen pro genere quodam facetiarũ cauillationem accipit. Cum duo, inquit, ſint genera facetiarũ, alterum æqualiter in omni ſermone fuſum, alterum peracutum, & breue, ſuperior cauillatio, alter dicacitas nominatur. Veteres pro fallacia fallam dixere. et falſò aduerbiũ, dicitur non uere. Sallu. Falſò queritur de natura ſua genus humanũ. et falſitas, et falſi crimen, cum publica ſcriptura falſificatur. et fallaciter, hoc eſt cauſa decipiendi. Falſiſſimus à ſcriptoribus uſurpatur, quãuis falſior non ſit in uſu. falſum hẽre, fallere eſt. Sall. Neq; ea res me falſum habuit. Falſum græci ψευδὸς dicunt. hinc pſeudoprophetæ falſi uates appellati ſunt. et pſeudopanchuſa herba

ba ſimilis anchuſæ, à quibuſdam anchiſa, et doris dicta, lanuginoſior, q̃ anchuſa, et minus pinguis, tenuioribus folijs, et lãguidioribus, contra ſerpentes efficax potu foliorũ, uel ſeminis. Anchuſæ radix in uſu ẽ digitali craſſitudine, ſcinditur papyri modo, manuſq; inficit ſanguineo colore, præparat lanas pretioſis coloribus, uarijs ægritudinibus prodeſt, in primiſq́; lepræ, et lentigini, ſi liniatur. Galenus quatuor eius genera memorat, Onochilan, Lycapſon, Onochilon, quartum dicit eſſe ſine nomine. Onochilon à ſimilitudine labiorũ aſini dictum eſt, propter quod quidã labrum aſininum nuncupauere, ſiue ꝙ aſini labijs huius herbæ libenter paſcantur. Alij enchryſon eã nominãt, paruo frutice, flore purpureo, aſperis folijs, et ramis, radice meſſibus ſanguinea, cætero nigra. Sunt qui eandem archenion uocant, alij rhexian, efficaciſſimam contra ſerpentes. & pſeudobunion alia herba napi folia habens, fruticans palmi altitudine, laudatiſſima in Creta, contra tormina, atq; ſtranguriã efficax, ramis in potu ſumptis quinis cyathis è niue. Hæc herba bimio ſimilis eſt, unde nomen habet, quã aliqui arction uocant, urinã mirifice prouocantem. et pſeudodictamũ, quaſi falſum dictamum, qđ dictamo ſimile ſit. dictamum cũ accentu in penultima pronuntiandũ eſt. Hanc herbam ceruæ monſtrauere, quod dum uulneratæ ſunt, ſi eo paſcantur, ſtatim decidunt tela. nõ eſt alibi, q̃ in Creta, ramis prætenue, pulegio ſimile, feruens, & acre guſtu, folijs tantum utuntur, flos ei nullus eſt, radix tenuis, et ſuperuacua. In Creta quoq; non ſpatioſe naſcitur, miréq; à capris expetitur. Nam hoc, qđ 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 tradãt 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 eiuſdẽ generis alibi gignuntur. Eſt et tertiũ genus dictami, qđ aliqui dictannũ uocant, 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 autem lac uaccinum, quoniã boues ueriferæ prorſus ſint herbarũ. Potentia herbarũ in quadrupedibus manifeſta eſt, quia circa Abderam, et Limitem, q Diomedis uocatur, equi paſti inflãmantur rabie, circa Pothniam uero, et aſini. pſeudoſphecem uocãt ueſpã, quæ ſingularis uolitat. Hanc magi ſiniſtra manu apprehenſam ſubnectunt ad quartanas pellendas, in qbus medicina clinice propemodum nihil pollet, et pſeudiſodomon genus ſtructuræ in ædificijs. Quippe Græci ueteres è lapide duro, ac ſilice æquo conſtruebãt, ueluti lateritios pariẽtes, cũ ita feciſſent, iſodomon uocabãt, genus ſtructuræ, quaſi æqualiter directũ. At cũ inæquali craſſitudine ſtructa eſſent, pſeudiſodomon. Tertium genus erat euplecton tantummodo frontibus politis, quaſi εὔπλεκτον, hoc eſt bene cæſum. Reliqua n. fortuito collocabant. et pſeudoſmaragdus, de quo inter lapillos dicemus, et pſeudologus, falſidicus. pſeudographus, falſarius. pſeudomartyr, falſus teſtis. pſeudadelphus, falſus frater. et pſeudulus, falſus ſeruus. unde & plautinæ fabulæ pſeuduli nomen inditũ, in qua pſeudulus ſeruus introducitur, q ſe Syrũ aliũ ſeruũ eſſe ſimulauit. À fando etiã facundus dicitur diſertus, et q ea, quæ mente concepit, ad audiẽtes facile, atq; ornate ꝓfert, à quo fit facundia, hoc eſt facultas diſſerendi cum gratia. et facunde aduerbiũ pro diſerte. Itẽ à fando facetus, hoc eſt elegans in dicendo, & delitias quaſdam ſermonis habens, quæ facetiæ dicũtur. à quo facete aduerbiũ, hoc eſt exculte, eleganter, urbane. Sunt etiam qui fatim aduerbiũ,

qđ ſignificat abūdanter, à fando dictū uelint, qđ uerborū maior, q̃ rerū copia ſit, uel ꝙ fari difficile ſit, à quo fit compoſitū affatim, eiuſdem ſignificationis. & fatiſco, quod eſt abūdanter aperior, quaſi affatim hiſco. Virg. rimiſq; fatiſcunt, ideſt aperiuntur, ſoluuntur. et fatigo, quaſi fatim ago. hoc eſt abūdãter ago. Proprie.n. fatigare, eſt ad laſſitudinem deducere. Virg. Veloces iaculo ceruos, curſuq; fatigat. Ponitur tamen aliquãdo pro percutere. Idem, Verſaq; iuuencum terga fatigamus haſta. aliquando pro excitare. Idem, ſociosq; fatigat. Præcipites uigilate uiri. & alibi, collecta fatigat Ex longo rabies, et ſiccæ ſanguine fauces. Interdum pro cogere, comprimere. Cic. Qui non uerbis ſunt, & diſputatione philoſophorū, ſed uinclis, & carcere fatigandi. Quandoq; pro commouere, perturbare. Virg. Quæ mare nunc, terraſq; metu, cœlumq; fatigat. Huius paſſiuum eſt fatigor. à quo fatigatus, et fatigatio. Item à fando omnifariã, & multifariam aduerbia deriuantur, quæ ſignificant omnis generis, & multorum generū, ſiue in oēs partes, et 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 ꝑtes, ſiue duobus, tribus, quatuor modis. Item plurifariam eodem modo dicimus etiam multifarius, & oĩfarius, et plurifarius adiectiua nomina. Suet. Gladiatoria munera, plurifaria, ac multifaria exhibuit. Varro, Quod uolumen unū nos lectitauimus poſtea ſeptifarium, hoc eſt ſeptifariã diuiſum. Apul. Omnifario ſermone depinxit. Item fauco, proprie.n. fauere, eſt bona fari. Virg. Ore fauete omnes. hinc fauor uox eſt bene precãs alicui, ſiue alicuius cōmodum, & laudem tuens, et fauentia, bona ominatio. Nã præcones clamantes populū fauere ſacrificijs iubebant. & fautor, qui fauet, pro quo ueteres fabitorem dixere, et fœmininum eius fautrix, et fauorabilis, à quo fauorem habemus, et fauorabiliter, cum fauore, paſſiue. et fauſtum, felix, cui omnes fauent. à quo aduerbiū fauſte, hoc eſt feliciter. Quorum contraria ſunt infauſtum, & infauſte, hoc eſt infelix, & infeliciter. & Fauna dea, quod omni animantiū generi faueat. Præterea à ferendo frons dicitur, qđ indicia animi præ ſe ferat. ē enim triſtitiæ, hilaritatis, clementiæ, ſeueritatis indicium. Varro tamen à foraminibus potius oculorū dictã exiſtimat. Antiqui frontem maſculino genere dixerunt. A' fronte fit compoſitum bifrons, quod geminam frontem habet, et deriuatum frontoſus, quod nonnulli pro impudēte uſurpant. Similiter à ferēdo, frons frondis, quod frondes arborū huc, atq; illuc à uēto ferantur, proprieq; arborum dicuntur frondes, folia uero tã arborum, quã herbarū, & florum, à quo frondeſcere arbores dicuntur, dum frondes emittunt, ſicut floreſcere, dū emittunt flores. Item frondeū, quod totum ex frondibus eſt. et frondoſum, quod abundat frondibus. & frtondar, qui arbores amputat, & qui è frondibus manipulos facit per hyemē animalibus in paſtum offerendos. et qui manibus uitium folia euellit, quo ardor ſolis uuam reddat maturiorem. et frondariū, qđ ad frondes pertinet. Plyn. Vnus frondator quatuor frōdarias fiſcinas complere in die iuſtum habet. et fronditius, uia cognomen, de quo inferius dicemus. Item à ferendo deducitur fraus, hoc eſt deceptio, quæ alicui infertur. ſicut ab imponendo 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, Iam noſces 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, et quaſi pœnæ quædã præparatio. A' fraus fit fraudolentus, hoc eſt fraudis ple-

nus. à quo fraudolenter aduerbiū, hoc eſt cum fraude. et fraudo uerbum, cuius paſſiuum eſt fraudor. Quint. Primo iuuentæ flore fraudatus. et defraudo, quod eſt fructum minuo, uel per fraudem aliquid decerpo. Teren. Suum defraudans geniū comparſit miſer. Plau. Ten' ego defraudem, cui ipſi nihil eſt in manu, niſi ꝙ tu porrò uxorē defraudaueris. Veteres frauſum, fraudatum dicebant, hoc eſt eum, qui ad fraudis fructum ueniſſet, & frauſus erit, qui fraudē commiſerit. A' fraudo, et defraudo uerbalia nomina fiunt fraudator, et defraudator. Itē à ferendo fritilli, ſunt uilli ſordidi in tapetis, quod per terram ferantur. et fritilli tabulæ luſoriæ, quod ſuper his teſſeræ ferãtur, ſiue (ut quidam putant) à crepitu ipſo teſſerarum. Mart. Dum blãda uagus alea Decēber Incertis ſonat hinc, et hinc fritillis. hi et alueoli dicuntur. Varro, Quales ſunt teſſeræ, quibus in alueolo luditur, et fimi. Horat. Mitteret in fimum. Item à fero, fur, ſecundum quoſdam, quod ferat, hoc eſt auferat res alienas, ut inferius dicemus. Item femē, quaſi ferimen, qđ hac maxime ꝑte ſuſtineatur homo, atq; feratur. Præter hæc à præterito huius uerbi, quod eſt tuli, fit tolero, qđ ſignificat patienter fero. à quo toleranter aduerbium, hoc eſt patienter. et tolerantia, patientia. Item tollo, quod proprie ſignificat effero. eleuo. Cic. uel in cœlum nos, ſi fieri poterit, humeris noſtris tollemus. Aliquando 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. differūt tamen tollo, & aufero, qđ tollimus erectum, auferimus ligatū. Virg. Tollite cuncta inquit, cœptoſq; auferte labores. Interdū pro capio, ut tolle, quod tuum eſt, & abi. Nonnunquã pro educo. Iuue. tollere dulcem Cogitat hæredē, cariturus turture magno. modo pro ſuſcipio. Papinianus. Mãdo meæ filiæ pro ſalute ſolicitus ipſius, ut quoad liberos tollat, teſtamentum non faciat. A. Gel ſcribit, tollere aliquãdo pro corrigere accipi. Varro, Vitium uxoris aut tollendū, aut ferendū eſt, qui tollit uitium, uxorē cōmodiorem præſtat, qui fert ſeſe meliorē facit. At ego hoc loco tollendū, non pro corrigendum exponi debere exiſtimo, ſed pro auferendū. corriguntur enim errores, qui ex parte emendantur. tolluntur, qui auferuntur in totum. eſt etiam, quando pro emitto accipitur. Virg. Vnius in miſeri exitium conuerſa tulere. & pro infero. Idem, Tollentemq; minas, et ſibila colla tumentem. & pro offero, oſtendo. Idē, cui mater media ſeſe tulit obuia ſylua. Et pro ſuſtineo, patior. Terentius, Ego te complures aduerſus ingenium meū menſes tuli. quamuis hæc duo extrema à fero potius, q̃ tollo deducta uideri poſſint. Ab hoc compoſita fiunt attollo, quod aliquando ſignificat erigo. Virg. Attollit ſe diua Lacinia contra. Aliquãdo aufero. Pacu. Cuſtodite iſtum uos, ne eū quis attollat, ne ue quis attingat. & extollo, quod proprie eſt effero. Virg. Extulit hæc Decios. Ponitur tamen aliquando pro differo. Cæcilius, Abi intro, atq; iſtæc aufer, tamen hodie extollat nuptias. Item à tollo, cū pro ſuſcipio accipitur fit præteritum ſuſtuli, qđ ſignificat habui. etenim quēadmodum 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. Virg. iubet et ſublata reponi Pocula. Aliquando pro in altum 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, et de medio ſuſtulit. ſuſtulit patrem ſuper humeros ſumpſit, et de incendio eripuit. Hinc ſublatū modo pro ſuſcepto accipimus. Virg. Troiæq; labores, Sublatum erudijt. modo pro ablato. Idem, Sine me hic haud mollia fatu ſublatis

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aperire dolis. Nonnunquam pro erecto. Terentius, Quia paululum nobis acceſſit pecuniæ, ſublati animi ſunt. Item à tollo toles dicuntur, quod tollantur, & tumeant, cuius diminutiuum eſt tonſillæ. eæ autem ſunt tonſillæ in homine, quæ glãdulæ in ſue, quamuis tonſilla etiam à tondendo uocetur palus dolatus in acumen, et in cuſpide præferratus, qui nauis religandæ cã in litore figitur. Acci. Tacete, et tonſillas litore edite. Item ab eodem tollutim nonnulli deductum exiſtimant, à tollendis equorum pedibus, & tollutariū equum, & tollutiloquentiã, ideoq; per geminum ll ſcribunt. ſed hoc falſum eſſe doctiſſimorum uirorum authoritate probatur. Quippe à uoluēdo tolutim dicitur, quaſi uolutim, hoc eſt uolubiliter. & tolutarius, quaſi uolutarius equus, q alio nomine ab Auſtria Hiſpaniæ regione Aſturco appellatur, quemadmodū inferius latius oſtendemus. Item à fero compoſita fiunt affero, qđ eſt apporto. circūfero, circumporto. offero, quod interdum eſt reuerēter tribuo. unde offerre dijs frugum primitias dicimus. interdū bonum aliqđ, aut malum repente oculis obijcio. Virg. Strictamq; aciem uenientibus offert. Teren. Nam uitium eſt oblatum uirgini olim. aliquando polliceor. Iuſtinus, Cum ei auxilium obtuliſſet. Nonnunquã ſponte do. Lucilius, Homines ipſi hanc ſibi moleſtiam, atq; erumnam offerunt. Terē. Offerimus iniuriam non merēti. Hinc oblationes proprie dicuntur, quæ dijs offeruntur. Veteres, Offerumenta dicebant. perfero. tolero. aufero. tollo. Teren. Vos iſtæc intro auferte, ideſt tollite hinc, et intro ferte. Nec probandum eſt, qđ Donatus ſcribit. auferimus, quæ cum faſtidio cernimus. ferimus, quæ cum honore tractamus. Siquidem & 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. Cic. Certum eſt nomen deferre hominis. Hinc delatores occulti accuſatores dicuntur, & calumniatores. Suetonius de Domitiano. Fiſcales calumnias magna calūniantium pœna repreſſit, ferebaturq; uox eius, princeps, qui delatores non caſtigat, irritat. Hinc delatio, quæ græce διαβολὴ dicitur. Macrobius, Præter categoriam, quæ eſt ψόγος. & præter διαβολήν, quæ delatio eſt. Sunt alia duo nomina apud græcos λοιδορία, & σκῶμμα, qbus nec uocabula latina reperio, niſi forte dicas lædoriam exprobrationem eſſe ad directam contumeliam. Scomma penè dixerim morſum figuratum, quia ſæpe fraude, uel urbanitate cogitur, ut aliud ſonet, aliud intelligat. Effero, quod interdum eſt ſepelio. Lucilius, Depugnabunt pro te ipſi, et morientur, ac ſe ultro efferent. Nunc profero. Virg. Tunc ſatus Anchiſa ceſtus pater extulit æquos. Idē, Vt belli ſignum Laurenti Turnus ab arce. Extulit. nonnunquam leuo, erigo. Idem, Oſtendit dextram inſurgens Entellus, et alte Extulit. interdū proueho, extollo. Idem, Extulit hic Decios. Cic. Nimiū forſitan hoc illi mirentur, 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, et extolli, quoniam cum pompa ferri ſolebat humeris clarorum uirorum pheretro ſuppoſitis, quod nunc quoq; fieri uidemus. propter quod antiqui mortuos non modo elatos, ſed etiã ſuperbos uocabant. Plautus, Faciã ego hodie te ſuperbum, niſi hinc abis. Profero, quod modo ſignificat protendo. Plyn. Cū lineam protuliſſet longiſſimam, atq; rectiſſimam. Hinc Ennius. prolato ære dixit pro eo, quod eſt ſcuto ante ſe protenſo. modo palã dico, pronuntio. Seneca. Ante, quã ſententiam proferam. Lucilius, Proferat ergo iã noſter ordo ſcelera, quæ in ſe admiſerit. Hinc prolatio, hoc eſt pronuntiatio deriuatur. præfero, præpo-

no. Plynius. Quod hominem rudem, atq; ignarum ſibi præferret. Item antefero, qđ & ipſum à fero compoſitum eſt. Saluſtius, Poſtquam hi, qui ſigna præferebant, intellecto diſcrimine, conſtitere. Vnde præfericulum dictum uas æneum, ſine anſa patens, ueluti peluis, qđ præferre in ſacrificijs ſolebant. Item oſtendo. Apuleius, Et uultu impatientiã præferens. Infero, facio, quaſi contra fero. unde inferre bellum. inferre iniuriam dicimus. à quo infenſus dicitur, qui ira in alium elatus ē, & odium gerit, & infeſtus tum is, qui alicui malum infert, et plus quàm inimicus eſt, iamq; aduerſus eum fertur, q̃ is, cui aliunde malum impendet. Cic. dolebam iudices, et acerbe ferebam, ſi huius ſalus ob eam ipſam cauſam eſſet infeſtior, qđ is meam ſalutem, atq; uitam ſua beneuolentia, præſidio, cuſtodiaq; texiſſet. hinc infeſtare eſt crebris curſibus moleſtiam inferre. et ſigna infeſta dicuntur, quæ aduerſum tendunt, hoc eſt uexilla in hoſtem euntia, ut moleſtiã inferant. & infeſtatio, moleſtatio. unde infeſtuminare ueteres dixerunt, pro mare 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. Interdum infero, cōcludo, quaſi in unū fero. Seneca. Cum his argumentis, quod propoſuerat, intuliſſet. Suffero, ſuſtineo, patior. Virgilius, nec clauſtra, nec ipſi Cuſtodes ſufferre ualent. aliquãdo ſuppono. Plautus, Intro ad uxorem meam, ſufferamq; & meum tergum ob iniuriam. Differo, quod modo ſignificat prorogo, & ſpatium temporis extendo. Virgilius, Diſtulit in ſeram cōmiſſa piacula mortem. unde dilationem temporis, prorogationem appellamus. modo diuulgo. Lucilius, Gaudes cum de me iſta ſermonibus differs. Nonnunquam diuido, ſcindo, diſſipo. Virgilius, atque arida differt Nubila. Terentius, Miſeram me differor doloribus. Virgilius, Haud procul inde citæ Metium in diuerſa quadrigæ Diſtulerant. Aliquando diſpono. Idem, Ille etiam ſeras inuerſum diſtulit ulmos. Sæpe etiam diſto. Cicero, Ac uide quid differat inter noſtram, & illorum opinionem. Ab hoc fit differentia, differens, & indifferens, & differenter, atque indifferenter aduerbia. Veteres pro differentia, differitatem dixere. Refero, nunc recenſeo. Virgilius, Cogere donec oues 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 omnia 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. Plerūq; 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, et ſeruus, relatiua ſunt, quia nec pater eſſe poteſt, niſi filium habeat. nec

dominus, 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, cæcidere manu quas legerat herbas. In quo etiam habita eſt ratio uetuſtatis. Cicero, Sed hoc non concedo, ut quibus rebus gloriamini in uobis, eaſdem in alijs 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. Acceptum fero, eſt habeo pro recepto, & fateor me accepiſſe, quod non accepi, cum nulla ſolutio interuenerit. unde acceptilatio dicta eſt, quam Iuſtinianus per interrogationem, & reſponſionem fieri dicit. referre impenſum, eſt rationẽ de expenſis uel facere, uel reddere. Præterea refert in tertia duntaxat perſona pro utile ẽ, capitur. Plyn. Quippe uictimas cædi ſine precatione non uidetur 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 cũ 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. Alioqui cum genitiuis ſemper iungimus, ut Platonis, et Socratis refert. ideſt res Platonis, & res Socratis fert, quod ſimiliter accidit in hoc uerbo intereſt, cum compoſitum ſit ex in, & re, et eſt, quaſi in re eſt. Dicimus enim mea intereſt, hoc eſt mea in re, ideſt 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. Interdumq; 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, ſignificatq; in medio. Plynius, Arborum ſucco manantium picem, reſinamq; aliæ ortæ in oriente, aliæ in Europa feruntur, quæ intereſt Aſia utrinq; quaſdam habet. hoc eſt, quæ in medio eſt ſiue inter utranq; 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 loca argumentorum ſunt à rebus, & à perſonis. nonnunquam diſtinguitur à uerbis. Horatius. Verbaq; prouiſam rem non inuita ſequentur. Interdum accipitur pro contentione, atque commercio, ut res eſt mihi cũ latrone nefario. & res eſt mihi cum homine agreſti. Plerunque pro cauſa. unde dicimus ea re. qua de re. quam ob rem. quas ob res, ideſt propter quam cauſam. & propter quas cauſas, et ea de re, ideſt ob eam cauſam, & ab re. ideſt ſine cauſa. Vnde res comperẽdinata dicitur, cum cauſa, hoc eſt iudicium in diem tertium conſtitutum 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, et crimen. Item pro coitu. Terentius, Miles, cum quo tum rem habebã. et pro cenſu. Idem, eius frater aliquantulum ad rem eſt auidior. Horatius, Nunquam ſic facies rem. & pro imperio. Virgilius, Poſtquam res Aſiæ, Priamiq; euertere gentem Immeritam uiſum ſuperis. & pro utilitate. Plynius, Quod ex eius re magis, quàm noſtra eſſet. Poſtremo res dicitur, qua ſubſtantia, qualitas, actio comprehenduntur, 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 et 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 geometriã 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 etiã certus, ac firmus, unde ratum habere, ac ratificare eſt approbare, ac confirmare, quod actum eſt. Veteres id ratare dicebant. à quo factum irritare, quod eſt infringere, nec ratum habere. Vnde irritum dicitur, quod improbatum eſt. & irritum aduerbium, pro fruſtra. per metaphoram quoq; irritare eſt ad nihilũ redigere. Virgilius, Irrita perpetua ſoluent formidine terras. Hinc ritum uocatum exiſtimant morem, et approbatam conſuetudinem, quã omnes ratam habent. à quo rite aduerbium, quod ſignificat bene, & ſecundũ ritum. Item rituales Hetruſcorum libri, in qbus ſcriptum eſt, quo ritu urbes condantur, aræ, ædesq; ſacrentur. curiæ, tribus, & centuriæ diſtribuantur. Si uero irrito penultimam productam habet, ſignificat incito. ſtimulo, uel ab ira, quaſi in iram prouoco. uel ab irruendo, à canum ſimilitudine, qui in eos, à quibus prouocantur, irruunt. Virgilius, Irritatq; uirum telis, & uoce laceſſit. Suetonius. Princeps, qui delatores non caſtigat, irritat. Et rates hinc dicuntur connexæ, & recte compactæ inuicem trabes, quæ per aquam trahuntur, & abuſiue à poëtis uſurpantur, pro nauibus. Virgilius, Diſiecitq; rates. hinc etiam ratio deriuatur, quæ eſt motus animi, uera à falſis diſtinguens, à qua fit ratiocinatio, quæ à græcis συλλογισμὸς dicitur, definiturq; 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, legitimamq; rationem oſtendi, aut apparere oſtendi poſſe. Plynius, Mirum eſt qua ſingulis diebus in urbe ratio aut conſtet, aut conſtare uideatur, pluribus, cunctisq; non conſtet. Ratiſſimum à rato ſuperlatiuum eſt. Recula à re diminutiuum eſt, hoc eſt parua res. Reicula uero dicitur ouis, aut æta-

te,aut

te, aut morbo grauis. Reapſe ueteres dicebant pro reipſa. Pacuius, ſi non eſt ingratus reapſe, quod feci. Item à re deducitur rego, quaſi rẽ populi ago, à quo regula, quæ, ut Paulus definit, rem, quæ eſt, breuiter enarrat. propter quod dicunt regulam eſſe breuem rerũ 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 qbus inferius dicemus. Item à fero confero, quod aliquando ſignificat ſimul fero. Cicero. Omnes meas curas, cogitationesq; in eam conferebam. Aliquando contello. Virgilius, Et conferre gradum, & procedere longius audet. Interdũ confero. Idem. Ergo etſi conferre manum furor, iraq; monſtrat. Nonnunquam comparo. Cicero, quæ conferri cum eorum ſtudijs poteſt. Sæpe etiam proſum. Plynius, 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 congeruntur. 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 magnifacio, & 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 eã manibus, & prædicare peccatum ſuum, ſimulq; monere cæteros, nequid ſimile admitterent. Terentius, Hoc uis tibi ut credam furcifer? Fatifer, idem quod mortifer. Ouifera, quæ fert oua. fœtifera, ferens fœtum. Pomifera arbor, ferens poma. Baccifera, ferens baccas. 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, ſiue à leo uerbo, quo ueteres utebantur, nunc ſolo compoſito eius utuntur, quod eſt deleo, quia mors omnia deleat. à quo deletile dicimus, non quod deleatur, ſed quod deleat. Varro, Spongiam deletilem. & deletionem, conſumptionem Lucilius. Deletionem noſtri ad unum exercitus. Monſtriferum, ferens monſtrum. oſtentiferum, ferens oſtenta. Portentiferum, ferens portenta. Stelliferum, ferens ſtellas. Opiferum, ferens opem. ſalutiferum ferens ſalutem. Plynius, Folia fraxini iumentis mortifera, cæteris ruminantium innocua, in Italia nec iumentis nocent, contra ſerpẽtes 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, ideſt intra nauim, & intra domum. Aliquando contra. Plynius. Cum mihi ſermo in adulterum eſſet, hoc eſt contra adulterum. Et Virgilius. Quid meus Aeneas in te committere tantum, Quid Troës potuere? modo pro. Idẽ, Accipit ĩ Teucros animum, mentemq; benignam. Nonnunquam ad, ut hoc loco, & apud Virgilium. Impulit in latus, ideſt ad latus, & Lucanũ. In puppim rediere rates, pro ad puppim. Quã-

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. ideſt ad utilitatem tuam, uel pro utilitate tua. 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. E diuerſo uero in æs, non in ære. Liuius. Prius, quàm urbẽ ingrederẽtur leges decemuirales, qbus 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 ſydus. Sydus, & ſtella differũt, quod oſtendit Cicero, cum inquit, quæ ſydera, et ſtellas uocatis. Stellæ enim ſunt ſingulares, quæq; non admiſtæ alijs, ſolæ feruntur. Sydera uero, quæ ad aliquod ſignum complurium ſtellarum compoſita ſunt, ut Aries. Taurus. Andromeda. Perſeus, & ſimilia. Vnde ἀπὸ τοῦ συνειδεῖν, 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 ferũtur, modo ad Septentrionem, modo cum mundo. modo contra mundum. Stella uero uel à ſtando appellata eſt, quod ſtare ſtellæ uideãtur, uel, qđ aliqui ſenſerunt, & tanquã nimis curioſum à Quintiliano reprehenditur, quod ſit quaſi luminis ſtilla. hoc eſt gutta. Apuleius. Et ſanguinis eruptionem utriculo admoto excipit diligenter, ut nulla ſtilla cõpareret uſquam, quãuis Palæmon Vicentinus inſignis grammaticus interrogatus quondam, quid inter ſtillam guttamq; intereſſet, gutta inquit, ſtat, ſtilla cadit. A ſtiria autem per diminutionem dicta eſt ſtilla. Stiria proprie eſt aqua frigore concreta pẽdens, ſtillanſq; guttatim. Plynius, Diſtillantes hyberno gelu ſtirias. Virg. Stiriaq; impexis induruit horrida barbis. Item ab eadem dicitur Stiricidium ſicut à ſtilla Stillicidium, ubi è tectis guttæ fluunt. Item ſtillicidiũ ab Vlpiano ita diſtinguitur à flumine, quod ſtillicidium ſtillatim cadat, flumen continue fluat. A ſtilla fit ſtillo uerbum, quod aliquando ſignificat guttatim fluo. Martialis, Viuebant laceri membris ſtillantibus artus. Aliquando guttatim emitto. Plynius. 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 ſiccum, ſed humidum, quod aut iam ſtillet, aut non dum ſtillare deſiſtat. Eandem differentiam græci faciunt inter Aſter, & Aſtron. Aſter enim ſtella una eſt, Aſtron ſignum ſtellis coactum, quod nos ſydus uocamus. Quandoq; tamen authores ſydus pro ſtella uſurparunt. Cicero, Itaq; neſciunt hos ſyderum errores. Idem. Nam cum duo ſint genera ſyderum, quorum alterum ſpatijs mutabilibus ab ortu ad occaſum commeans, nullum unquam curſus ſui ueſtigium inſectat, alterum autem conuerſiones duas iiſdem ſpatijs, curſibuſq; conficiat. Quintilianus, Quid hæc fulgentium ſyderum ueneranda facies, quæ quadam uelut infixa, ac cohærentia perpetua ſemel capta ſede collucent. Alia toto ſparſa cœlo uagis curſis certis emetiuntur erroribus. Stellam nunquam pro ſydere poſuere. A ſtella fit uerbum Stello, quod eſt luceo, & quaſi ſtellas facio. à quo fit participium, Stellans hoc eſt lucens. Martialis.

Et numeroſa linunt ſtellãtem ſplenia frontem, & Stellor paſſiuum. Plynius. Quoniam ſtellarum hyadum & numero, & diſpoſitione ſtellantur. hinc ſtellatum ſtellis plenum, & ſtelliferum ſtellas ferens, utrũq; cœli epithetum eſt. Sed ſtellatum proprie dicitur, cum ſerenum eſt, & ſtellæ ubiq; uideri poſſunt. 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 ἄσκαλος circulus eſt, ſtelliones autem circulis quibuſdam depicti ſunt. & ueluti lucentibus guttis, in modum ſtellarum, unde ſtelliones à noſtris uocitantur pleni lentigne 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 ſiquis rem alij obligatam diſſimulata obligatione per calliditatem alij diſtraxerit, aut ſiquis 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, lentigne obducit. Propter quod in unguento necant eum formæ muliẽrum inſidiantes, cuius rei remedium eſt oui luteum, & mel, ac nitrum. Nos autem cauſam nominis ueriorem hanc eſſe exiſtimamus, quod nullũ animal fraudolentius inuidere homini tradunt. ideo nomen hoc uerſum eſt in male dictum, & quoties inſidiatorem aliquem ſignificare uolumus, ſtellionem nominamus, à quo Crimen ſtellionatus à ueteribus eſt deductum. Scit ſtellio nihil tuniculæ ſuæ in comicialibus morbis præferri. iccirco eam ſimulatq; exutus eſt, deuorat. Propter hoc obſeruant cubile eius æſtate, quod eſt in locis hoſtiorum, feneſtrarumq;, ac cameris, uel ſepulchris. Ibi uere incipiente caueas ex fiſſis arundinibus 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, lentiginoſus in cauerniculis dehiſcentis, per æſtum terræ habitans. hic maiorum noſtrorum temporibus in Italia uiſus non fuit. Nunc frequens in Appulia uiſitur. Aliquando etiã in Tarquinenſi, & Corniculano agro. et uulgo ſimiliter Tarantula uocatur. Morſus eius perraro interimit hominem, ſemiſtupidũ tamen facit, & uarie afficit, Tarantulam uulgo appellant. Quidam cantu audito, aut ſono, ita excitantur, ut pleni lætitia, ac ſemper ridentes ſaltent, nec niſi defatigati, ac ſemineces deſiſtant. alij ſemper flentes, quaſi deſyderio ſuorum miſerabilem uitam agant. alij uiſa muliere libidinis ſtatim ardore incenſi, ueluti furentes in eam proſiliant. quidam ridendo, quidam flendo moriantur. Multa ſunt araneorũ genera, omneſq; græco uocabulo, ſed apud latinos uſitato phalangia dicuntur. 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, inueniuntur intus uermiculi duo, adalligatiq; mulieribus ceruina pelle ante ſolis ortum impediunt conceptum, propterea hinc Araneus Atocus dicitur, græci enim ἀτόκιον, hoc eſt Atocium, uocant omne medicamentum, quod ſterilitatem inducit. Quartũ quoq; Phalangij genus. Rhachinon dicitur ore

nigro, minimo, ſubalbo, pedibus breuiſſimis, tanquam imperfectis dolorem morſu, qualem ſcorpio facit. Quintum genus Aſiortion diſtinctum uirgulis albis, cuius ictus genua labefactat. Sextum cœruleum eſt, lanugine nigra, caliginem concitans, & uomitus araneoſos, hoc eſt in quibus telæ araneæ conſpiciuntur. Septimum 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, & tranſuerſim altera, hic oris tumorẽ facit. Alter anericius eſt poſteriori parte candicans. Vltimus ac minime noxius, qui eodem colore telas in parietibus late texit, ueluti retia muſcis capiendis. Mus araneus exiguum animal eſt, muſtellæ ſimilitudine per tenuiſſimum filum, ſiue gladij aciem impune ambulans μυγαλῆ à græcis dicitur. Eius morſus uenenatus eſt. Tradunt equos, ſi herbas, in quibus hi fuerint, depaſcantur, ſtatim exanimari. Araneus proprie ipſum animal uocatur. Aranea tela. Sed poëtæ etiam fœmininum pro animali uſurpant. Virg. 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 araneũ. A' Sydere autem fit ſydereus. quod modo altum ſignificat. Martialis. Hic ubi Sydereus propius uidet aſtra coloſſus. modo fulgentem. Virg. Et ſplendidus æthra ſyderea polus. Aliquando etiã quod ex ſydere eſt, ut ſydereus ignis, ſydereus afflatus, ſydereus ſplendor. Item præſydero uerbum. præſyderare enim dicimus, cum maturius hyberna tempeſtas mouetur, quaſi ante ſyderis tempus. Item Conſydero à ſyderum contemplatione. à quo conſyderatus dicitur, qui agenda conſyderat. Et conſyderatio contemplatio, & conſyderate aduerbiũ cum conſyderatione, & maturitate. Item Deſydero à ſydere deducitur, quod ueluti lucem ſyderis, quæ amamus optemus. à quo fit deſyderium. Item à ſydere Syderor, quod eſt ſydere afficior. à quo Syderatio morbi genus, & qui eum morbum patiuntur ſyderati dicuntur, & qui mortui ſunt, deſyderati. Curtius. In eo prælio trecenti capti, quinquaginta deſyderati ſunt. quamuis ob id etiam deſyderatos dici uideri poſſit, quod mortuorum deſyderio tenemur, quemadmodum abſentium. Eſt autem ſyderatio morbus partem aliquam corporis, ſæpe etiam penè totum corpus percutiens ſubito, atq; exiccans, & plerũq; hominem enecans, quod cum repentino quodam impetu eueniat, non cauſa aliqua inferiori, ſed è cœlo ui quadam ſyderis prouenire putatur. Vnde Plynius, Syderatio inquit tota è cœlo eſt, iccirco à ſydere nomen ſumpſit. hinc morbus ille notiſſimus, & formidoloſus omnibus, quem græco uocabulo ἀποπληξίαν, ſiue Epiplexiam nominamus, hoc eſt ſubitam percuſſionem πλήττειν enim percutere eſt. Syderatio etiam dicitur, quod corpus ſtupore quodam attonito ſubito conficiat. Nec in humanis tantum corporibus, ſed in arboribus etiam, ac plantis, uitibuſq; ſyderatio eſt, humanæ prorſus ſimilis, quando ſub ortu canis uaporum ſiccitate arbores moriuntur. Græci à ſyderis percuſſione ἀστροβολίαν nominant. ἄστρον enim ſydus dicunt, βάλλειν iactare, percutere. Sunt etiam qui pro aſtrobolia ſphaleciſmum uocent. Martialis. Sydere percuſſa eſt ſubito tibi Zoile lingua. Idem. Hoc opus eſt, ſubito fias ut ſydere mutus. Plautus. Syderatus eſt, moueri non poteſt. Sideritis autem non à ſydere dicitur, ſed ἀπὸ τοῦ σιδήρου, hoc eſt à ferro. eſt autem ſideritis lapis, quem alio nomine heracleon, alio magnetem uocamus, à quo trahitur ferrum, & cum propius uenit, aſſiſtit, teneturq;, & complexu hæret. dictus magnes ab inuẽtore, ut Nicãder tradit. Inueniſſe autẽ hic fertur in India,

lum armenta paſceret, clauis crepidarum, & cuſpide baculi hærentibus. Ab aſtro autem aſtronomus, & aſtrologus dicti, qui aſtrorum ſcientiam profitentur, & aſtrolabiũ inſtrumentũ, ex quo aſtrorum motus colliguntur. Aſtronomia quoq;, & aſtrologia, hoc eſt ſcientia de ſyderibus. aliud enim uocabulum à lege, & norma, aliud à ratione aſtrorum deductũ eſt. Et Aſteriſcus ſignum ad ſtellæ ſimilitudinem paruæ, quo utimur, cũ aliquid in ſcribendo omiſſum eſt, hoc modo *. Et Aſtreus unus ex titanibus, qui cum aurora concũbẽs, uentos genuit, & Aſtrea huius Aſtrei filia ex aurora, quam ob ſummam æquitatem iuſtitiam appellatam fuiſſe ſcribit Aratus. Nam, cum adhuc terras habitaret, Non dum ueſanos rabies nudauerat enſes, Nec conſanguineis fuerat diſcordia nota. Sed poſtea creſcentibus uitijs euolauit in cœlũ. Vnde ſubdit idẽ Aratus. Et cœli ſortita locum, qua proximus illi Tardus in occaſum ſequitur ſua plauſtra bootes. IMMODICIS. Maximis. Modicum enim aliquando paruum, ac puſillum dicimus. Apuleius. Modico labore fatigatur. ita ediuerſo immodicum, pro maximo ponimus. Modici etiam pauci dicuntur. Plautus. In angiportu turba eſt, domum modici introierunt. A' quo Immodicos dicimus plures. Martialis. Atriaq; immodicis artat imaginibus. Modicum tamen proprie pro moderato uſurpamus. Plautus. Cui animus modicus, continens, expers ambitionis. hinc modicum aduerbium ſignificat parum. Idẽ, ædepol id modicum curat. modice uero moderate. Idem. Modice ſapis. Cicero. Reſpublica ex tribus illis generibus, regali, & optimatum, & populari confuſa modice. A' modo autem deriuatum eſt modicũ. Modus enim proprie rationem ſignificat. Ratio uero iubet, ne quid nimis, ſed omnia cum moderatione fiant, unde quomodo, & quemadmodũ dicimus. ideſt qua ratione. & Admodũ pro ſatis, quaſi ſecundum rationem, uel pro ualde, ut ad, intenſiua particula ſit. et Propemodum, ferè, quaſi parum abſit à modo, hoc eſt à ratione. & mirum immodum, ac maiorem immodũ, quaſi ultra rationem. et commodum, atq; accommodũ, quod proprie ſignificat aptum, conueniens, quaſi cum modo, & ratione. Virgilius. accommoda fraudi. Capitur tamen aliquando pro integro. Plautus, uiginti argenti commodas minas. & pro utili. Cornelius Celſus. Sed inter omnia maxime commodum eſt modice exerceri. Hinc fit Commoditas, quod interdum aptitudinem quandam, conuenientiamq; ſignificat, interdum utilitatem. Et Cõmode aduerbium, hoc eſt apte, utiliter. Item aliud aduerbiũ commodum, quod ſignificattiam. Apuleius. Commodum lumen euaſerant, & fores ad priſtinum ſtatum integræ reſurgunt. Idem. Intuli me, cumq; accubantem exiguo admodum grabatulo, & cõmodum cœnare incipientẽ inuenio. Et Commodo uerbũ quaſi in commodum do. Cõmodare enim eſt alicuius rei uſum ad tempus concedere. Cicero. Dando, ac accipiendo, mutuandiſq; facultatibus accommodãdis, nulla re egeremus. Nec rei tantũ mobilis commodatio dicitur (ut Vlpianus exiſtimauit) ſed etiã ſoli. Plau. Cum ædes pauperi commodaſſet. differtq; hoc uerbum à mutuo. Mutuamus enim (ut Paulus Iuriſconſultus inquit) non eandem ſpeciẽ recepturi. Mutui datio in ijs rebus eſt, quæ pondere, numero, menſurãue dari ſolent, quoniam earum rerum datione poſſumus in creditum ire, quia magis in genere ſuo functionem recipiunt per ſolutionem, quàm per ſpeciem. Nam in cæteris rebus ideo ire in creditũ 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, ideſt alter alterum amat. Aliquando ediuerſo. Cicero. Fac me mutuo diligas, hoc eſt, fac mihi in amore reſpondeas. Mutuor uero paſſiue ſignificat mutuo accipio. Plautus. Decem minas à patre mutuatus. Aliquando cõmodare, eſt cõmodum 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 accommodat enſem. Cicero. Qui ſe ad rempublicam, et ad magnas res gerendas accommodauere. interdum accommodatum ſignificat procliue propenſum. Cicero. Ad ſummum Græcorum otium potius, quàm ad ullam uim, aut tumultum accommodati. Interdum accommodare adhibere. Idem. Tantũ dabit amicitiæ, ut ueram amici cauſam eſſe malit, ut orandæ 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, eamq; uirtutem σωφροσύνην, quam ſoleo equidem cum temperantiam, tum moderationem appellare. nonnunquam 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, aurigatq; modos, qui ex ſupramemoratis diſciplinis in factis, & in dictis, & cæteris talibus, quæ agendi officia ſunt, iunguntur. A' modo etiam modiperatores magiſtri, & per ſyncopen mos, hoc eſt uitæ inſtitutum conſuetudine firmatum cum deriuatis ab 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 menſura, & numerorum ratione compono. Virgilius, & modulans alterna notaui. à quo modulus ipſa compoſitio, & cantus. Item modulatio, & modulamen. Modus etiam aliquando, pro fine accipitur, atq; euentu. Idem. Sed quis erit modus. Idem. Quis rebus dexter modus. Modo, cum o finalem literam correptam habet, tempus ſignificat præſens, uel, mox præteritum, uel non dum præteritum, uel ſtatim futurum, ut modo id ago, modo ueni, modo id dicebam, modo faciam. A' quo fit, quo Apuleius, & quidam alij utuntur, amodo prò poſthac. Vt nemo me amodo tam mane egredientem ſolum uidebit. Item poſtmodum, &, quod nõnulli uſurpant, poſtmodo, & mox, quod non ſignificat paulopoſt (ut Pompeius inquit) ſed ſtatim. Quippe & paulomox dicimus, hoc eſt ſtatim cum paruo interuallo. Plyn. Et paulomox calefactum uulneri imponatur. Aliquando etiã modo pro tantũ accipitur, ut tace modo. à quo ſolũmodo, & tantũmodo deducuntur. 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 portum forum habebat. Per mediam autem curuaturam latitudinis plateam amplã, in qua media mauſoleũ condidit, ita egregijs operibus conſtructũ, ut inter ſeptẽ orbis miracula numeretur. Ad huius po-

ſtea ſimilitudinem diuus Auguſtus ſepulchrum ſibi in campo Martio ædificauit 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, dierumq;, 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 loquitur, nomine mauſoleum uocauit. Suetonius de Auguſto, reliquias legerunt primores equeſtris ordinis tunicati, & diſcincti, pedibusq; nudis, ac mauſoleo condiderant. Id opus inter flammineam uiam, ripamq; Tyberis ſexto conſulatu ſuo conſtruxerat, circumiectasq; ſyluas, & ambulationes in uſum populi iam tunc publicarat. PENDENTIA. Ita columnis incluſa, ut quãuis 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, artisq; monimentum relinqueret. Acceſſit & quintus artifex Theon, qui ſuperioris pyramidis altitudini inferiorem æquauit, uigintiquatuor gradibus in metæ cacumen ſe cõtrahẽs. In ſummo quadriga erat marmorea, quam fecit Pythis, quæ adiecta centum quadraginta pedũ altitudine totum opus includebat. Pendere proprie eſt ſuſpẽſum eſſe, tractumq; 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 deſyderio alicui rei intentus, ceſſat ab omni alio opere, & ad unum ſolicitus expectat. Idem, pendetq; iterum narrantis ab ore. Idem. Dum conſulta petis, noſtroq; in limine pendes. unde pendere pro dubitare accipimus. Seneca, pendet animus, & in diuerſa trahitur. Item pro ceſſare. Virgilius. pendent opera interrupta, minæq; Murorum ingentes. Ab hoc fit dependeo, quod modo eſt ex aliquo pendeo, modo ſuſtentor, Cicero. Omnis enim illorum ſalus à noſtra ſalute dependebat. Et pendulus, qui pendet. Ouidius, Laſſaret uiduas pendula tela manus. Unde penſa dicuntur manipuli lanæ, qui pendent ex colo, & fuſo trahũtur. et penſiles horti, qui ſupra ædificia facti ſunt. Et penſilis urbs, quæ ſubter cauata eſt. Plynius. Leguntur et 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 ferentiũ 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 ueluti in aëre pendeat. Significat autem omne, per quod ſuper aquas tranſimus, unde & pro ſcala nauium ponitur. Virgilius. Interea Aeneas ſocios de puppibus altis Pontibus exponit Hinc fit ponticulus paruus pons. Et depontani ſenes poſtulatores, q ſexagenarij de ponte deijciebãtur. Et pontones naues, quibus in traijciendis amnibus loco pontium uti-

mur. Papinianus. Fulmine 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 publicã, uel uſq; ad flumen, in quo pontonibus traijciatur. Et pontifex, ſacer magiſtratus, de quo inferius dicemus, quod inſtaurandorum pontium curam haberet. Erant autem minores, & maiores pontifices, inter quos unus ſummus, qui pontifex maximus, ſiue ſummus pontifex dicebatur, quod à Romanis ueteribus ſumptum noſtræ quoq; ſectæ homines ſeruant. Ab hoc pontificatus dicitur, ſicut à Conſule Conſulatus, & pontificius, à quo ius pontificium, et pontificalis, unde pontificales libri, in quibus ſacræ cerimoniæ continentur. Item à ponte pons, Umbriæ 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 uſq; lapidibus ſtrata cernitur, latronibus quondam abundans. Iuuenalis. Armatæ quoties tutæ 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. & per translationem conſydero, æſtimo, unde fit magnipendo. floccipendo. paruipendo. multipendo. nihilipendo. ideſt in magna, parua, nulla æſtimatione habeo. Et penſito, ac penſiculo eiuſdem ſignificationis. Gellius, penſicula, utrunq; modulare, reperies ſuo quodq; in loco ſonare aptiſſime. À pendo pondus dictum, quod graue eſt. Virgilius. ignotum argenti pondus, & auri. interdum pro numero, hoc eſt multitudine ponitur. Varro. È Græcia comportaſſe magnum pondus omnium artificum. Item pondero, quod aliquando ſignificat libro, Plautus. Dum numularius ponderaret argentum. Aliquando per metaphoram capitur pro conſydero, examino. Plyn. Sed hoc pluribus uiſum eſt. Numerantur enim ſententiæ non ponderantur. Ab hoc ponderitatem ueteres pro grauitate dixere. Accius. Quod ponderitatem grauitatemq; 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 uncijs. item dicimus duapondo, & Trepondo. Quintil. Dua, & trepondo diuerſorum generum ſunt barbariſmi. At coniunctim Duapondo, et Trepondo uſq; ad noſtram ætatem ab omnibus dictum eſt, et recte dici Meſſala confirmat. Ab his Dipondium, & Tripondium deducuntur. Et aſſipondiũ pro unumpondo, qđ 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, tantumq; pendere illam bonorum animi lancem putabat, ut terram, & maria deprimeret. nam ſtatera inſtrumentum eſt, quo res ſine lancibus ponderantur. À libra fit libro, quod

eſt põdero, & aliquãdo graue facio. Ply. Apes, ſi oriatur procella, apprehenſis peduſculo lapillis, ſe librant, hoc eſt grauiores faciunt. Interdum ſuſpendo. Ouidius, 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 libramentum dicitur æqlibriũ. Et libra cœleſte ſignũ uocatur, qđ octauo Calendarum Octobris Sol per illud tranſiens, æquinoctium facit. Librare etiam trutinare dicitur. Et Trutina proprie foramen eſt, in quo examen regitur. ponitur tamen aliquãdo pro iudicio. Cicero, Quæ non artificis ſtatera, ſed populari quadam trutina examinatur. Apuleius Trutinatam ſententiam uocat grauem, & recte examinatam. examen proprie lingua dicitur, qua trutina regitur. Virg. Iuppiter ipſe duas æquato examine lances. Nonnulli 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, aliorumq; 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. Atq; ille minus minusq; impendio curare. Item compendium appellamus, quod parſimonia quadam ſeruamus, ſicut econtrario diſpendium, quod uel incuria, uel negligentia, uel immoderatione diſpendimus. Plyn. Bubulas carneis cauleis cuprifici magno lignorum compendio percoquunt. Idem, Magno id lignorum diſpẽdio 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 merce ratem. Aliquando pro breuitate. unde compendioſum dicitur breue, quod ea, quæ ſimul peduntur, celerius expediantur. Item à pendendo penſio dicta, qđ 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 erant, interponere libram ſolebant. Mancupi autem emptiones dicebantur, cum aliquid à populo emebatur. Et Manceps uocabatur, qui à populo aliquid emebat, conducebatue, quia manu ſublata ſignificabat ſe authorem emptionis eſſe. hinc Mancipia appellata ſerui, ancillæq; emptitiæ, quaſi manu ſublata accepta, uel quod manu ab hoſtibus capta eſſent. Argentum primo ſignatum eſt anno urbis quingenteſimo octogeſimoquinto. Quin. Fabio conſule, quinque annis ante primum bellum punicum. Et denarius pro decem libris placuit, quinarius, pro quinque. Seſtertium pro dipõdio, ac ſemiſſe. Libræ autem pondus æris imminutum primo bello punico fuit, cum impenſis reſpub. non ſufficeret, inſtitutumq;, 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 cõſuleret, & accepti ab eo beneficij, haud immemor eſſe uideretur. hanc ſignandi conſuetudinem Seruius rex, qui primus poſt urbem conditam 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 Annibale urbem infeſtante, dum Q. Fabius maximus dictator eſſet, facti ſunt aſſes unciales, & denarius ſexdecim aſſibus permutatus eſt, Quinarius octonis, Sextertium quaternis. Sic reſpublica 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 Semunciales 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 numus ſexageſimo ſecundo anno, poſt argenteum percuſſus eſt, Scrupulum ualebat ſeſtertijs uicenis, quod faciebat in libras ratione ſeſtertij, qui tunc erat, ſeſtertios noningentos. Poſt hæc placuit ex auri libris quadraginta millia ſignari. Numis aureis conſulum primo, deinde imperatorum capita imprimi cœperũt, & ab his ſæpe nomina accipere. As proprie iuriſconſulti definiunt omnem quantitatem, & omne corpus duodecim uncias continens, 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, quinq; 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, quo trium unnciarum, & nouem unciarũ eſt. À pendo compoſita fiunt appendo quod eſt adiungo, ſuſpẽdo. à quo appendix dicitur, quod adiunctum eſt, quaſi ex alio pendeat. Cicero, Vidit enim, quod uidendum fuit, appendicem animi eſſe corpus, nihilq; eſſe in eo magnum. Plyn. Atq; uuas iam maturas ad ſolem appendere. Appendo etiam eſt ad lancem, uel ſtateram pondero. Cice. Ut iam appendatur pecunia, non numeretur. Idem alibi per translationem hoc uerbo uſus eſt pro pondero, hoc eſt exacte conſydero, 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, hos confractos in aquam uidemus apparere. Expendo, quod eiuſdem ferè ſignificationis eſt. Idem, Deinde hæc expendite, atq; æſtimate. Aliquando etiam capitur pro expono, unde expenſæ dictæ. Impendo, quod proprie eſt in aliquam rem expendo, unde impenſa, & impen-

dium deriuantur. à quo p metaphoram ĩpendere operã, ĩpendere laborẽ, impendere ſtudium dicimus, quaſi exponere, & in totum expendere. Et impenſa beneficia, ac merita dicuntur. Mart. Impẽſis uitam principis annumeres. Dicimus autem impendo curam huic rei, & in hanc rem, exemplis referta ſunt omnia. à pendeo etiã impendeo cõpoſitum reperitur. eſt autem impẽdere penul. produ. ſupra caput aliquid ueluti caſurũ pendere, ut impẽdent nubes. Suſpendo, quod aliquando eſt alte ligo. Vir. Quo tendant ferrum malo ſuſpendit ab alto. Aliquãdo ſolicito. Plau. Vix cõpos mentis ſum, ita mihi ſuſpendit animum. Vir. Suſpenſi Euripylum ſcitatum oracula phœbi Mittimus. Et quoniã, dũ ſoliciti, etiã dubij ſumus, ſuſpenſum aliquãdo pro dubio capimus. Seneca. Suſpẽſus animo, quid ageret, cogitabat. Itẽ ſuſpenſum pro placido, & ſilenti quãdoq; accipitur. Teren. Ad fores ſuſpenſo gradu placide ire perrexi. Item ſuſpendo aliquando eſt pendendo ſtrangulo. à quo ſuſpendium. Gellius, Suſpendio uitã finiuit. Diſpendo, quod modo expendo ſignificat, à quo fit Diſpendiũ, & Diſpenſo, & diſpenſator, qui pecunias domini expendit, & neceſſaria in familia diſtribuit, modo expãdo, & tunc nõ à pẽdo, ſed à pãdo deducitur. Plau. Vbi lubet diſpendite hominẽ diuerſum, atq; diſtendite. Rependo, quod eſt cõpenſo. Vir. Et fatis cõtraria fata rependens. Cõpendo ſimiliter, à quo cõpendium fit, de quo ſupra diximus, & cõpenſo, à quo Cõpẽſatio, quæ eſt, ut Modeſtinus inquit, debiti, & crediti inter ſe cõtributio. VACVO AERE. In uacuo aere, hoc eſt uacante, ut pendere opus oſtendat, quaſi nõ ſuſtenteur ſolo, uel uacuum, Epitheton eſt aeris, qa aer nõ habitatur. Epitheton enim figura eſt, quæ ĩterpretari ĩpoſitũ poteſt, quod aut ad augmentũ, aut ad diminutionem, aut ad diſcretionẽ poni ſolet, ut Cœlum profundũ. uenuſta Venus, uacuus aer, & ſimilia. Inde Epitheſis, quod modo impoſitionem, modo impoſturã ſignificat, de qua ĩferius dicemus. Et Epithetis impoſtor. fraudator. Et epithima, quicquid alicui rei ĩponitur, ex quo medicamenta, quæ ad refrigerandũ cor ĩponuntur, epithimata uocamus. Vel uacuo dixit, quo magnitudinẽ operis oſtentaret, ut ſit in uacuo aere, in magno aeris ſpatio, nã, quia quæ magna ſunt, plurimum uacui habere neceſſe eſt, uacuum ſæpe pro magno uſurpamus. Virg. uacua atria Ditis. Idem, Saltibus in uacuis errant. quod ſi ſubtiliorem rationem indagare uelimus, dicere poſſumus, icirco uacuũ aerem dici, quod uacua omnia impleat. Nihil enim pati natura uacuum poteſt, unde & inane uocamus aerem. Lucre. Longum p inane reſoluit, cum inane proprie uacuum ſit. Virg. Atq; illis iam ſæpe rotæ ducantur inanes. Idẽ, galeã ante pedes proiecit inanẽ. à quo inanitas dicta, quod pro uacuitate aliquãdo, nonnũq̃ pro uanitate accipitur. ſiquidem & inane aliquando pro leui capimus. Vir. Inſtabiles aios ludo prohibebis inani. Hinc inanio uerbũ fit, & exinanio, quod modo eſt euacuo, modo attenuo, modo ad nihilũ redigo, & exinanitio, defectio, & inaniter aduerbiũ fit, hoc eſt fruſtra. A Vacuus uaco uerbũ deducitur, qđ proprie ſignificat uacuus ſum. Cæſar, Id ea maxime ratione fecit, qđ noluit eũ locũ, unde Heluetij diſceſſerant, uacare. unde, ſi ĩpſonaliter accipiatur, ſignificat uacuũ tempus eſt. Plyn. Quo magis te, cui uacat, hortor, cũ in urbẽ proxime ueneris, uenias autẽ ob hoc maturius, illi te poliẽdũ, limãdumq; pmittas. Virg. O dea, ſi prima repetens ab origine pandam, Et uacet annales noſtrorũ audire laborũ. Vaco, ſi cũ ablatiuo ſine præpoſitione iungatur, pro careo accipitur, ut uacas ſapientia, hoc eſt cares ſapiẽtia, q̃q̃ carere proprie eſt uacare quibus indiges. Cicero, Satiatis uero, & expletis iucũdius eſt carere, q̃ frui, q̃uis non caret is, qui non deſyderat. Improprie tamen dicimus careo culpa, careo periculo, careo damno. ſi uero iungatur

ablatiuo cum præpoſitione ab, eodem modo ſignificat uacuus ſum, ut uaco à ſtudijs, uaco ab agricultura, ab omni moleſtia. eſt etiã quãdo uacat imperſonaliter acceptum ponatur pro eo, quod cura eſt. Quintil. Reũ oderit uerba aucupantem, & anxiũ de fama ingenij, & cui eſſe diſerto uacet. ab hoc deriuatur uacillo, qđ eſt inconſtans 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. Item uacare interdũ accipitur, pro ſuperabundare, quod otioſum eſſe uideatur, quod ſuperabundat. Vnde ſuperuacaneũ dicitur, quod eſt ſuperfluũ. idẽ etiã, quod uacuũ, hoc eſt otioſum ſit, ſuperuacuum dicitur. Superuacanea quoq; auis dicebatur, quæ ex ſummo cacumine uocẽ emiſiſſet, ꝙ ſuper uacuũ aera uolitet, canatq;. Itẽ à uacuo uanum deriuatur, qđ interdũ eandẽ cũ primitiuo ſuo ſignificationẽ habet. Vir. ſed illos Expectata ſeges uanis eluſit auenis. iterdũ mendacem ſignificat. Idẽ. Ni fruſtra auguriũ uani docuere parẽtes. Idẽ. nec ſi miſerũ fortuna Sinonẽ Finxit, uanũ etiã, mẽdacemq; ĩproba finget. Ponitur etiã pro ſtulto, quaſi mente uacuo, & qui in rebus inanibus ſtudiũ collocat. Iuue. Sic libitum uano, qui nos diſtinxit, Othoni. Quidã falſum. fictũ. uanum ita diſtingunt, ut falſum loqui mendacis ſit, fictum callidi, uanum ſtulti. Falſum loqui culpæ ſit. fictum uirtutis, uanũ uecordiæ. falſis decipiamur, fictis delectemur, uana ſpernamus. Gellius tamen uanos ſcribit proprie dici mẽdaces, & infidos, et leuia, inaniáq; pro grauibus, & ueris aſtutiſſime cõponentes. ab hoc fit uerbum uano, quo ueteres uſi ſunt pro fallo. Accius. Sic illũ uanans in Angiportũ deduxit. & euaneſco, qđ ſignificat inanis fio. & in nihilũ redigor. Virg. Et procul in tenuẽ ex oculis euanuit aurã. Et uanitas. Plyn. Id uero magicæ uanitas eſt. Et uanitudo. Plau. Vt rẽ uideo, tu inuẽtus à uanitudine. Et uaniloquentia. Apule. Nihil hominis uaniloquẽtia commoues. Et uane aduerbiũ, quod modo ſtulte, modo mẽdaciter ſignificat. Item à Vacuus fit uacuo uerbũ, & euacuo, & uacuefacio, quæ omnia ſignificant exinanio. unde uacuatio, & euacuatio, & uacuefactio pro exinanitione ponuntur, & uacuitas pro inanitate. Itẽ à Vaco, ſiue uacuo deducitur uaſtus qđ proprie magnũ ſignificat, Nã quæ magna ſunt, ferè uacare, ſeu uacua eſſe ſolent. Vir. Vaſtumq; caua trabe currimus æquor. Sed quoniã quæ magna ſunt corpora, ferocia eſſe etiã ſolent, ponitur aliquando uaſtus pro feroci. Cicero. Quæ barbara India uaſtior aut auguſtior. Ab hoc fit Vaſto, & Deuaſto, quod eſt deprædor. ſpolio. profligo. & quaſi uacuũ reddo. Idem. Omnẽq; eã regionẽ ferro, igniq; uaſtauit. Hinc uaſtitas, & Vaſtitudo deducuntur, quæ modo magnitudinem ſignificant. Apule. Cui in primis tanti corporis uaſtitas horrori fuit. modo uaſtationem, ſiue deuaſtationem, quæ à uaſto uerbo deriuantur. Acci. propterea tot, tantaſq; habemus uaſtitates funerum. AERE. Aer proprie dicitur mediũ ſpatiũ, quod eſt inter cœlum, & terram. Virg. ubi aera uincere ſummum Arboris haud ullæ iactu potuere ſagittæ. Idem. Aera dimouit tenebroſum, & diſtulit umbras. dictus eſt à græco ἀὴρ, quod mutatis literis ἀπὸ τῆς ἥρας deducitur, hoc eſt à Iunone, quæ aeris dea eſt, & à noſtris quoq; aliquando hera appellatur. Ennius. Vos'ne uelit, an me regnare hera, quid'ue ferat ſors uirtute expiamur. Ab aere fit aerius, quod aliquando altũ ſignificat, unde aeriæ arces dicuntur, aliquãdo qđ ex aere cõſtat. ut aeria corpora, aerius fulgor. Itẽ aeripes, celer, quaſi

aërios pedes habens, hoc eſt leues. Vir. Fixerat aëripedẽ ceruam. Ab aërius æſtus deducitur, quod proprie ſignificat calorem, & æſtiui flagrantiam temporis. Idem, Aeſtibus in medijs umbroſam exquirere uallẽ. Vnde & pro æſtiuo tempore ponitur. Idem, propiuſq; æſtus incendia uoluunt. Significat autem fluctuationem, atq; impetum maris, qđ feruore quodã id fieri uideatur. Plaut. Quo magis te in altum capeſſas, æſtus te in portum referet. Ab hoc fit Aeſtuo, qđ eſt ferueo, agitor. Virg. fundóq; exæſtuat imo. & æſtas, quæ proprie ſignificat tempus, quod incipit ab æquinoctio uernali, & finitur æquinoctio autumnali, conſtatq; ſenis menſibus, & totus annus in æſtatem, hyememq; diuiditur. Idem, Incipiens ſtabulis edico in mollibus herbas, Carpere oues, dum mox frondoſa reducitur æſtas. hic. n. de Vere loqtur. Particularius tamen æſtas capitur pro quarta parte anni, hoc eſt pro tribus mẽſibus, qui ĩcipiũt Sole Cancrũ ingrediente. Nam ſole ingrediente Librã, autumnus ẽ, Ingrediẽte Capricornũ, hyems. ĩgrediẽte arietẽ, Ver. ab æſtate fit æſtiuus, unde æſtiuũ tempus, æſtiuũ ardorẽ, æſtiuam ſiccitatem dicimus, et æſtiua loca dicuntur umbroſa, in quibus p æſtatẽ pecora uitant calorẽ. Statius. & umbroſi patuere æſtiua lycei. abuſiue tamen & pro gregibus uſurpantur, quæ morãtur in æſtiuis. Vir. nec ſingula tantũ Corpora corripiũt, ſed tota æſtiua repẽte. Ab æſtu ẽt æſtuaria appellata. Dicuntur aũt æſtuaria loca, quæ marinis aquis referta ſunt ex inundationibus pelagi, p quas ſæpe in mediterranea fluuiorũ inſtar nauigantes aſcendunt. aliquãdo non niſi nando tranſiri poſſunt, à græcis ἀνάχυσις, hoc eſt inundatio dicitur. Cæſar, Pedeſtria eſſe itinera concisa, æſtuarijs nauigationẽ impediri. Aër unum eſt ex quatuor rerũ principijs, quæ elementa dicuntur, ita enim diſpoſita eſt hæc mundi machina, ut in medio omniũ ſit terra poſita, circa eam aqua globũ terræ circundans parua parte immuni relicta, ad uitã animantiũ tuendã, circa aquã aër, circa aërẽ ignis purus, atq; integer lunæ globum attingens. ex ijs omnia gignuntur, aluntur'q;. unde ab alẽdo elementa ſunt dicta. Terra primũ elementũ eſt, à terẽdo dicta, quod ſcilicet teritur. Itaq; tera in augurũ libris cum ſimplici r ſcribi ſolebat. ab hac locus communis, qui circa oppidũ colonis relinquitur, territoriũ appellatur, quod maxime teratur. quãuis Põponius iuriſconſultus territoriũ ſcribit eſſe uniuerſitatem agrorum intra fines cuiuſq; ciuitatis, dictum ab eo, qđ magiſtratus eius loci terẽdi ius habent. In ſingulari terra elemẽtũ eſt totũ, cum pluratiue proferimus, plures terras ſignificamus. Virg. multum ille & terris iactatus, & alto. Ponitur tamen aliquãdo terra & pro territorio, & pro prouincia, ſiue regione. Cic. Eorũ, q in hac terra fuerũt, magnãq; Græciã, quæ tũ florebat iſtitutis, & præceptis ſuis erudierunt. unde cõterraneus dicitur, qui ex eadẽ terra eſt, quapropter Catullũ conterraneũ ſuũ Plynius uocat, qui non Veronæ, ſed in Benaci inſula natus erat. A terra fit terreus, qđ ex terra eſt, ut uas terreum. Terrenus, & terreſtris, quod uel in terra natum eſt, uel in terra uiuit, uel aliquid cõe cum terra habet. ut terrenũ, ſiue terreſtre animal, terrena labes, terreſtris exercitus, terreſtres copiæ, & terrigena, qđ ex terra natum eſt, unde terrigenæ gigantes dicuntur. & terricola, qđ colit, hoc eſt habitat terras. & Terentum locus in campo Martio, qđ in eo ara Ditis patris in terra occultaretur. erat hic locus Diti, ac Proſerpinæ ſacer, in quo omnium qui aut naſcerẽtur, aut morerẽtur, nomina ſcribi ſolebant, quoties ciuitas luſtrabatur, quæ res initiũ habuit huiuſmodi. Cum ingenti peſtilẽtia urbs uaſtaretur, Valeſius uir locuples, ſed ruſticæ uitæ duobus filijs, & filia ad deſperationẽ morbo laborantibus, aquã calidã à foco petebat, ubi genibus nixus, lares familiares orauit, ut puerorũ piculũ ĩ eius caput

trãsferrẽt, audita ſtatim uox fuit, eos ſaluos habiturũ, ſi continuo Tyberi deuectos Terẽtũ deportaſſet, ibiq; ex Ditis patris, & Proſerpinæ ara petita aqua, recreaſſet. Quapropter mente cõfuſus quaſi nimis lõga, & periculoſa nauigatio Terentum imparetur, pueros tamen ad ripã Tyberis ſtatim detulit ex uilla, in qua habitabat prope uicinũ ſabinæ regioni fretũ, ac lintre Oſtiã petẽs, intẽpeſta nocte ad cãpũ Martiũ appulſus eſt, ubi ſitientibus ægris ſubuenire cupiẽs, cũ ignis in nauigio non eſſet, à gubernatore didicit fumũ nõ procul apparere, iuſſuſq; Terẽtũ egredi (id nomen ei loco eſt) hauſã calice aquã eò detulit unde uiſus fuerat fumus oriri, locũq; fumantẽ potius, q̃ ulla flãmæ ueſtigia habẽtem tenacius cõcitans, cõtractis quæ ſors obtulit, nutrimentis, ptinaci flatu ignẽ excitauit, calefactáq; aquã pueris bibẽdam dedit, qua epota, ſalutari quiete ſopiti, ſtatim liberati ſunt, & uocato patre indicauerũt ei uidiſſe ſe ĩ ſomnis, à neſcio quo deorũ corpora ſua ſpongia tergi, & præcipi, ut ad Ditis patris, et Proſerpinæ arã, à qua potus eis allatus fuerat, furuæ hoſtiæ immolarẽtur, lectiſterniáq;, & ludi nocturni fierent. Is quoniã eo in loco nullã arã inſpexerat, deſyderari credẽs, ut à ſe inſtitueretur, arã empturus in urbẽ prexit, relictis qui fundamentorum gratia terrã ad ſolidum foderent. hi cũ ad uiginti pedũ altitudinem humo egeſta peruenniſſent, animaduertunt arã Diti patri, Proſerpinæq; inſcriptam. Quod poſtq̃ Valeſius nuntiante ſeruo accepit, omiſſo enundæ aræ propoſito, hoſtias nigras, quæ antiquitus furuæ dicebãtur, Terento immolauit, ludos quoq;, & lectiſternia continuis tribus noctibus, quia totidem filij piculo liberati erant, fecit. Cuius exemplum Valerius publicola, qui primus cõſul fuit, ſtudio ſuccurrendi ægris ſecutus, apud eandem arã nuncupatis publice uotis, cæſiſq; atris bobus, Diti maribus, Proſerpinæ fœminis, lectiſternio, ac ludis trinoctio factis, arã terra, ut ante fuerat, obruit. Religionem deinde ludorũ creſcentibus opibus luxuria ſecuta eſt. Primus Q. Catulus cãpanam imitatus luxuriã ſpectantium conſeſſum uelorum umbraculis texit. Primuſq; Cn. Põpeius induſtis per ſemitas aquis, æſtiuum feruorem moderatus eſt. hoc ſecularium ludorum initium fuit, qui ideo appellati ſunt ſeculares, ꝙ uno ſeculo, hoc eſt centũ annis ſemel tantũ fierẽt, q̃uis hic mos aliquando fuerit interruptus. Seculum centum annorum ſpatium dicitur à ſene, quod longiſſimũ ſpatiũ ſeneſcendorũ hominũ id putarent, ut Varro inquit. Huiuſmodi ludos pro hominum ſalute faciebãt, & renouari, atq; inſtaurari hoc ſacrificio ciuitatem putabant, ac morbos omnes, præcipuéq; peſtilentiam expelli. Aperiebatur autem ara Terẽti 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 non ſeruato centum annorum ordine, & Auguſtus, & Claudius, & Domitianus ediderunt. Papinius. Nec tantũ induerint fatis noua ſæcula crimẽ, Aut inſtaurati peccauerit ara Terẽti. hoc eſt nõ cõmittat tantũ ſcelus ara Terenti, ut inſtauratis à Domitiano pro ſalute hominũ ibi ſacrificijs, ſinat Gallicum hoc modo pire. Item extorris, quaſi extra terrã dicitur, quemadmodum exul, quaſi extra ſolum, & terraneola auis alaudæ ſimilis, præterq̃ qđ 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 in commentarijs. Alauda à græcis uocatur κορύδαλος. κόρυς enim galea eſt, quidam hanc parcum quoque dici exiſtimant, ſed falſum eſt. Parcus enim auicu=

la eſt, palumba minor aliquanto, ſub corpore alba. colores 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 eum in terram proſternere uelimus. ab hoc fit terror, hoc eſt timoris incuſſio, & terrificus timorẽ incutiens, & terribilis, ideſt formidabilis, atq; horrendus, & terrefacio, & perterreo, & perterrefacio, & exterreo, & deterreo, & abſterreo, eiuſdem ferè cum ſuo ſimplici ſignificationis. Exterritum tamen aliquando pauefactum dicimus. Virgilius, pluſumq; exterrita pennis Dat tecto ingentem. modo accenſum, inflãmatum. idem. Sæuit agris, aſperq; ſiti, 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, nonnũquam etiam ignibus, & calidis fontibus, alibi auerſo fluminum curſu, quod ipſi noſtra ætate Calliſto pontifice maximo in Appulia, atq; Campania uidimus, tanta earum prouinciarum ruina, ut fuerint, qui de natali ſolo relinquẽdo 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; editos perpetuo ſuſtinet. Nouiſſime complexa gremio, & quaſi à reliqua natura abdicatos tum maxime ueluti mater operit. hæc ſola nunquam iraſcitur homini. Aer 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 hominum, quæ coacta non generat? quæ ſponte non fundit? hæc nobis odores, ac ſapores præparat, hæc ſuccos, hæc fructus, hæc colores, hæc bona fide creditũ 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 nõ 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 quoq; ſibi uendicant cœlum. Quid eſſe mirabilius poteſt, quàm ſtare in cœlo aquas? At illæ non modo in tantum altitudinem perueniunt ipſæ, ſed ſecum piſcium quoq; examina, & lapides rapiunt. Eædem cadentes omnium terra naſcentium cauſa fiunt. fruges, arbores, frutices iuuant. migrant in cœlum, ut uitalem animam deferant herbis. Præterea alibi calidæ ſunt, alibi frigidæ, alibi tepidæ, & penè omnibus morborum generibus auxiliantur. Aliæ ſulfuris, aliæ aluminis, aliæ ſalis, aliæ nitri, aliæ bituminis, aliæ ferri, aliæ æris, aliæ acidæ ſunt,

aliæ ſalſæ, & cunctæ hominum tantum cauſa uidentur erupiſſe. Generatim neruis 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 febres diſcutiunt, aliæ dentes ſiſtunt, aliæ ungulas etiam iumentorum indurant, aliæ ſubtiliores faciunt ſenſus, aliæ memoriam afferunt, aliæ obliuionem inducunt, aliæ canoras uoces faciunt. Sed, ut de cæteris taceamus, Perottæ, quas ipſi paucis ante annis non mediocri opere, ac ſumptu in agro uiterbienſi deduximus, letargicos, & hydropicos, & colicos curant, luxatis ſtatim ſanant, collutæ dẽtes ſiſtunt, ſcabiem, lichenas, uitiligines mira celeritate tollunt, cruditati 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 aquãtur. 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. Plau. Si pluet aquilegio me iuuabo. & aquæductus, &, quod eiuſdem 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 ὕδωρ, quod aqua eſt, græci hunc morbum ὕδρωπα 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 unum aqua contrahitur, & moto corpore, ita mouetur. ut ĩpetus eius conſpici poſſit. Primum tympanitem. Secundũ leucoptegmantiam, 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. Plau. Ne tu poſtules matellam unam tibi aquæ infundi in caput. & aquilus color ſubniger, ita dictus, quod, cũ antiqui duos omnino naturales colores noſſent, album, & nigrum, interueniret autem is quoq;, qui ita neutri ſimilis eſt, ut ab utroq; proprietatem trahat, cum potiſſimũ ab aqua denominarunt, cuius incertus eſt color. hinc Aquilius prænomen factum, à colore ſubnigro & aquila appellata, quamuis aliqui ab acute uidendo dictam 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 aqua. ut aquoſa hyems, aquoſus autumnus, aquoſus orion, & aquaticus, quod in aqua degit. Plyn. Terreſtres, & aquatici piſces. & adaquo uerbum, quod eſt aquã infundo. & aquifolia arbor ex genere ilicis, quàm græci quidam ſimilacem uocant. Theophraſt. Similacem uitant arborem ilici ſimilem, folio tamen non aculeato, ſed molliori, nec

materia, ut illa ſolida, ſpiſſaq;, ſed ſoluta, molliq; in opere. Arcades phyllodrin nuncupant. Quidam hanc fœminam ilicem putant eſſe. Dores agreſtem ilicem uocant. Vtriuſq; ilicis fructus breuior, & gracilior, q̃ quercus. Homerus autem acylon appellat roboris glandem. & æquus. ideſt æqualis, quod aqua, dum quieſcit, perfectam æqualitatem habet, de quo, atq; deriuatis ab eo inferius dicemus. & Aquæ Galliæ urbs, iuxta quã ſunt calidæ aquæ. & Aquitania regio ab obliquis aquis Ligeris. hæc à Circio oceanum habet, qui aquitanicus ſinus dicitur, ab occaſu Hiſpaniam, à ſeptentrione Lugdunenſem Prouinciam, à meridie Lugdunenſem. Sunt etiam, qui Aquileiam à legendis aquis appellatam exiſtiment urbem extra Venetiæ fines, iuxta quã defluit Timauus, in Carnorum regione, iuxta regionem Iapidum à Romanis condita, & imminentibus impoſita barbaris, ad quã flumine aduerſo, onerarijs nauibus per Natiſonem flumen nauigatur plus ſtadijs ſexaginta. & aquarius cœleſte ſignum, pedes habens in hyemali circulo defixos, manum ſiniſtram uſq; ad Capricorni porrigens tergus, dextra iubam Pegaſi propè contingens, ſpectat ad exortũ. occidit, oriturq; capite prius, q̃ reliquis membris. habet in capite ſtellas duas ſubobſcuras, in utroſq; humeris ſingulas, magnas. in ſiniſtro cubito grandem unam. in utriſq; mammis ſingulas obſcuras, in lumbo interiori unam. 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, qđ eo regnante tanta uis aquæ ſe de cœlo profuderit, ut factum ſit diluuiũ. Nonnulli Cecropem eſſe affirmant. Cecrops enim ante uini uſum regnauit, quo tempore aqua in ſacrificijs deorũ uſos fuiſſe homines manifeſtum eſt. Tertium elementum eſt aer, de quo diximus, hũc maiores noſtri cœlum appellauere, quicquid inani ſimile, uitalem hunc ſpiritum fundit. Hinc nubila. tonitrua. fulmina. hinc grãdines. pruinæ. imbres. procellæ. turbines, hinc plurima mala, & inter ſe rerum naturæ diſcordia. Aer aliquando pro ſono accipitur. Varro. Anima, ut concluſa in ueſica, quãdo eſt arcte ligata, ſi perculeris, aera reddet. Ab aere aerius deducitur, & aeripedes, hoc eſt pedes leuiſſimos, & quaſi aerios habẽs. Virgilius, Fixerit aeripedem ceruam, ubi ſecundus pes proceleuſmaticus eſt. Quartum elementũ eſt ignis, ita fœcundum, ut ſeipſum pariat, paruiſq; ſcintillis creſcat in immenſum. In Comagene urbe Samoſata ſtagnum eſt emittens limum, Maltam uocant flagrantem, & cum quid ſolidi attigerit, hærentem. tactum præterea ſequẽtem fugientes. Sic defendere muros olim oppugnante Lucullo, flagraruntq; proprijs armis milites. Similis ferè naturæ eſt Napthe, circa Babyloniam profluens, bituminis liquidi modo. huic magna cognatio ignium, tranſiliuntq; prorſus in eã undecunq; uiſam. ſic ferunt à Medea crematam pellicem, poſtquã ſacrificatura ad aras acceſſerat, corona igne correpta. 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 quibuſdã Pyrauſta, quãdiu eſt in igne, uiuit, cum euaſit longiore paulo uolatu, tunc moritur. Ab igne uero igneus deducitur, quod ex igne eſt, ut calor igneus. fulgor igneus. & ignitus candens, ut ignitum ferrum. & igneſco, & ignefio eiuſdem ſignificationis. & ignarius lapis, ex quo ignis excutitur. & ignefacio, accendo ignem. & ignigena, ex igne genitus. & ignipotens Vulcanus, qđ ignis poteſtatem habeat. & igniuomum, quod ignem uomit. & ignia uitia uaſorum fictilium, quæ coquendo contrahuntur. & ignitabulum, ignis re

ceptaculũ. & ignis ſacer, morbi genus, cuius duæ ſpecies ſunt. alter eſt ſubrubicũdus, aut mixtus cum rubore, atq; pallore, exaſperatuſq; per puſtulas continuas, 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, ut 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, qđ iam ſanum uidebatur, iterum exulceratur. cutis colorẽ habet ex rubro ſubnigrum, hoc modo corpora ferè ſeniora tentantur, aut quæ mali habitus ſunt ſed in cruribus maxime. Ignis elementum quidã æthra uocant græco uocabulo, quod ἀπὸ τοῦ αἴθω deducitur, quod eſt cremo. à quo fit æthra, quod ætheris ſplendorẽ ſignificat. Virgilius, Nec lucibus æthra ſyderea polus. Interdum æther pro aere ponitur, quẽadmodum cœlum. Virgilius, Reſonatq; fragoribus æther. Ariſtoteles Aethera pro cœlo ponit. quem ſequitur Ouidius. Sic habites terras, & te deſyderet æther. Cleantes phyſicus æthera ſummũ deũ eſſe exiſtimauit. Quod Virgilius quoq; uidetur ſenſiſſe, cum inquit, Tum pater omnipotens fœcundis imbribus æther, Coniugis in gremium læte deſcendit. Aethera quoq; Aegæi Athenarũ Regis coniux fuit, mater Thesei, & alia eiuſdem nominis Helenæ comes. Ouidius, Cætera p ſocias Clymenen, Aethramq; 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 factũ. Omnis diſtributiua dictio eſt, & tamen differt à toto. Nam omnis ad numerum refertur. totus ad quãtitatem. totum dicimus corpus aliquod integrum, ut tota domus. tota urbs. omne de uniuerſis dicitur, numero diſtinctis. ut omne pecus. omnis grex. Poëtæ tamen hãc proprietatem ſæpe cõfundunt. Totus à tot deriuatur, quẽadmodũ quotus à quot, unde frequenter quotus pro quot ponitur. Martialis, Dic quotus es, quãti cupias cœnare, nec ullum Addideris uerbum, menſa parata tibi eſt, ideſt quot eſtis, & quot tecum habes. Cicero, Quotus enim iſtud quiſq; feciſſet, ideſt nullus, aut rarus. Aliquando quotus continuã quantitatem ſignificat, et ponitur pro quantus. Iuuena. quota portio fecis achææ. A quot compoſita fiunt quotquot, & quotcunq;, quorum ſignificatio nota eſt. & quotannis, ſingulis annis. & quotidie ſingulis diebus. à quo quotidianus. A tot, totidẽ, ideſt planè tot. nec plures, nec pauciores. 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, & omnifariam, qđ ſignificat omnis generis, ſiue omnibus modis. Item noĩa omnigena, ex omni genere. omnipotens, omnia potens. à quo omnipotentia, omnium rerum facultas. omniualens, omnia ualens. à quo omniualẽtia. omnimodus, omniũ modorum. omniuagus, per omnia uagans. omniparens, qui omnia genuit. omnitenens, qui omnia complectitur. omnipudens, quem 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 cyathum, omnibus morbis cariturum. Alij omnimorbiã herbã uocant helenium, quod ab Helenæ lachrymis, ex quibus natum creditur, nomen ſumpſit. fauet formæ, & cutem muliẽrum in facie, ac reliquo corpore nutrit incorruptam. exiſtimant præterea quandam gratiam ijs uſu illius dari, & uenerẽ conciliari. A mal

ua, maluaceus deriuatur, pro eo, quod ex malua eſt, ut maluaceus caulis, & maluaceæ frondes. CEDIT. Dat locum, uictum ſe fatetur. cedere enim proprie eſt abire, & locum dare uictori. Virgilius, Conuenit Euandri uictos diſcedere ad urbem. Idem, Cede deo. Cicero, Cui quidem exercitus noſtri, imperatoresq; ceſſerunt. ab hoc per metaphorã cedere accipimus pro uenire in ius alicuius, ut cedũt mihi ea bona, hoc eſt in ius meum ueniunt. Virgilius, Hæc omnis regio, & celſi plaga pinea montis Cedat amicitiæ Teucrorum. Idem, Aut abeat uictus, cedat Lauinia coniux. Item cedere, pro diſcedere accipimus. Lucilius. Quandoq; pudor ex pectore ceſſit. hinc cedere iræ dicimus dare locum iræ, et quaſi ab ira diſcedere. cedere bonis, diſcedere à bonis, & quicquid noſtrum erat, tradere creditori. cedere iuri, diſcedere à iure, & ius, qđ habebamus, alteri tradere, quod & de iure cedere dicimus. Item cedere accipimus pro dare. Ennius, Saluete optima corpora, cedite manus ueſtras, measq; accipite. Hinc cedere ius noſtrum 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, non repugnare. Virgilius, Cedamus Phœbo, & moniti meliora ſequamur. Idẽ, Cedo equidem, nec nate tibi comes ire recuſo. cedere, incedere. Varro, Cedit uelocibus iuuenis membris, leuibus, nitidis oleo. cedere, ſuccedere. Virgil. Ceſſerit auſonio ſi fors uictoria Turno. cedere diem (ut Vlpianus inquit) eſt incipere pecuniã debere. Sicut uenire diem, eſt eum diem ueniſſe, in quo pecunia peti poſſit. non cedere honori, quẽadmodum ſupra diximus, eſt parem meritis eſſe, & hæc omnia in præterito faciunt ceſſi, ac ſine diphthongo ſcribuntur. Ab hoc cedo fit ceſſo, qđ eſt ab opere uaco. Virgilius, Et ſiquid ceſſare potes, requieſce ſub umbra. à quo conceſſo eiuſdem ſignificationis. Plau. Poſtquam aurora eſt, nunquam conceſſauimus lauari, aut fricari, aut ornari. & ceſſabundus, ocioſus. & neceſſe, ſiue neceſſum, quod ui aliqua 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 coniũcti 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 compoſitis tantum utimur, excello, & præcello, quod eſt excedo, & antecedo. à quo excellẽtes, & præcellentes dicuntur, excellentia, & præcellentia, & aduerbia 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 nonum hoc præcellit annum. compoſita fiunt accedo, qđ eſt aduenio, appropinquo. à quo fit acceſſus, pro aduentu. & acceſſio, quod modo acceſſum ſignificat, ſicut deceſſio receſſum. Cicero, Eorum neque acceſſione uitam meliorem fieri, neq; deceſſione peiorem. modo additamentum, & accumulationem. Seneca, Magna rebus noſtris facta erit acceſſio. Intercedo, quod modo ſignificat interuenio conciliandi gratia. Apuleius. Dum pro inope, ac calamitoſo intercederem. Item intercedit mihi tecum amicitia, intercedit tibi cum illo affinitas, hoc eſt media eſt, quæ me tibi, & te illi conciliat. modo uerbis, & ui medium me oppono, ut tribuni interceſſerunt, hoc eſt oppoſuerunt ſe, & rẽ impedierunt. 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, quã Græci uocant apoſtema. À pure ſuppuratio dicta. pus ſanies eſt, et quicunq; humor in putredinem uerſus. à quo fit purulentum plenum ſanie. & putreo, & putreſco, quod eſt in purem uertor. & putrefacio, corrumpo. & putre, corruptum, ac reſolutum. Virgilius, et Zephyro putris ſe gleba reſoluit. & ſuppuratus locus, in quem factus eſt malorum humorum concurſus, qui, ſi in ſaniẽ uertitur, maturari, ac matureſcere dicitur ſin minus diſcuti, ſiue reſolui. & putredo, & putrefactio, id eſt corruptio. & putridum, corruptum. & puteo, quod ſignificat fœteo. à quo putor, fœtor. & putidum, ſiue putulentum, quod eſt odoris mali. Cicero, putidas, ac pernitioſas aureis. unde p metaphoram orationem quoq; putidam dicimus, quæ auribus auſtera, inſuauis, & (ut ita dicam) rancida eſt. & putide aduerbium, fœtide, ac rancidule. & præputium, quod eſt ante putidum, hoc eſt ante id, quod putet. Eſt enim præputium pellicula in ſummitate penis, quæ operit glandẽ, quam qui mutilantur, dicuntur circunciſi, ſiue recutiti. & puteus, quod fœtet, dum cauatur, & aliquando hominem perimit. à quo puteal, à quo puteus cooperitur. & putearius, foſſor puteorum. Plyn. Depreſſis puteis ſulfurata, uel aluminoſa occurrentia putearios necant. & puteanus. Idem. Quod ſi tantum aquæ puteanæ adijcias. & puticuli quoddam uetuſtiſſimum genus ſepulturæ, quia ibi cadauera putreſcerent. & 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 digitorum ſæpe ſcabriciem unguium faciens cum dolore maximo, Martial. Feruida ne trito tibi pollice puſtula ſurgat, Exornẽt docilem garrula plectra lyram. Item à pus ſputum deducitur, hoc eſt ſaliua. & ſpuo, ſaliuã emitto. à quo fit ſputo, cuius paſſiuum eſt ſputor. Plautus. Nã illic iſti, qui ſputatur, interdũ morbus uenit, qui ſputatur inqt, hoc eſt in quẽ inſpuitur. et conſpuo actiuũ, qđ ſignificat ſputo aliquẽ fœdo, cuius paſſiuum eſt conſpuor. Plau. ab omnibus deriſus, atq; conſputus. Item inſpuo, in aliquem ſpuo. expuo, extra ſpuo. reſpuo repudio, & quaſi conſputo, per contemptum reijcio. & per metaphorã cum contemptu expello. Terentius, Vbi illam expueret miſeriam ex animo. Deſpuo, idem quod conſpuo. Præterea à ſpuo, ſpurcum, qđ proprie ſignificat impurum, obſcœnum, lutulentum. Plautus, Tot nocteis reddat ſpurcas, quot puras habuit. aliquando per metaphoram capitur pro fœtidum. Apuleius, Tam multæ res ſpurcæ, & graues nareis infeſtant. Nonnunquam pro uehemens, aſperum. Cicero, iactati tempeſtate ſpurciſſima. Varro. Nunc de re muliuſculam 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, atq; immunde. & ſpurcum uinum, aqua admiſtum, aut igne calefactum, aut muſtum ante, quam deferueſcat, quod genus offerre in ſacrificijs nefas habebatur. & ſpurius, non q græco uocabulo dicitur nothus, hoc eſt ex adulterio natus. Nam is latinum uocabulum non habet, ideoq; utimur peregrino, ſed incerto patre natus, quem Modeſtinus uulgo conceptum appellari ſcribit, ſiue is, qui eum patrem habet, quem habere nõ licet. unde ſpurios etiam uerſus dicimus alterius, ac incerti authoris. Auſonius de Ariſtarcho. 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. et ſpumo, ſpumam facio. & deſpumo mundo. ſpumam extraho. À pure etiam fit purgo uerbum, hoc eſt mundo, & quaſi purem ago, hoc eſt educo. à quo purgamenta dicuntur ſordes, quæ purgando colliguntur. à poëtis dicta purgamina. & purgatio emundatio. Vnde purgamus corpora à ueneno, aut clyſtere, aut balneo, aut alio ſimili, & hoc purgatio dicitur. Purgationes etiam muliĕrum menſtrua uocantur. & ipſæ purgari dicuntur, dum menſtrua patiuntur. Purgo etiam per metaphorã capitur pro excuſo. & purgatio apud rhetores eſt, cum factum quidem cõceditur, ſed culpa remouetur, quæ treis habet parteis, 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 lotum erat. et purum aurum, quod recte expurgatum, coctumq; eſſet, ſiue qđ in uſu profano non fuiſſet. & purime tenuero, pro puriſſime tenuero. Vlpianus purum locum eſſe definit, qui nec ſanctus, nec ſacer, nec religioſus eſt, ſed ab omnibus huiuſcemodi nominibus uacare uidetur. À puro deducitur puritas, qđ modo pro munditia, modo pro inani ſimplicitate accipitur. huius contrarium eſt impuritas, hoc eſt turpitudo, ſiue improbitas, quemadmodum contrarium puri eſt impurus. quod modo eſt ſordidus, contaminatus. à quibus pure, & impure aduerbia deriuantur. Cicero. Quàm multis illum ingenuis, quàm multis matribus familias in illa terra, atq; impura legatione uim attuliſſe exiſtimatis? modo ponitur pro improbo. Terentius. 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. & putamina appellantur ſarmenta, & cortices, & argentum, atque aurum purum, hoc eſt expurgatum excoctumq;, atque omni alia materia carẽs. hinc factum eſt, ut putare pro cogitare, atque animo uoluere capiamus. cogitando enim reſecamus mente 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 eandẽ cauſam, & putare pro conferre, & colligere uſurpamus. Plautus. Putatur ratio cum argentario. & pro rarefacere. Virgilius, fingitq; putando. Ab hoc compoſita fiunt deputo, quod pro aſcribo accipitur. Apuleius, Ad ergaſtuli curam 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 conſydero, & 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 diminutiuum eſt diſputatiuncula. & amputo, quod eſt circuncido, quaſi circumputo. Item ſunt qui à pure pudorem dictum uelint. nihil enim aliud eſt pudor, quàm ob aliquam rem ſordidam timor. Quippe ab Ariſtotele ita definitur. αἰχύνη ἐστὶ φόβος δικαίου ψόγου, hoc eſt, pudor eſt timor iuſtæ reprehenſionis. Quidam pudorem à uerecundia ſic ſeparant, ut pudor ſit rei turpiter actæ, uerecundia uero etiam recte facti, atque honeſti. Ab hoc fit pudibundus, qui pudore ducitur, & pudibunde aduerbiũ, cum pudore, & pudẽda, uirilia, quæ & uerecunda dicuntur. & pudicus, caſtus. à quo pudice aduerbium, caſte. & pudicitia, caſtitas, quorum contraria ſunt impudicus, & impudice. ponitur & pro religioſa munditia, 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 fiũt, pigere in ijs, quæ cum malo, damnoq;. pudere ad dedecus, pigere ad dolorem refertur. 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 impudicus, hoc eſt temerarius, qui nullo pudore ducitur. à quo impudenter temere, petulanter, inuerecunde. & impudentia, temeritas. quidam etiam diſpudet uſurparunt pro bis pudet ſeu ualde pudet, ueteres etiam pudeo, et pudefio dixere. Gellius. Tibiã pudefactus oris deformitate, abiecit. & 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 corpora proficiſci, ut eo modo dicatur deceſſit, quo defunctus eſt, & ſubintelligatur uita. Excedo, diſcedo, & ſimili modo pro morior uſurpatur, ſed additur ſemper uita, nõ ſubintelligitur. Cicero, In ipſa cura, & meditatione obeundi 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, quod 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. Idẽ, Et uera inceſſu patuit dea. Seneca. 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, qđ eſt accuſo, impeto, moleſto. Gellius, cum me maledictis inceſſeret. Succedo, quod modo ſignificat in alterius locũ uenio Cicero, Vt ueros hæredes moneat, in eorum locum ipſe ſuccedat. à quo ſucceſſor, & ſucceſſio deducitur notæ ſignificationis. modo ingredior. Virgilius, & noſtris ſuccede penatibus hoſpes. Aliquando etiam ſuccedere capimus pro euenire. unde ſucceſſus pro felici euẽtu uſurpatur. Plynius, Faceſſite hinc, atq; à nobis diſcedite. aliquando hio, diuidor, 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.Item recedo, protrahor, extendor.à quo receſſus pro ſpatio ponitur.Curtius, In eo nemore longo receſſu domus erat.Itē retrocedo.à quo fit aduerbium receſſim, quod ſignificat retro cedendo.Plautus, Receſſim cedā ad parietem.Secedo, ſeorſum abeo, à quo ſeceſſus, quod modo diſceſſum ſignificat, modo ſinū ſecretiorem.Virgilius, eſt in ſeceſſu longo locus.Interdum etiā ſecedere ſpatiari eſt.& à negotijs uacare.unde ſeceſſus, ſiue ſeceſſiones uacationes dicuntur.Concedo, quod modo eſt trado, uel permitto.Terentius. Hui metuiſti, ſi nunc de tuo iure conceſſiſſes paululum, modo cedo.Idem, Hic uideo me eſſe inuiſam immerito, tempus eſt concedere.Aliquando proficiſcor.Plautus, cum domum conceſſiſſet, inuenit patrem.Nonnunquam conſentio.Terentius, Nunquam ne hoc die concedes mihi, neq; intelliges.ab hoc conceſſio fit pro conſenſu.Eſt & aliud cædo, qđ ad differentiam huius cum dipthongo ſcribitur.& præteritum facit cecidi, & ſupinum cæſum.hoc proprie ſignificat flagello.Terentius, Verberibus te cæſum in piſtrinum Daue dedam.Ponitur tamen aliquando pro excido.Virgilius, Cæditur & tilia ante iugo leuis.Cicero, Aut eius partes, quaſi membra quædam cædenda.Interdum pro occido.Virgilius, Nō aliam ob culpam Baccho caper omnibus aris Cæditur.Idem, Cædūtur uigiles.Cicero, Cædit greges armentorum.per metaphorā quoque cedo pro immolo uſurpatur.Virgilius, cædunt binas de more bidentes.& pro frango.Cicero, Cædere ianuam ſaxis, inſtare ferro.hinc cello eiuſdem ſignificationis, à quo percello, hoc eſt percutio, euerto.Varro, Aliis teneram abietem ſolus percellit.procello eiuſdē ſignificationis, à quo procella, de qua tertio epigrammate differemus. Item detracta una litera cælo, quod eſt ſigno, ſculpo.à quo cælata uaſa appellata ſunt, quæ ueteres ancæſa uocabant, qđ circumcedendo fiant, & cælū, ipſum inſtrumentum, quo cælantur, ſicut ceſtrum, quo ebur cauatur.& centrum, punctum, ſiue ſtimulus.Item cælum, quod alio modo dicitur mundus, cuius circumflexu cuncta teguntur, quod cælatum, hoc eſt ſignatum ſyderibus 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 æ ſcriberetur.quod nuſquā animaduertimus.À cælū deriuatur celſus, hoc eſt altus.ſublimis.à quo fit excelſus, & præcelſus eiuſdem ſignificationis, & excelſitas.Cicero, Etenim magis eſt ſecundum naturam excelſitas animi, & magnitudo.et excello, ac præcello, hoc eſt extollor, ſupero.à quo excellens.excellentior.excellētiſſimus.præcellens præcellentior.præcellentiſſimus.excellenter, & 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 agit.is enim proprie cælebs dicitur, qui caret, ſemperq; caruit uxore.abuſiue tamen ponitur pro eo, qui uxorē non habet, etiam ſi alias habuerit. Hinc cælibatus, dicitur uita, quæ agitur ſine uxore.Plautus, Vtrum nunc te cælibem eſſe mauis liberum, an maritum ſeruum ætatem agere.Suetonius, Verū amiſſa uxore lepida, duobusq; ex ea liberis, manſit in cælibatu.Ex ijs conſtat cælibē, & maritum relatiua eſſe.quod etiam Quintilianus oſtendit. Clarus, an obſcurus.magiſtratus, an priuatus.ciuis, an peregrinus.liber, an ſeruus.maritus, an cælebs.parēs liberorum, an orbus ſit.hinc etiam cælibaris haſta dicebatur, qua caput nubentis comebatur, ea oportebat in corpore gladiatoris ſtetiſſe abiecti, occiſiq;, ut, quēadmodum illa coniuncta fuerat cum

corpore gladiatoris, ſic ipſa cum uiro eſſet, uel quia matronæ in tutela Iunonis Curitis ſint, quæ ita appellabatur à ferēda haſta, quæ Sabinorum lingua dicitur curis, uel quod fortis uiros genituram ominaretur, uel quod nuptiali iure imperio ſubijciatur nubens, quia haſta ſumma armorum, & imperij eſſet. quam ob cauſam uiri fortes ea donantur, & captiui ſub eadē ueneunt, quos græci δορυλήπτους, & δορυστρώτους 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 poëtæ dicunt.& cælitus aduerbium, quod ſignificat ex cælo.Ab huius cæli ſimilitudine, palatum quoque cælum appellatur. Plynius, 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 autem lingua animalibus eſt.idem πολλοὶ δ' ἔχουσι καὶ ἐν ταῖς γλώτταις ὀδόντας, καὶ ἐν τοῖς οὐρανοῖς. ideſt, multi autem habent & in linguis dentes, & in cælis.hinc cæliſtomus 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 æ 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 celas, quod eſt tego.abſcondo, quoniam cælum omnia tegit.Ouidius, Ante mare, & terras, &, quod tegit omnia, cælum.unde cælaſſo pro cæluero ueteres dixere. ab hoc cælla deriuatur, quod in ea cæletur, quod uolumus eſſe occultum.græci hanc apothecam dicunt, in qua res eſculentæ, & poculentæ reponuntur, quamuis proprie apotheca cælla uinaria ſit, capitur tamen abuſiue cælla pro omni loco, in quo qđ reponitur. Virgilius Fauorum cauernas cællas apellauit.diſtendunt nectare cællas.Item loca quædā in domibus, in quibus lauamur, aut ungimur, cællæ dicuntur, ut inferius oſtendemus.& cællarium ſimiliter, quod ſic differt à penu, quod cællarium eſt paucorum dierum, penus uero temporis longi. quicquid enim longæ uſionis gratia reconditur, ex eo, quod nō 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 telū, & penetrabile frigus.item qui facile penetratur.Liuius.Et in aſperis locis ſilex ſæpe impenetrabilis ferro occurrebat.& penetrale ſubſtantiuum, quod ſignificat id, quod eſt in intimus 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; ſonantes Acæſtis 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 pēnus quartæ declinationis, & hoc pēnus.ris, tertiæ, & hoc penum peni ſecundæ. À penu (ut qdam putant) penuria deducitur, quaſi urens penu.Significat autem inopiam omnium rerum, præſertimq; 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 cella, ſiue cællariū deriuatur cællarius, ſignificatq; (ut Vlpianus inquit) eum, qui ideo præpoſitus eſt, ut rationes ſaluæ fiant.Item à cælla cællares palūbæ, quæ domi nutriuntur. Item à cælo fit compoſitum occulo. à quo occulto, quod ueteres etiam deculto dixerunt.& occulte aduerbium, & oculus, quod ciliorum, quæ & ipſa à cælando dicuntur, unde ſupercilia, tegminibus occulatur. à quo oculatus præſens.Plautus, Quomodo dixit oculata die.ideſt præſenti.idē, Pluris eſt oculatus teſtis unus, quàm auriti decem. ideſt qui præſens fuit, uideritq;. & oculiſſimus cariſſimus. Idem, Oculiſſimum hoſtium amicæ.& oculitus, ſicut medullitus, animitus, quod ſignificat aliquid tam carum 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, cum ruſtici ſatione facta, bobus dimiſſis, grandiores glebas cancellant, ac ligonibus frangunt.& oculeus perſpicax, & quaſi ex oculis conſtans.Apuleius, Perſpicaciorē ipſo lynce, uel Argo, & oculeum totum.et cocles, quaſi ocles, qui unū habet oculum.Plautus, De coclitum 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.& triophthalmus, & ægophthalmus lapilli, de quibus inferius dicemus.et procul, quaſi porrò ab oculis.unde poteſt, et ſatis longe ſignificare, & non ualde, hoc eſt præ oculis.Virgilius, Eſt procul in pelago ſaxum, qđ ſatis longe fuiſſe intelligi non poteſt, periret enim ſpectaculi uoluptas. Idē, Serta procul tantum 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 cœlia, quod oculos cælent. Item clàm aduerbium, hoc eſt occulte. à quo clanculum diminutiuum, & perclàm compoſitum, ideſt ualde occulte.& clandeſtinus occultus à quo clandeſtine aduerbium occulte.& clandeſtino dictum inuenitur. Lucilius, Ait enim dici clandeſtino tibi, quod commiſſum fuerit. Item callim, quod ueteres pro clàm uſurparunt, & claudo, & clauis, ut quidam putant.Item à cædo cudo dictum quod proprie eſt ferio.à quo incus incudis dicitur inſtrumentū, in quo aliquid cudimus, hoc eſt feriendo formamus.Item à cædo, cædes, hoc eſt occiſio dicta, ſiue nex, et excido, à quo excidium, ſiue excidio, peremptio, & quaſi nex urbis, aut Prouinciæ, quæ tamen à cadendo deducta uideri poſſunt.Veteres etiam excaſſatum pro uulnerato, & laniato dixerunt. Plautus, Capillo ſciſſo, atq; excaſſatis auribus.& 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.et matricida, qui matrem, à quo matricidiū.& ceſtus, quod proprie ſignificat cingulum, à uarijs cæſuris, hoc eſt inciſionibus, qbus inſigniri cingula ſolebant, quamuis ſint, qui ἀπὸ τοῦ κεντεῖν, hoc eſt à uarijs pūctis appellatum ceſtum exiſtiment. κεντεῖν enim pungere eſt.à quo centrum dicitur, ideſt punctus, qui eſt in medio circuli.à quo oēs lineæ ad circumferentiā ductæ in

ter ſe ſunt æquales.Quam ob rem admirabile illud Veneris cingulum à poëtis tantopere decantatum, quo Venus Martem, & ab illa mutuata Iuno Iouē ſibi conciliabant, quoties in pellices erant proniores, ceſtum dixere.Martialis, Collo necte puer meros amores, Ceſton de Veneris ſinu calentem.Idē, Sume cytheriaco medicatum nectare ceſton. Viſit amatorē 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 impoſituri ſunt, quod facere inprimis mulieres conſueuerūt. Item ceſtus quartæ declinationis inſtrumentum illud, quo palæſtritæ, ac pugiles utebantur.Nihil enim aliud erat apud uetuſtiſſimos, quàm lorum ex corio bubulo manibus circumuolutum, quo & ictum minus ipſæ ſentirent, et aduerſarium grauius ferirēt. Home. 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, ὡς τῶν ἀζαλέῃσι περικτυπέοντο γένειαι ῥινοῖς. ideſt 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 ſoluerunt.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 latinī duntaxat poëtæ decantant, nam in græcis nihil legitur præter loca 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 plūbo inſuto, ferroq; rigebant.Papinius, ac dum nigrantia plumbo, Tegmina cruda boum non mollior ipſe lacertis, Induitur.Itē à cædo, cæſaries dicta, quod comam ſignificat, quæ cædi ſolet. Virorum enim duntaxat cæſaries eſt, non mulierum, unde cæſariati, comatī 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.À 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 paleſtinæ, & altera Philippi, à Philippo fratre Herodis in honorem Cæſaris condita, & tertia Cappadociæ, & quarta Mauritaniæ. Itē, Cæſarea auguſta 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 ſilua, 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. & cæſa particulæ orationis, quæ græci κόμματα uocant. Differunt 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 incipientem timere. cæſum aũt pars orationis non dum ex duobus, aut ex pluribus uerbis quicq̃ abſolute ſignificans, hoc modo. Et ſi uereor iudices, ne turpe ſit. Interdum tamen cæſam dicimus orationem, cum non efficiuntur membra ex connexione uerborum, ſed ſingula uerba aliquid ſignificantiæ proferũtur, hoc modo. Quis eſt iſte Gellius armiger Catilinæ, ſtypator 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. & cæſura à cædenda uoce, quæ definitur decora terminatio uocum, in medio uerſuum notata, ut quando poſt duos primos pedes ſuperans ſyllaba inuenitur, quæ dictionem terminet, cæſura eſt, quæ pentimemeris dicitur, ut Arma, uirumq; cano. Cum uero id poſt treis pedes fit, eſt cæſura heptimemeris, ut Arma, uirumq; cano, Troiæ. hic enim uerſus utrãq; cæſuram habet. Item cæſpes, quod eſt terra, cum herba in modũ 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 aliorũ metallorum. A` cudo fit cõpoſitum excudo per metaphoram tamen pro inuenio uſurpatur. Virgilius, Vt varias uſus meditando excuderet arteis. Itẽ à cudo, recudo, quod eſt iterum cudo. Varro, ut ij ſolent, qui uetera metalla recudunt. & procudo, cudendo dilato. Virgilius, durũ procudit arator Vomeris obtuſi dentem. Item 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. A` 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. & cæcitas tam corporis, quàm animi orbitas. et cæcutio uerbum, quod proprie ſignificat parum uideo. et cæcutientes dicuntur, quaſi ſemicæci. Varro, Vtrum oculi mihi cæcutiunt, an ego uidi ſeruos in armis contra dominos. et cæculus diminutiuum. & cæcultor, obtuſam aciem habeo, & quaſi cæco ſum ſimilis. Plautus, Num nam mihi oculi cæcultantur? Eſt'ne hic noſter Hermio? Cæculus etiam nomen proprium fuit eius, qui condidit Præneſte, à quo Cæcilios ortos putant, quorum familia Romæ nobiliſſima fuit. Cæcum inteſtinum eſt, quod à dextra parte incipiẽs, in ſiniſteriorem peruium, et longum eſt, in dexteriorem non eſt, ideoq; dicitur cæcum. nam id, quod peruium eſt, late fuſum, ac ſinuatum, minuſq;, quàm ſuperiora inteſti-

na neruoſum, ab utraq; parte huc, atq; illuc uolutum, magis tamen ſiniſteriores, inferioreſq; parteis tenens, et iecur, ac uentriculum contingens, ac deinde cum quibuſdam membranulis à ſiniſtro rene uenientibus iunctum, atq; hinc dextra recuruatum, quia in imo, qua excernit, dirigitur, rectum appellatur. Ieiunum uero inteſtinum eſt, quod ab ea iunctura eſt incipiens, quam græci πύλωρον uocant, non ita implicitum eſt, dictum ieiunum, quod nunquam quod accipit, continet, ſed protinus in inferiores parteis trãſmittit. Inde tenue inteſtinum eſt, in ſinus uehementer implicitum, cui id, quod diximus, cæcum adhæret. omnia hæc contegit omentum ex interiore parte lene, et ſtrictum, ex ſuperiore mollius. Item cæci ſmaragdi dicuntur, qui ſunt obſcuriores. Item à cædo cæmentum. Sunt enim cæmenta cæſi lapides parui, apti ad ædificandum. Liuius, Nec erat difficile murum ſubruere, quod cæmenta non calce durata erant, ſed interlita luto. Varro. Non te pudet Mani, cum domi tuæ uides commilitonum tuorũ cohortes ſeruis tuis miniſtrare cæmenta? Aliquando cæmentum ponitur pro ipſo opere cæmẽtario, hoc eſt ædificio, quod ſtructo lapide erigitur. Plynius, Pallidus lapis in cæmento raro utilis. licet enim contra iniurias fortis ad ſtructuram, tamen infidelis eſt, niſi multa ſuffrenatione deuinctus. Hinc cæmentarij dicuntur ædificiorũ, quæ ex lapidibus fiunt, ſtructores, quos aliqui fabros murarios uocant. Item ab hoc cædo cæſius color. de quo inferius dicemus, quod quaſi cæſius, atq; apertus. Vnde cæſuliæ dicti ſunt, qui cæſios oculos habent. Quidam tamen cæſium à cœlo dictum uolunt, quaſi cælium. præterea ab eodẽ compoſita ſunt circuncido. unde iudæi circunciſi dicũtur, quod pelliculam illam circa glandem, quæ præputium uocatur, cæſam habeant. Intercido, reſeco, ſiue interſeco. decido penultima longa, quod proprie eſt amputo. per metaphoram tamen capitur pro determino, quaſi amputando ſuperflua, quod integrũ eſt, oſtendo, unde decidere dubia, decidere quæſtionẽ dicimus. & deciſionem iuris, hoc eſt determinationẽ. 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, qui mortuo iuſta non feciſſet, quod facere mos erat, prius quàm nouas fruges guſtarent. præcidere etiam capitur pro re turpi, marem intra podicem coëundo labefactare, quemadmodum pædicare eſt puerũ inter fœmina fœdare. Martialis, Præcidi gaudes, præciſus Papile ploras. & præciſum uocatur pars carnis uiſcerum, hoc eſt circa qđ uiſcera inuoluta ſunt, quod oras circum cæſas habeat. Lucilius, Illi præciſo, atq; epulis capiuntur opimis. nam omaſum appellamus inteſtinum pingue. Plynius, Socium laboris, agriq; culturæ habemus bouem tanta apud priores cura, ut ſit inter exempla à prætore damnatus, Romæ die dicta, qui concubino procaci ruri omaſum ediſſe ſe neganti occiderat bouem, actuſq; in exilium eſt, tanquam colono ſuo interẽpto. incido. cædo, ſcindo, ſculpo, unde inciſas literas in marmore dicimus. Ab hoc fit, quod oratores uocant inciſum, hoc eſt ſenſu non expleto numero concluſum. quod pleriſq; uidetur eſſe pars membri, & inciſim aduerbium, qđ ſignificat minutatim. Cicero, Hæc qdem duo binis pedibus inciſim, deinde membratim dicere ſolebas. et 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, compellẽdæue ex flumine cauſa, quod uulgo clau

ſa dicitur,

ſa dicitur, eodem Vlpiano teſte latine, ſeptum appellatur, ſiue id ligneum ſit, ſiue lapideũ, ſiue ex qualibet alia materia ad continendam, tranſmittendamq; aquam excogitatum. Itẽ ex quocunq; riuo aqua irrigandi 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, nequis noſtra incilet facta. et reciſamentum paruum fruſtum, & quaſi ramentum ex aliquo reciſum. Plynius, Ocyſſime uero æruginem contrahit æs coronarium, reciſſamentis 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 litatum non fuerat, aliæ poſt eaſdem ductæ hoſtiæ cædebantur duæ, quæ prioribus iam cæſis luendi piaculi gratia ſubdebantur. Item à cædo ſucciſiuum tempus dicitur, qđ ſubtrahitur à rebus neceſſarijs, ut ad aliquem uſum accommodemus. Gellius, Quantum autem uitæ mihi deinceps deûm uoluntate erit, quantumq; à cura, & à re familiari, procurandoq; cultu liberorum meorum dabitur ocij, omnia ſucciſiua, et ſubſecundaria tempora ad colligendas huiuſcemodi memoriarũ delectatiunculas conferam. Plynius, Homines enim ſumus, & occupati officijs, ſucciſiuiſq; temporibus iſta curamus, ideſt nocturnis, nequid noſtris putetis ceſſatum horis. dies uobis impendimus, cum ſomno ualetudinem computamus. & ſuccida lana à ſuccidendo, qđ talis ſit, qualis ſucciſa eſt, hoc eſt plena ſordibus, impura, nõ lota. Quod ſi lento igni in æneo uaſe ſufferueat, deinde refrigeretur, et pingue illud, quod ſupernatat, in uas fictile colligitur, 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 cæſyppum, quod innumeris medicinæ uſibus adhibetur, præſertimq; ulceribus genitalium cum adipe Anſerino hoc Galenus medicus, et alij quidam authores æſopum ſuccidum uocant. Varro tamen ſuccidam lanam à ſudore uocatam exiſtimat, qđ cum tundetur, ſudare oues incipiant. A` ſuccidẽdo etiam ſuccidia deducitur. eſt autem ſuccidia caro ſalita, & in neceſſarium uſum ſeruata, quæ quoties opus eſt, ſucciditur. Cicero, Iam hortum ipſi agricolæ ſuccidiam alteram appellant. Succidium quoq; lardum uocant. Varro ſuccidiam, non à ſuccidendo, ſed à ſuibus edendis nominatam putat, quod pecus primum occidere cœperunt domini, & ut ſeruarent, ſalire. Vnde ſucerdam quoq; à ſue deductam opinatur, quæ eſt ſtercus ſuillum. Titinius. Quid habes, niſi unam arcam ſine claui, eo condis ſucerdas. A` ſuccido quoq; ſubſcudes appellatæ ſunt tabellæ, qbus tabulæ inter ſe configuntur, quia quo immittuntur, ſucciditur. Pacuuius, Nec ulla ſubſcus prohibet compagem. Intercido, in medio cædo, à quo interciſi dies, de quibus ſupra diximus, appellati, quod quibuſdam eorum horis ius dicere liceret, quibuſdam non liceret, & ideo cæſi uiderentur. Recido, reſeco. unde reciſos ramos dicimus, hoc eſt cæſos, reſecatos. & recidua poſt caſum reſtituta, et quodãmodo renaſcentia ab arborum ſimilitudine, quæ ſectæ repullulant, ac nouæ fiũt. 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 rediuium appellatur, à græcis dicitur παρωνυχία, nam παρὰ, ad præpoſitionem ſignificat, ὄνυξ dicitur unguis. pterygium uero ulcuſculi genus eſt, quod naſcitur iuxta ungueis. Plyn. Lana ſuccida rediuias ſanat ex aqua frigida. Idem, Cum etiã cum oleo paronichias, & pterygia tollit. Oc-

cĩdo penultima longa interficio, à quo ueteres occiſitantur dicebant, pro frequenter occiduntur. quidam occiſum, & necatum ita diſtingunt, ut occiſus cum ictu, et uulnere ſit, necatus etiam ſine ictu. Vnde uero necatos, nõ occiſos dicimus, qui aliter uſurpant, loquũtur improprie. Ab occĩdo fit occiſio, hoc eſt cædes, &, quo ueteres uſi fuere, occidium. quidam etiam occidionem uſurparunt. Occiſam etiam rem dicimus deſperatam, & perditam. Plautus. Occiſa iam eſt hæc res, hæret hoc negotiũ. Vnde & occiſiorem, & occiſſiſſimum ueteres dixere. Plautus, Occiſiſſimus omnium, qui uiuunt. concĩdo, quod aliquando ſignificat minutatim cædo. Plyn. Caro eius conciſa, ac decocta adhibenda eſt. aliquando frango. Idem. Et nucleus dentibus conciſus, 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, qđ modo da, modo dic, ſignificat. Plautus. Cedò hominẽ. Idem, Quid ſit cedò. Sunt qui exiſtiment Cæſenam quoq; Flamminiæ urbem à cædendo appellatam, qđ exiguo intus amne cæſa, hoc eſt diuiſa ſit, uel quod ager eius duobus fluminibus Sapi, ac Rubicone ſit diuiſus. Mirum uidetur adeo maiorum noſtrorũ 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 tabernarum fundamenta credas. A` Cæſena, cæſenas deriuatur. unde cæſenatem agrũ, & cæſenatia uina frequẽter legimus, quæ apud maiores noſtros inter generoſa connumerabantur. Cæditæ tabernæ, nõ à cædẽdo dictæ ſunt, ſed à domini nomine, q Cæditius uocabatur, à quo in uia Appia ædificatæ ſunt. A` cædo ancile quoq; dictum eſſe manifeſtum eſt. Scutum breue fuit, quod regnante Numa Pompilio, cum peſtilens annus eſſet, è cœlo cecidiſſe fertur, ideo ſic appellatum, quia ex utroq; latere erat reciſum, & ſummũ, infimumq; eius latius medio pateret. Eo tempore una ſimul uox audita eſt, omnium potentiſſimam fore ciuitatem quandiu id in ea manſiſſet. Itaq; facta ſunt eiuſdem generis plura, quibus admiſcerentur, ne internoſci cœleſte poſſet. Probatum 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 Mãtineo, uel potius (ut ego arbitror) à ſaliendo, ſiquidẽ gladiolis ancilia pulſantes, ſaltare ſolebant, primo Martis, deinde Mamurij laudes canentes. Plutarchus dubitare uidetur an ab am, quod ſignificat circũm 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. A` 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 authoris 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 ſi-

cra 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 pleraq; 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. unde 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 ueuſtiſſimos theatralis ſcæna parietem non habebat, ſed frondibus tantum tegebatur, poſtea tabulata cœperunt componere in modũ parietis. unde pmanſit conſuetudo, ut ab ijs, qui theatrales ludos edunt, pegmata componantur. ſcæna à Labeone definitur, quæ ludorũ faciendorum cauſa quolibet loco, ubi quis conſiſtat, moueaturq; ſpectaculum ſit præbiturus, poſita ſit in publico, priuatoq; uel in uico, quo tandẽ loco paſſim homines ſpectaculi cauſa admittantur. Hæc autem uerſatilis erat, aut ductilis. Verſatilis, quæ ſubito tota machinis quibuſdam uertebatur, & aliã picturæ faciẽ oſtendebat. Ductilis, quæ contractis tabulatis hac, atq; illac interiorem picturæ ſpeciem denudabat. Vtrunq; tetigiſſe uidetur Virgilius, Cum inquit, Vel ſcæna ut uerſis diſcedat frontibus. primus Claudius Pulcher ſcænam uarietate colorum adumbrauit, cum antea tabulis pictura nacuis extenta eſſet, quam totam argento C. Antonius, Auro Petreius, ebore Quintus Catulus prætexuit, uerſatilemq; fecerunt locum, quem argentatis corrigijs 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 ſcænam, qa ad ſcænam turpia perpetrabantur. Virgilius, Obſcænæq; 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 pernicioſo, et uitabili ponitur. Idem, Obſcœnamq; 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 qđ obſcœnum quidã ex ob, & cantu deductum exiſtimant, quaſi aduerſi, & infauſti cantus. Plautus, ſed quid illuc, quod exanimatus currit huc Leonida. metuo quod illic obſcænauit me falſæ fallaciæ obſcœnauit inquit, hoc eſt obſcœnum, & malum omen attulit. Scæna theatri binis, & ſæpe pluribus contignationibus conſtabat. deinde erat proſcænium pulpitum, ſcilicet ante ſcænam ædificatum, in quo ludi exercebantur. Virgilius, & ueteres ineunt proſcœnia ludi. in medio orcheſtra, in qua ſenatorum ſedibus erant loca deſignata, unde omnium agentium geſtus ſpectari poſſint. Item liberarum, ſociarumq; gentium legatis, quos poſtea uetuit Auguſtus in orcheſtra conſidere, quod quoſdam libertini generis mixti 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

ludi circenſes Apollini aliquando celebrarentur, & Annibal nuntiatus eſſet circa Collinam portam urbi ingruere, omnes repertis armis eò concurriſſe, quos deinde reuerſos, cũ piaculum ſeſe feciſſe formidarent, inueniſſe ſaltantem in circo ſenẽ quendam, hũc interrogatum dixiſſe minime à ſe intermiſſam eſſe ſaltationem. Itaq; ortum exinde eſſe prouerbiũ, 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 theatrorũ nullis fornicibus obductæ, uelis tegi ſolebant. Primus omnium Catullus linteis in theatro umbrã fecit. Primus etiam byſſina uela in theatrum duxit. principio temporaria fiebant theatra. primuſq; M. Scaurus in ædilitate ſua triginta tantummodo diebus ſcænicorum ludorum duraturum theatrum extruxit, opus (ut Plynius inquit) maximum omnium, quæ unquam fuere humana manu facta, ſcænam habuit triplicem. columnas lucullei marmoris trecentas ſexaginta, duodequadraginta pedum altitudine. Signorum inter columnas tria millia. ſummæ colũnæ tabulis erant inauratis. pars ſcænæ inferior è marmore, media è uitro. cauea ipſa octuaginta hominũ 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 qđ Cornelius Tacitus incuſatum eum fuiſſe à ſenioribus ſcribit, qđ manſuram theatri ſedem poſuiſſet, cum antea ſubitarijs gradibus, et ſcæna in tempus ſtructa foret, ſed parſimoniæ conſilium, quod perpetua ſedes theatro locata eſſet potius, quàm immenſo ſumptu ſingulos p annos conſurgeret, ac ſtrueretur. Nero princeps nobilibus germanis populi Romani magnitudinem oſtenſurus, eos in hoc theatrum populo plenum introduxit. idem etiam aliàs inſano ſumptu inaurauit, ut in eo Tiridatem Armeniorũ regem exciperet. Amphitheatri uero molem primus in campo Martio poſuit C. Iulius Cæſar, quam paulopoſt Auguſtus mauſoleum ædificaturus, deſtruxit. hoc autem amphitheatrum, de quo poëta loquitur, in parte domus aureæ Neronis ædificatum fuit, quam diui Veſpaſianus, et Titus penitus deleuere, unde in ſequenti Epigrammate inquit. Hic ubi conſpicui uenerabilis amphitheatri, Erigitur moles, ſtagna Neronis erant. À theatro theatralis deducitur. & ab amphitheatro Amphitheatralis. unde theatrales, & amphitheatrales ludi dicuntur. Theatrũ 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, ideſt multis ſpectantibus. LOQVATVR. Prædicet. excellat. 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, & ad iudicandum. ideſt & in oratoria arte, & in philoſophia. loquor à loco deductum eſt, quod is, qui loquitur ſuo loco quoque 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 incipientibus fari,

entibus fari, uerba, non eſſe uerba, qđ loqui non dicantur. À 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 aſſenſi omnes 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. Dummodo hoc conſtet, neq; infantiam eius, qui rem norit, ſed eam explicare dicendo non queat, neq; 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. Cælio inſectatus eſt Cato, qui inquit, Nunquam tacet, quem morbus tenet loquendi, tanquam ueternoſum uiuendi, atq; dormiendi. quod ſi non conueniat, tamen comuocari 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. idẽ 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, ideſt incompta, ſtrepentium ſine modo graculorum ſimilia eſſe dicebat. Nihil enim eſt aliud ἀμετροεπὴς κολῳός, 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 diffluunt. & 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 blacterãdo blacteronem dixere. Blatire, & blaterare ueteres dicebant incondite, & inaniter loqui. factitia uerba ſunt, à uoce Camelorum tracta. Plautus. Qui malum intelligere quiſquam potis eſt, ita nugis blatis. Idem, Vbi tu es, quæ blaterauiſti iam uicinis omnibus. Quidam uolunt hoc uerbum à græcis deductum, apud quos βλάξ appellatur, qui ſeſe inaniter iactat. & βλακεία iactatio dicitur. quapropter. C. literã 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 præditum, uocem ſcribit non ex ore, ſed ex pectore mittere, quod ſeruandũ eſſe ſapienti exiſtimat,

ut non tam inanem ſonum uerborum, quàm ſententiarũ conceptam 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, atq; inanẽ hominum inſipientium loquacitatem pluribus uocabulis inſigniuit. ἄνθρωπον ἀγριοποιόν, αὐθαδόστομον ἔχοντα ἀχάλινον, ἀκρατὲς, ἀπύλωτον, στόμα περιλάλητον, κομποφακελορήμονα. hoc eſt hominem agreſti ferocia. ore temerario. infreni. prodigo. petulante. loquacem. futilem, & quadam uerborum congerie, ac faſtu profuſum. Heſiodus uitium hoc deteſtans non 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 etiam epicharmium illud ſe habet οὐ λέγειν δεινός, 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, ἀνόμου τ' ἀφροσύνας, τὸ τέλος δυστυχία. hoc eſt effrenati oris, & 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 eum 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. Virgilius. Nec non threicius longa cũ ueſte ſacerdos Obloquitur numeris. Ponitur tamen aliquando pro maledico, unde oblocutores dicuntur maledici, obtrectatores. & 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 dulces quondam ſolatus amicos. proloquor, decerno. ſententiam fero. à quo proloquium proprie dicitur ſententia, in qua ni-

hil, deſyderatur, ponitur etiam pro exordio, & principio, qđ & anteloquium, ut diximus. & à præloquor præloquium dicitur, & à græco λόγος, prologum. Plautus, exanimauit me prologo ſuo. Differtq; à prologo, quod prologus tantum eſt, ubi aut poëta excuſatur, aut fabula commendatur. Itē prolocutio à proloquor fit, quod pro proloquio ponitur. Colloquor, ſimul loquor. à quo colloquiū, & collocutio pro confabulatione, & collocutores, qui ſimul loquuntur. perloquor quoq; apud aliquos inuenitur pro perfecte loquor, hoc eſt ſermonem perficio. VNVM OPVS. Amphitheatrum 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 erāt clauſæ. Aliquando ſignificat præcipuum, ut hoc loco, & apud Virgilium. cadit & Ripheus iuſtiſſimus unus, Qui fuit in Teucris, & ſeruantiſſimus æqui. illud notandū eſt, qđ quando pro ſolo accipitur, cum genitiuo iungitur. Plynius. Accipēſer unus omnium ſquamis ad os uerſis contra aquas natando meat. Ab unus fit unoſe aduerbium, quo ueteres uſi ſunt pro ſimul, & unitas, et unicus. ideſt ſingularis, ut phœnix eſt unica auis, à quo fit unice aduerbium, hoc eſt ſingulariter. et 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 unū periere. Virgilius. Iuppiter omnipotens ſi non dum 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? Aliquādo margaritum, qđ nullæ duæ margaritæ ſimul reperiantur, ſed ſemper diſcretæ, & unæ. Magnus in ijs hominum luxus ſemper fuit, quas indicus maxime Oceanus mittit. Verūtamen etiam Britanicus, fertiliſſima earum eſt Taprobane inſula, & Perimula Indiæ promontorium. In primis autem laudantur circa Arabiam in perſico ſinu maris rubri. conchæ ſunt haud multum ab oſtrearum 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 comprobauit uerſum in ſcæna pronunciatum de Gallo matris deûm tympanizante. uidēs ne, ut cynædus orbem digito temperet? Eſt etiam tympanum uehiculū tectum. Virgilius. Hinc radios triuere rotis, hinc tympana plauſtris.

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 haurien das 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, exēptus, protinus dureſcit. Tradunt huiuſmodi conchas, quaſi apes, 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 diligentiam mutant. Dos omnis in candore, magnitudine, orbe. leuore. pondere. Qui colore præſtant, exaluminati uocantur. Sunt etiam quos Elenchos appellant, faſtigata 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, & κροτεῖν dicunt pulſare, atq; 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, atq; uolubiles, inſtar eius columnellæ, 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, atq; 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. Plynius. 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. ideoq; Cylindros ex ijs facere malunt, quàm gemmas, quoniā eſt ſumma commendatio in longitudine. In noſtro mari reper-

ti ſunt aliquando uniones circa Boſporum thracium rufi, 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, quē Veneri genitrici in templo eius dicauit, ex Britanicis margaritis factum eſſe teſtatus eſt. Lolliam Paulinam Caij principis coniugem, uulgatum eſt habuiſſe tunicam ex margaritis ſeſtertio tūc quadringenties æſtimatam. Duos autem conſtat fuiſſe uniones ob eximiam magnitudinem toto orbe celeberrimos. Vtrunque Cleopatra Aegypti regina poſſedit, quæ, cum Antonio edixiſſet, una ſe cœna centies ſeſtertiū abſumpturam, idq; fieri poſſe nequaquam putaret Antonius, additæ ſunt ſponſiones. Poſtero itaq; die magnificam cœnam ſed quotidianam Antonio appoſuit, qui cum eā irrideret, cōputationemq; expoſtularet, Corrolariū id eſſe Cleopatra dixit, conſumpturamq; ſe in ea cœna quantum promiſerat, confirmauit. Inferri itaq; ſecundā menſam confeſtim iuſſit, cumq; ex præcepto eius miniſtri unū 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 idē faceret. ſed nequaquam id paſſus eſt ſponſionis eius iudex L. Plancus. uictumq; Antonium pronunciauit. Is poſtea unio, qui ſuperfuit, diſſectus in duas parteis, in utriſq; Veneris auribus Romæ in Pantheo poſitus fuit. Prior hoc idē 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 nomē, ſubintelligiturq; pretioſus. 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, uirideiſq; lapillos. Vbi profecto de margaritis, & Smaragdis intelligit. Item ab unus unedo dicta, fructus eſt arboris, ſimilis terreſtribus fragis. Arbor ipſa unedo etiam dicitur, folio citro ſimilis fruticoſa. fructus anno matureſcit, pariterq; ſubnaſcēs floret, prior maturatur. Pomum inhonoratum eſt, ideoq; unedo dicitur, quod unum tantum mandi poſſit, græci κόμαρον, & μεμαίκυλον uocant. A noſtris alio nomine Arbutus appellatur. Virg. 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, et ſimilia. Et unigenitus filius, qui unicus eſt, quaſi ſolus genitus. ſicut primogenitus, qui primo genitus eſt, etiam ſi alij nō ſunt geniti. Et unanimis, qui unius animi, unius ſententiæ, unius uoluntatis cum altero eſt, unde et unanimem conſenſum dicimus, cum animo-

rum concordia eſt. Ab hoc unanimitas, hoc eſt animorum 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 coniugem habuit. Et unicornus animal, quod græce μονόκερως uocatur. Et uniocutus, qui et monoculus dicitur, quod unum tantum oculum habet. Plautus. Vniocule ſalue, græci μονόφθαλμον appellant. Et uniuocum, cuius & nomen commune eſt, & eadē ſubſtantiæ ratio. qđ 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 utriuſq; 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 luxorioſus. Synonyma quæ non uoce, ſed ſignificatione conueniunt, ut enſis, & gladius. Ab æquiuoco, & uniuoco fiunt uerba Aequiuocare, & uniuocare, & æquiuocatio, & uniuocatio nomina. Et Aequiuoce, & 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 nunquā 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 ſubiunctiue, ut ſi ullus me uocabit, ſtatim adero. Ab hoc fit compoſitum nullus, quaſi non aliquis, uel ne unus quidem, quod ueteres etiā, ningulum dixere quaſi nec ullum. Martius. Nec ningulis mederi queat. Huius ſignificationis eſt nemo. Neq; enim uerum eſt, quod Seruius affirmat, Nemo idem ſignificare, qđ nullus homo, nam ſi ita eſſet, non adiungeretur homo, ut ſæpe fit. Cicero. Vtrum autem ſit nullus, 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 fœminis. Idem de lanificio mulierem neminem metuo una ætate quæ ſit. Aliquando etiam de dijs. Virgilius. Turne quod optanti diuûm 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 unumquemq; conſtituiſſe, hic omneis ſimul, unum ſibi pro omnibus domicilium feciſſe. In quam ſignificationem cunctus etiam, & cuncti accipere ſolemus, propter quod cunctos quaſi coniunctos dici exiſtimant, et uniuerſos quaſi in unum omneis redactos. Ab illo fit cunctor uerbum, quod proprie ſignificat differo, moror. tractum abeo, quod cuncti, hoc eſt omnes ſimul ſine difficultate moueri non poſſunt. Ennius, unus 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. Cūctanteis glebas ſcri-

bit, pro eo, quod eſt ualidas, magnas, graues. nam quæ grauia, & magna ſunt, ita in loco manent, ut non niſi cum difficultate inde moueri poſſint. A' cunctor fit cunctatio, hoc eſt tardatio, mora, dubitatio. & cunctanter aduerbium, hoc eſt cum mora, & tarditate. Et percunctor, quod ſignificat diligenter inquiro. Plau. Quid iſtuc in mente eſt tibi ex me mi uir percunctarier? percunctari hoc eſt quærẽdo 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, et ſudes dicuntur. 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, & percontari? 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, & quod græci dicunt καθόλου. Quint. In uniuerſum autem præcipere. ideſt 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. Vir. generatim diſcite cultus, ſicut ſummatim, quod modo ſignificat per ſingulas ſummas. Apuleius. Omnia ſummatim tetigerat. modo breuiter, & omnibus quaſi ſimul comprehenſis. Plyn. Sed ut de hac re ſummatim dicam. Cuius ſignificationis ferè eſt in ſumma, et ad ſummam. Perinde enim eſt, ac ſi diceremus, quod ut ſummatim comprehendã, & magis modo loquendi, quàm ſignificato à ſummatim differunt. Quint. In ſumma non recedo, fas eſt mihi inuitis etiam parentibus pie facere Cice. Ad ſummam ne agam, de ſingulis communem totius generis humani ſocietatem, congregationem, & conciliationem colere, tueri, conſeruare debemus. Differt tamen ad ſummam, & 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, ideſt 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, & ut ſemel omnia complectar. Idem. Et, ut ſemel, quod eſt potentiſſimum dicam, ſecretum me dicendo perit. ideſt 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 ſyderum uenerandæ facies, quod quædam ueluti infixa, & cohærentia perpetua ſemelq; capta ſede colluceant, 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 author. Quicquid ſcire licet. In eundem ſenſum Quint. accipit breuiter, & alij quidam præclari authores. Quint. Breuiter tamen longe crudelitatis explicanda ſæuitia eſt, ex omnibus, quæ protuli, leuiſſimum fuit, quod omiſſus eſt. Plyn. A' reliqua uero Gallia, cultu uirorum 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. poniturq; 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 ut alterum eleganter dicimus. Plynius. Vter alteri dixerit neſcio, & uter utrum. ſimiliter Cicero. Vter utri inſidias fecerit. Ab hoc fit Vterq;, 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 domum ædificauit, ideſt & hic ædificauit ſibi domũ, et ille. cũ uero ambo dicimus feciſſe, ab utroq; coniunctim id factum oſtendimus, ut ambo ſibi monimentum conſtituerunt, hoc eſt hic, & ille ſimul unum ſibi commune monimentum fecere. propter quod utrunq; alterum uerberaſſe recte dicimus, hoc eſt hunc illum, & illum hunc uerberaſſe. Cice. Quorum uterque ſuo ſtudio delectatus contempſit alterum. Quint. Cũ enim uterq; alteri obijciat, palam eſt utrunq; feciſſe. Eodem modo utrunq; utriq; aliquid feciſſe. Terentius. Quia uterq; utriq; eſt cordi. Hircius, interim diſſenſione orta inter Achillem, & Arſinoën, cum uterq; 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. Plau. Vtrum id uerum putas, an non? Aliquando etiam dubitantis. Seneca. Vtrum id nobis conueniat, animaduertendum, Item uterlibet, quod non ſignificat uterq;, 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, quẽ 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 quiuis homine, cum eſt opus beneficium accipere gaudeas, uerum enimuero id demum iuuat, ſi quem æquum eſt facere, is benefacit. Quintilianus. Periculoſum, & cum cura intuendum genus, quia ſi in proponendo unum quemlibet amiſerimus, cum 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 ἀαρὼν ἱερέα ἢ ἕνα τῶν υἱῶν αὐτοῦ, hoc eſt ad Aaron ſacerdotem, ſeu ad unum filiorum ipſius, quod in cæteris quoq; à libet compoſitis accidit. Etenim quantalibet ſtatura, quantumlibet ſpatium non omnẽ quantitatem ſtaturæ, & ſpatij ſignificat, ſed unam quantam tibi capere libuerit. præterea utrobique aduerbium, quod ſignificat in utroq; loco. Et utrinq;, ex utroq; loco. Et utraq; per locum, & utroq;, ad utrunq; locum. præterea neuter, quod eſt uterq; cõtrariũ, ſignificatq;, nec hic, nec ille. In quo dĩ aduertendum eſt, quod neuter alterum ſemper dicimus. non autem neuter neutrum, ſicut uterq; utrunq;. Nam, ſi ita dicamus, Neuter alterum diligit, hoc ſignificamus, neq; ille hunc diligit, neq; hic

illum, quod ſi neuter neutrum diceremus, ſignificaremus, ne ſe quidẽ 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, ideſt nullo tempore, unde deducitur nonnunquam, quod ſignificat aliquando, & nunquam non, quod ſignificat ſemper. Item uſquam, quod ſignificat alicubi, quaſi uno quouis loco. Et nuſquam nullibi. à quo nonnuſquam alicubi. Et nuſquam non, ubicunq;. Et uſquequaq;, hoc eſt paſſim, quaſi in unoquoq; loco, ſiue in unoquoq; tempore, & uſque quaſi ad unum uel locum, uel tempus, uel aliud huiuſmodi, ut Vſpiam, quod ſignificat uſquam, & unde quaſi de quo uno loco. à quo Vndeuis, & Vndelibet, ideſt ex uno quouis loco, & uſquequò quaſi ad unum aliquod tempus, uel locum. Item ab unus unda deducitur, quod unà ſit, hoc eſt ſimul unita, & 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 tum factæ diutius tument, & à uento quidem iandudum tranquilla ſunt, ſed mare eſt etiã, atq; etiam undabundum. & undiſonum, 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, & nubes, & fumum undare dicimus, quoties undarum inſtar mouentur. Ab hoc fit inundo, quod interdum abſolute ponitur, & ſignificat creſco. & extra alueum uerſor. Plynius. Ante, quàm Nilus inundaret. aliquãdo actiue, & ſignificat abluo. Idem. Agros, & ſata omnia inundauit. hinc fit inundatio, quæ pro diluuio ponitur. Seneca. Quidam conflagrationi, atq; diluuio tempus aſſignant. Arſura enim terrena contendunt, quando omnia ſydera in Cancrum conuenient. inundationem futuram, cum eadem ſyderum turba in Capricorno conſiſtet. Item abundo, quod proprie ſignificat affluo, & ſupra modum aliquid habeo. Virgilius, Ergo apibus fœtis idem, atq; examine multo Primus abundare. tractum ab amnibus, qui, quo maioribus, ac crebrioribus imbribus augentur, tanto eriguntur magis, & ideo abundare dicuntur. idem, Preſertim 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. Interdum pro abũdo. Plynius. 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, & à quibuſdam dicitur eſſe imaginis fortunæ ſimulachrum, ab eo, quod duabus undulatis togis eſt opertum, perinde, ut olim reges noſtri undulatas, & prætextas togas ſoliti ſunt habere. Item aliud cõpoſitum undiuomus, hoc eſt aquas uomens. Vnda enim aliquando pro aqua ponitur, ut pars pro toto. Ouidius. & 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 ὀγκοῦσθαι extuberare, & intumeſcere dicunt, & ὄγκον tumorem, à quo ὄγκινον uncum, ſiue uncinum, quodubi incuruatur, quodã

modo tumeſcere, atq; extuberare uidetur. Ab hoc fit uncus adiectiuum, hoc eſt incuruus, à quo aduncus, & uncinatus uncinis armatus. Cicero. Nec ut alæ aſperis, & leuibus armatis, 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 complanatur 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 ungenda corpora, deliciarum, & luxuriæ cauſa inuenta. Qui primus unguentum inuenerit, non conſtat. iliacis certe temporibus non 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 Mendeſio 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, ut inferius oſtendemus. Nõnunquã ab ijs, apud quos huiuſmodi unguenta in uſu ſunt, ut regale unguẽtũ, quo Parthorum reges utebantur. Conſtat myrobalano. coſto. amomo. cinamomo. comaco. cardamomo. nardi ſpica. maro. myrrha. caſia. ſtyrace. ladano. opobalſamo. calamo. iunco ſyrio. œnanthe. malebatro. ſericato. cypro. aſpalatho, panace. croco. cypero. amaraco. loto. 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 deûm fiebant. Liuius. M. Iunius Brutus ædem magnæ matris deûm 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, atq; 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. Nã, cum pulchritudine præſtaret, uenationi indulgens, à multis nymphis amatus eſt. Inter cæteras uero Echo miro amore in eum exarſit, quas omnes 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 deſyderio 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 ſimilimodo 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 nuntiam 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 foramē 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, pretioſius putant unguentum eſſe, quod ex folijs fit, 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. Alij phum folio oluſatri, caule cubitali, geniculato, in purpura albicante, radice obliqua, uilloſaq; imitante auium 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 & aſarum ſylueſtre Nardum appellauere. eſt autem ederæ folijs rotundioribus tantum, mollioribusq; flore purpureo, radice gallici nardi ſimile, acinoſum, ſaporis calidi, ac uinoſi, montibus in umbroſis locis bis anno florens. Item Rhodinum unguentum, quod roſaceo, hoc eſt roſarum oleo fiat. græci ῥόδινον roſeum dicunt. Crocinum, quod oleum eius ex croco. Oenanthinum, quod ex flore labruſcæ. Oenanthe enim uitis labruſcæ uua eſt, quæ cū flore colligitur, cum optime olet; ſiccatur in umbra ſubſtrato linteo. Atq; in cados conditur. dicta quaſi οἴνου ἄνθος, hoc eſt uini flos. Amaricinum, ſiue ſanſucinum, quod ex amaraco, ſiue ſanſuco, herba eſt notiſſima, quam uulgo perſam uocant. Hinc factum eſt prouerbium. Nihil cum amaricino ſui, quod illi ſimile eſt, nihil cum fidibus aſello. Amaracus puer regius fuit unguentarius, qui caſu lapſus, dum ferret unguenta, fregit alabaſtrum, deinde, cū nimio dolore contabuiſſet, uerſus eſt in ſanſucum, quæ ex eius nomine Amaracus cœpta eſt appellari. Virgilius. ubi 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 ſtrutheo. Cotoneum enim per excellentiam μῆλον, hoc eſt melum uocamus. à quo fit melinum. cotonea græci cydonia uocant, Cydone inſigni Cretæ oppido aduecta. Plura eorum genera ſunt. alia chryſomela dicuntur inciſuris diſtincta, colore aureo, à nobis mala aurea interpretantur. alia appellantur no-

ſtratia, quæ candidiora ſunt. minora ex eodem genere ſtruthea odoratus fragrant, ſeroq; proueniunt. Præcocia muſtea nominantur. Struteis cotonea inſita ſuum genus efficiunt, quod dicitur meluianum, & hoc ſolum manditur crudum. Sunt præterea 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 uocatur. Hanc arborem in Italia Liguſtrum nominant. Naſcitur multis in locis, ſed in Cypro inſula odoris ſuauitate præſtat, & ideo cyprus appellata eſt. Cyprus īſula eſt in Carpathio mari ab ortu, occaſuq; Ciliciæ, ac Syriæ obiecta, quondam nouem regnorum ſedes. Antea Acamantida uocatam tradunt, & ceraſtin, & aſpelian, & amatuſam, & macharam, è cuius aduerſo Eleuſa inſula eſt. Vrbes in ea præclaræ, Paphos, & Palepaphos, & Salamina. Cōtra quam eſt inſula Salamine. À cypro cyprius deducitur, hoc eſt inſula Cypro, unde tres paruæ inſulæ huic propinquæ, & ſteriles Cypriæ nominantur. Et cyprius poſſeſſiuum. Cyprium Sabini bonum dicunt, unde cyprius uicus Romæ appellatus eſt, quo Sabini ciues additi conſederant. ſic enim à bono omine uocitandū cenſuere. À 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 ſeruorū ueſtes. Taceo quod hyacinthum ſcribit nigrum eſſe, quo nihil poteſt dici abſurdius, cum ipſe, quē interpretatur, Virgilius ſcribit & ſuaue rubens 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 κόμας ὑακινθίνῳ ἄνθει ὁμοίας. Perſius. Hic aliquis, cui circa humeros hyacinthina læna eſt. Vnde inter gemmas, quæ berylli dicuntur hyacinthi zontes uocantur, qui rubore quodā ſuffuſi ſunt, & hyacinthus per ſe gemma eſt Amethiſto ſimilis, & hoc ſolo diſtans, quod ille emicans in amethiſto 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. Conſtat autem Hyacinthum, qui in Gallia plurimus prouenit, Hyſginum tingere, radicemq; habet bulbaceam, quam mangones iccirco habent in pretio, 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 & Hyacinthū puerum dilectum ab Apolline, quem Diſco imprudens interfecit, in hūc florem mutatum tradūt, unde in eo primæ duæ literæ inſcriptæ cernuntur αι quæ uox lugūbris, hoc eſt dolentis interiectio eſt, propter quod Apollo, apud Ouidium dicit. Floſque nouus ſcripto gemitus imitabere noſtros. Et alibi, ipſe ſuos gemitus folijs inſcribit, & ai Flos

habet inſcriptum, funeſtaq; littera dicta eſt. Et Aiacem in eundem florem conuerſum affirmant, dum impatientia prælatū 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 hāc cauſam quidam diligentiores primam huius nominis ſyllabam, & ſine aſpiratione, & non per ypſilon, ſed per iota ſcribēdam eſſe cenſuere, quanquam, ut aliter ſcriberetur, uſus obtinuit. Item Telinum, quod fit ex oleo fœnogræci, quod alio nomine Siciliā uocant, alio Buceras. Plynius. Quædam, cum uirent, non olent propter humorem nimium, ut Buceras, quod eſt fœnogræcum. alij Aegoceras, quod ſemen eius corniculis ſimile ſit, alij Carphos. Nam id græci nominant 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. À quibus Myropolia officinæ eorum nominantur. Plautus. Quem ſum defeſſus quærere per medicinas. Tonſtrinas in Gymnaſio, atq; 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. Myrobalanum arbor eſt heliotropij folijs. fructus glādis 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 dicat Homerus, Hoc ex unguento conſtat, & ex balano. huiuſmodi unguentum propter gloriam appellatum eſt megalium. fit ex oleo Balanino. balſamo. calamo. iunco. Xilobalſamo. caſia. Reſina. Ventilatur in coquendo, donec deſinat olere. refrigeratum odorem ſuum recipit. De balſamo multa mentiti ſunt ueteres. Arbuſcula eſt uni terrarum 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 malleolis, ut uitis, & colles 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, Citracum nominant. κυρτὸν enim incuruum ſignificat, τραχὺ ſcabrum. Tertium eumeces, quod leui cortice cæteris ſit procerius, græce εὐμήκης procerus dicitur, inciditur cortex uitro, lapide, oſſeiſue cultellis. Ferro lædi uitalia odit ſtatim moriēs. Libratur manus artifici temperamento, nequid ultra corticē uiolet. Succus è plaga manat, quem opobalſamum uocitant, quod omnibus odoribus in unguentis præfertur. Iuuenalis. hirſuto ſpirant opobalſama collo, tenui autem gutta fluit. uix cōcham toto die æſtiuo implens. Adulteratur multis modis, raroq; ad nos ſyncerum affertur. ſarmentum quoq; eius in pretio eſt. Xilobalſa-

mum uocatur, & coquitur in unguentis. pro ſucco id ſubſtituere officinæ. corticis etiam ad medicamenta pretium eſt, præcipua gratia lachrymæ, ſecunda ſemini, tertia cortici. Summa opobalſami probatio eſt, ut lac coaguiet & in ueſte maculas non faciat. Narciſſinum, quod ex flore Narciſſi fieri ſolebat, ſed ſtatim obliteratum fuit. Metopium, quod fit ex ammoniaco. Metopion quippe arborem 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 pyrama appellant, ſunt qui oleum quoq; Amygdalinum metopium uocent, quod in eo conficiendo Aegyptij Galbanum, et ammoniacum addere excogitauerunt. Ex Baccaris quoq; radice unguentum fieri ſolitum Ariſtophanes Comicus poëta teſtatur, baccaricum 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, & aduētitia, 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 dicebatur. Malobratum uero unguēti genus erat ex Syria. Horatius, coronatus nitentes Malobrato Syrio capillos. Schœnum peſſimum unguenti genus uocabant, unde meretrices propter eius unguenti uſum ſchœniculæ ſunt appellatæ. Schœnos etiam græca uoce funis eſt. à quo Schœnobates, qui per funes diſcurrit ludendo, quaſi funiambulo. Item Schœnos urbs fuit Bœotiæ ſic dicta, ut Ariſtarcho placet, à Schœno patre Atalantæ. Vnguentis omnium prouinciarum accommodatiſſima eſt Aegyptus. ab ea propter roſarum, ac Cytrorum, & myrti multitudinem proxima Campania eſt. Vnguenta omnia, aut ſucco conſtant, & hæc ſtagmata uocantur, quaſi diſtillationes, quippe σταγὼν ſtillam ſignificat, aut corpore, & hæc appellantur hedyſmata, græci enim ἥδυσμα condimentum dicunt. his addi interdum ad gratiam corporis augendā 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, medicamentiſq; 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 pleriq; Alcibiadion uocant, quod uti ea ad formam 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, quiq

bus ludere uerno tempore mos patrius eſt. Veteres ceram ea tingere ſolebant ad reddēdas ſimilitudines, & tabularum picturam. Vnguentorum feces, quibus etiam in paſtillos redactis odoris gratia uti ſolebant, magmata appellantur, hoc eſt maſſæ quædam, & paſtilli ἀπὸ τοῦ μάττειν, quod eſt terere, & commiſcere. Atqui ea, quæ ſiccis odoribus conſtant, ut ſunt ij pulueres, quos uulgo nunc Cyprios uocant, & aliæ huiuſcemodi compoſitiones, quæ ex ſiccis odoribus fiunt ſine oleo, aut alio liquore, ut puta ex ladano, cinnamomo, caſia, thure, coſto, myrrha, ſtyrace, calamo iunco, ſyrio, Xilobalſamo, alijſq; ſimilibus, non unguenta, ſed diapaſmata dicuntur ἀπὸ τοῦ διαπάσσω, quod eſt inſpergo, ut dici diapaſma inſpergimen poſſit. Sparguntur enim huiuſmodi odores, cum unguentis linantur corpora, uel perfundantur. Martia. Quid qđ olet grauius muſtum diapaſmate uirus. Sic etiam uocari poſſunt paſtilli ex diuerſis odoribus facti, quos adolere conſueuimus. Item ij, quos in paruas pilas redactos manibus geſtare ſolemus præſertim peſtilentiæ tempore. Quæ uero nunc unguenta uulgo à latinæ linguæ ignaris appellantur, à doctis græco uocabulo dicuntur emplaſtra, quæ autem emplaſtra uulgo nominantur, cataplaſmata, ſiue malagmata uocitantur à peritis. Conſtant ſane cataplaſmata ex floribus ferè, eorumq; ſurculis, et axungia emplaſtra, paſtilliq; magis è quibuſdam metallicis. Item malagmata confuſa abunde molleſcunt, nam ſuper integram cutem inijciuntur, unde ἀπὸ τοῦ μαλάσσειν dicta ſunt, quod eſt ſubigere, & mollire. laborioſe uero conteruntur ea, ex qbus emplaſtra, paſtilliq; fiunt, ne lædant uulnera, cū impoſita ſunt. inter emplaſtrum autem, & paſtillum hoc intereſt, quod emplaſtrum utiq; liquati aliquid accipit, in paſtillo tantum arida medicamenta aliquo humore iunguntur. Emplaſtrum imponitur, paſtillus illinitur, aut alicui molliori miſcetur. A pane dictus eſt paſtillus, quod parui panis formam habeat, cum ſit rotundus, & planus ad rotæ ſimilitudinem. propter qđ à græcis τροχίσκος appellatur, qđ dici latine rotula poteſt. Paſtillus etiam libi genus dicitur rotundi. Ceratū, nec emplaſtrum eſt proprie, nec paſtillus, ſed plerunq; ex paſtillis fit. conſtat ex rebus ſiccioribus, & igni appoſitum molleſcit, poſtea applicatum corpori dureſcit, ac pertinacius hæret, dictum à cera, quæ ferè omnibus ceratis adhiberi ſolet. quidam hoc non ceratum, ſed cerotum appellant à græco, quod eſt κηρωτόν. Cæterum quæ uulgo haud quidem inepte pilulæ dicuntur, quod ſint ueluti exiguæ pilæ, à doctis tam græcis, quàm latinis catapocia nominantur ἀπὸ τοῦ καταπίνειν, quod eſt deuorare, quoniam neq; eſtur, neq; lingitur id genus, ſed deuoratur. Recte tamen & pilulæ dici poſſunt. Siquidem Plyn. rotundum illud, quod in robore naſcitur, pilulam uocat, & ex bulbis fieri pilulas tradit, quæ ad conuulſa cum Silphio dantur. Lingere proprie dicitur, cum aliquid in ore tenentes paulatim diſtillando ſorbemus, & quæ in hunc uſum fiunt, dicuntur Eclygmata. Plyn. E ſemine lini fiunt eclygmata, & actus ipſe lingendi dicitur linctus. Idem. Multi tuſſim ueterem linctu ſalis diſcuſſere. quod uero per inferiorem partem purgandi gratia in uentrem immittitur, clyſter uocatur ἀπὸ τοῦ κλύζειν, quod abluere eſt. Plyn. Cucurbita infuſa clyſteribus inteſtinorum omnium uitijs medetur. Quod autem in orificio durum ponitur ad excrementum prouocandum, & uulgo ſuppoſitorium dicitur, docti honeſtiori uocabulo, à glandis ſimilitudine Balanum dixere. Idem, cepas ſubditas pro balanis, ſcribit Aſchlepiades hæmorrhoidas tollere. Item ab ungo unctio dicitur, & unctura notæ ſignificationis, & unguen, quod ſignificat omnem ſuccū, ex quo aliquid ungi poteſt. Virg. Ideaſq; pices, & pingues unguina ceras. Plyn.

Epiphoras bubulo ſeuo, cum oleo cocto illinunt, ceruini cornus cinis ſcabricies eodē unguine ſanat. Item axūgia ab axe plauſtrorum ungendo appellata eſt, quamuis græci quoq; hoc uocabulo uſi fuerint. Eſt autem axungia adeps ſuillus inueteratus, aut cum ſale, aut ſyncerus, qui quanto uetuſtior, tanto utilior eſt, & multas uires habere creditur, quoniā id animal herbarum radicibus ueſcitur. Apud antiquos religioſus etiam habebatur, ſiquidem nouæ nuptæ domum intrantes, ſolenne habebāt illo poſtes inungere. unde uxores, quaſi unxores dictæ ſunt, quemadmodū inferius latius diſſeremus. Vnguis quoq;, ut nonnulli putant, ab ungo deducitur, quod politus, ac trāslucidus ſit, & quaſi unctus, unde marmorarij planiciem operis ungue experiuntur, & cum non ſentiunt iuncturas, perfectum 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 exiſtimant, quod in ijs nerui in unum agantur, ſunt enim ungues clauſulæ neruorum ſummæ. Alij à græco deduci, unguis enim à græcis ὄνυξ uocatur. Ab ungue fit ungula diminutiuum. & unguicula, ſed hoc inter ſe differunt, quod unguis eſt eorum animalium, quæ digitos habent ſeparatos, penituſq; diſtinctos, ut ſunt Homines. Simiæ. Aues. Plyn. Vngues ſimiæ imbricati ſunt, hominibus lati. rapacibus unci. cæteris recti, ut canibus præter eum, qui à crure pleriſq; dependet. Idē de aquila. Vngues quoq; huic generi inuertuntur. Vngula uero de ijs dicitur, quæ digitis carent. Idem de Struthiocamelo, qui ex genere uolucrum eſt. Vngulæ huic ſunt ceruinis ſimiles, quibus dimicant biſulcæ comprehendendis lapidibus utiles, quos in fuga contra ſequentes ingerunt pedibus. Idem, in quadrupedibus ſolidas habent ungulas, quæ non ſunt cornigera. Igitur pro his telum ungula eſt illis. Idē. Sues in illyrico qbuſdam locis ſolidas habent ungulas. Idem uno in loco, utrunq; poſuit, & hanc differentiam apertiſſime demonſtrauit, ſic inquiens. Omnia digitos habent, quæ pedes, excepto elephanto, huic enim informes numero quidem quinque, ſed indiuiſi, ac leuiter diſcreti, unguliſq; non unguibus ſimiles. idem uno uerſu fecit Ouidius, dum Io deſcribit è bouis effigie in primam formam redeuntem, Vngula, quæ in quinos delapſa abſumitur ungues. Vnguicula autem de ijs tantum dicitur, quæ ungues habent, unde à teneris unguiculis dicimus, pro eo, qđ eſt ab infantia, 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 annulum, quidā tamen ideo appellatum ungulum putant, quod ſicut in digito unguis carne, ita in illo gemma, uel ſignum aliquod in auro clauditur. Vnguis etiam morbus eſt oculorum, quem græci pterygium uocant. cum membranula neruoſa oritur ſub angulo oculi, et ad pupillā quoq; peruenit, eiq; ſepenumero officit, aliquando à narium, nonnunquam à temporum parte. Vnus uero ipſum à græco deducitur, quippe græci ἕνα unum dicunt. OPVS. Aedificium. Opus, & opera differunt. Opera enim actio eſt. & diurnum officium. Cice. non male præcipiunt qui ſeruis uti iubent, ut mercenarijs iuſta præbenda, operam exigendam, hoc eſt laborē, & operationem corporis. Item operæ ipſæ perſonæ laborantes uocantur. Modeſtinus. Operarum nomine ipſas perſonas, quæ aliquid faciunt ſignificamus. Opus uero eſt finis, fructuſq; operæ, unde opera authorum dicuntur, et opera tam publica, quàm priuata, hoc eſt ædificia. Aliquando tamen opus pro opera capi uidetur. Virg. Mollibus è ſtratis opera ad fabrilia ſurgit, quaſi ad operas. Vbi notandum eſt, quod

quoties non ad laborem corporis, ſed ad laborē animi, & ad artem, induſtriamq; reſpicimus, magis opus, quā operam dicimus, ut in opere ruſtico, in opere fabrili, in opere faciūdo. Opus etiam aliquando pro neceſſe, ſiue neceſſario capitur, ut opus eſt feſſum quieſcere. i. neceſſe eſt, et nihil mihi opus eſt, hoc eſt nihil mihi eſt neceſſarium. et ægrotanti opus eſt medico. i. neceſſarius eſt medicus ægrotanti. Quod etiā per accuſatiuū dicitur. Apuleius, cui eam rem factam opus fuerat. Ab hoc fit oportet, qđ ſimiliter ſignificat neceſſe eſt. Paulus, Oportere uerbum non ad facultatem iudicis pertinet, qui poteſt uel pluris, uel minoris condēnare, ſed ad ueritatem refertur. In hoc uerbo notandum eſt, qđ oportet legere libros, oportet habere, quos ſequamur, in eundē ſenſum eleganter dicitur. In præterito aūt ſecus. nam et feciſſe hoc oportuit legitur, et factū hoc oportuit ſine uerbo aliquo. Cice. Tamen id factum non oportuit. Idē, Apollinis ſignū ablatum certe non oportuit. Idem. Totam rem illi integrā ſeruatam oportuit. Nō diſſimilis huic oratio fit per uerbum uolo. Idē. Liberis conſultum uolumus, etiā ſi poſthumi futuri ſint. Idem, Perſcurram tamen breui, ut nō minus hominem ipſum, quàm ius cōmune defenſum uelitis. Opportunus uero, qđ per duplex. pp. ſcribitur, non ab ope deducitur, ſed ab ob præpoſitione, & portus, qđ nauigantibus maxime utiles, optatiq; portus ſint. Opportunum quippe eſſe, ſiue opportune accidere dicimus, quod pro deſyderio noſtro accidit. à quo fit opportunitas, quod cōmoditatem ſignificat, quemadmodum è diuerſo importunum eſſe, & importune fieri dicimus, quæ ſunt, fiuntue præter rationē loci, ſeu temporis, ſeu perſonarum. Vir. De auibus, quæ, cum nocte tantum uolare ſoleant, die apparent, importunæq; uolucres Signa dabāt. Propterea importunum hoīem dicimus procacē, atq; moleſtum. à quo importunitas dicta. Ponitur etiā aliquando importunū pro inquieto, & quaſi portu carente. Idē. Bellū importunum ciues cum gente deorū. Ab opere opificem quoq; dici quidā opinantur. nos ab opera potius deductum exiſtimamus. Opifex enim artifex eſt, atq; operator, & (ut ita dicam) laborator non modo rerum, ſed etiā uerborum. Cicer. Aduena quidā ignobilis uerborū opifex inſinuaſſe in antiqua philoſophia uidetur. Vnde etiā cognarij, & blandarum artium ſectatores opifices appellantur. Cice. Omnes autem opifices in turpi ſunt exercitio. Hinc deū opificem, hoc eſt operatorem omniū rerum dicimus. Ouidius. Ille opifex rerū. cuius opus dicitur opificium. Opifex etiā crabronis genus eſt, de quo inferius dicemus. Ops quoq; quæ terra eſt, ab ope dicitur, de qua, atq; eius deriuatiuis inferius diſſeremus. ab opa fit etiā operula diminutiuū. Apuleius. Operulas etiā in eā contuli, quas adhuc uegetus ſaccariā faciens merebā. Item opor uerbum, quod eſt in opere aliquo faciundo laboro. à quo opator, & cooperator, & operatio, ac cooperatio deducuntur, & operarius pro opera, dū perſonam ſignificat. qui græce ἐργάτης, hoc eſt ergaſtes uocatur. unde latini ergaſtulū uocant locum, in quo lapides, aut metalla fodiuntur. Iuue. Nēpe in lucanos, & thuſca ergaſtula mittas. Quoniam uero ad hæc opera dānati mitti ſolebant, qui cathenati foderent, factum eſt, ut ergaſtula modo pro ipſis damnatis, ſeruiſue fodientibus, modo pro carcere uſurpemus. Varro. Miſitq; mox eò nuntium, qui tota ergaſtula donaret libertate. Pōponius, quiue domi erant uincti, quiue in ergaſtulo cuſtodiebantur. Ergaſtulos uero maſculino genere cuſtodes carceris, eoſq;, qui dānati fodiunt, uocamus. Cice. Sed nos miramur, ergaſtulorum non eadem emolumenta eſſe, quæ imperatorum. Plyn. Coli rura ergaſtulis peſſimum eſt, ut quicquid agitur à deſperantibus. Hæc autem omnia à græca uoce deducuntur ἔργον, quæ opus ſignificat. à quo ἐργάζομαι operor. ἐργασία operatio. ἐργαλεῖα ferramenta. ἐργαστήριον officina.

ἐργάσιμος fabricabilis. ἐργαστηριάρχης tabernarius opifex. ἐργαστικὸς operarius. Item energia, quæ dici latine efficacia poteſt. & energiticus efficax. eſt etiā energia figura, qua res geſtæ non tam narrari, quā ſub oculis ſubijci uidentur. dicimus item aliquando operariū, quod induſtria, atq; ope fit. Plyn. Quæ inter uina operaria numerantur. Aliquando tamen operari pro ſacrificare ponitur, et operatio pro ſacrificio. Vir. Sacra refer Cereri, lætis operatus in herbis. Plau. Vt iſtæc operatio crimen expiet. Item operā dare, operā impendere, operā nauare dicimus ad aliquam rem agendā incumbere, & ſtudium, laboremq; impendere. Cicer. Da operam, ut ualeas. ideſt cura, enitere, elabora, ut ualeas. Idē, Iam mihi uideor nauaſſe operam, quod huc uenerim. hinc dedita opa dicimus de induſtria, quaſi cura adhibita, & labore impēſo. & quoniam nihil uel gratius, uel dignius eſt, quàm ut pro labore pretium, hoc eſt merces debita pſoluatur, factum eſt, ut operæpretiū pro fructuoſo uſurpetur, & ad rē pertinente, uel quia decens, uel quia utile, uel quia glorioſum, uel quia iucundum. Liuius, Facturuſne ſim operæpretium, ſi à primordio urbis res populi R. perſcripſerim. Cice. Operæpretium erat, ludentes intueri. Plyn. Id uero audire pretium opæ fuit. Iuuen. Eſt operæpretium penitus cognoſcere toto. Quid faciant, agitentq; die. PRAE CVNCTIS. Ante cuncta, hoc eſt ante oīa ſimul collata, ut ſit ſenſus, plus laudis mereri unum Amphitheatrū, quàm cætera totius orbis opa ſi ſimul conferātur. Nā quid cuncta ſignificet, ſuperius oſtendimus. PRAE. ante. Aliquando enim hæc præpoſitio ſignificat propter. Teren. Præ amore hūc excluſiſti foras. Apuleius. præ luxuria cuncta profuderat. Aliquando ad comparationē præ illis nugæ omnia erant, hoc eſt ad comparationem illorū. Teren. Præ huius rabies, quæ dabit, hoc eſt ad comparationem eorū, quæ huius rabies dabit. Nōnunquam ante, ut hoc loco, et apud Terē. i præ, ſequar. Interdum in comparatione ſuper, ut præſes, præſidiū, præfectus. interdum ualde, ut præmaturus, prævalidus. Aliquando tamen præmaturum dicitur, non quod ualde maturum eſt, ſed qđ maturuit ante tempus. Lucanus, Ad præmaturas ſegetum ieiuna rapinas. Iuuen. Non præmaturi cineres. A præ, deriuatum eſt præter, quomodo à ſub ſubter, quæ aliquando præpoſitio excipiendi uim habet, & ſemp regit accuſatiuum, ut nullum amas præter me, hoc eſt me excepto. Aliquando ſignificat ultra. Quint. Multa erant, præter hæc, quæ obijci merito potuiſſent. Ab hoc fit præterea aduerbium, quod ſignificat ultra ea, quæ dicta ſunt. Virg. Si duo præterea tales Idæa tuliſſet Terra uiros. & præterquam, quod ſemper requirit præcedentem caſum, quia idem uerbum ſubintelligitur, ut nemo id dixit, præterquam Cicero. Nullius id intereſt, præterquàm patris. Nulli id placuit, præterquam Cæſari. neminem præterquam conſulem timeo. à nemine, præterquam à prætore meo id audiui. ô uos omnes, præterquam Cicero. & præterquam quod, quam unam dictionem eſſe nōnulli exiſtimant, ſignificatq; niſi qđ. Plyn. Oīa nobis ex uoto ſucceſſerunt, præterq̄ quod in itinere defunctā matrē audiuimus. Item præter propter, quæ ſimiliter una dictio eſt, ſignificatq; præterq̄ propter, hoc eſt propter aliā cauſam, q̄ propter eā, de qua loquitur, ut præter propter uitā uiuitur, hoc eſt propter aliā cām uiuitur, q̄ ut uiuatur, ut puta propter laudē, propter uirtutē, propter gloriā. Ennius. Otio q neſcit uti, plus negotij habet, q̄ cū eſt negotiū in negotio. Nā cui qd agit inſtitutum eſt, nullo negotio id agit. Studet ibi, mentemq;, animūq; delectat ſuū. Otioſo initio animus neſcit qd uelit. Hoc idem eſt enim, neq; domi nūc nos, nec militiæ ſumus. Imus huc hinc illuc, cum illuc uentū eſt, ire illinc libet. Incerte errat animus, præter propter uitā uiuitur.

AD DOMITIANVM EPIGRAMMA SECVNDVM.

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IC VBI SYDEREVS. Laudat Domitianum, quod ex una Neronis domo plura ædificia publica in ſolatiũ populi conſtruxerat. INVIDIOSA ATRIA. Odioſa. quia totam urbem occupare Neroniana domus uidebatur, & ad eam ædificandam, ut ſpatia quædam circa eam haberet, urbẽ Nero incenderat, quin etiam horrea quædam propinqua, quod ſaxeo muro conſtructa erant, bellicis machinis aperte fuerat demolitus, & incendium ipſe è turre mecœnatiana proſpectans, ac flammæ pulchritudine lætus, Haloſin ilij ſcenico habitu decantauerat. Inuidere proprie eſt ex alicuius rebus ſecundis dolore affici, tractum à nimis uidendo, quod nimis intuemur fortunam illius, de cuius felicitate ſumus ſoliciti. quapropter minus fortaſſe uſitate, ſed præclare Accius accuſatiuo cõiũxit. Quisnam florem liberum inuidit meũm? ut enim uidere, ſic inuidere florem rectius, q̃ flori dicitur. Nos conſuetudine (ut Cicero inquit) prohibemur. Poëta ius ſuũ tenuit, & dicit audacius. Ab hoc fit paſſiuum inuideor, à quo inuiſus, hoc eſt odio habitus. Cice. Dijs, hominibusq; inuiſus. Itẽ inuidia, & inuidẽtia quæ inter ſe differunt, ut ebrietas, et ebrioſitas. Quippe inuidia eſt, cum inuidetur, hoc eſt actus ipſe inuidẽdi. Inuidẽtia uero eſt ægritudo animi, quæ propter res ſecundas alterius ſuſcipitur, quæ nullam iacturam afferant inuidenti. Nam, ſiquis doleret eius rebus, à quo ipſe læderetur, nõ recte diceretur inuidia. Item inuidus, & inuidioſus, quæ eo modo inter ſe differunt, quo ebrius, & ebrioſus. Inuidus. n. dicitur, q actu alicui inuidet. inuidioſus, qui morbo inuidentiæ laborat. Ouidius. Tempus edax rerũ, tuq; inuidioſa uetuſtas Omnia deſtruitis. interdum tamen inuidioſus paſſiue capitur pro eo, cui habetur inuidia. idem, Pactolonq; petit, quanquã non aureus illo Tempore, nec caris erat inuidioſus arenis. Eſt etiam quando inuidia pro odio capitur. Quint. Ne ei tot ſcelerũ commemoratione concitarem inuidiam. Terẽ. Ita, ut ſine inuidia laudem inuenias, & amicos pares. Liuius, Nactus ſuperbum ingenium, immodicamq; linguam, quam irritando, agitandoq; in eas compelleret uoces, quæ ei inuidiæ eſſent, hoc eſt odium concitarent. Hinc inuidioſum pro inuiſo, atq; odioſo accipitur, ut hoc loco, & inuidioſa res dicitur, quæ atrocitatem facti auget, ut maius cõcitet odium. Aliquando etiam inuidioſus actiue accipitur pro odio flagrans. Ouidius. Ante Iouem paſſis ſtetit inuidioſa capillis. idem. Etiam contigerant portam, Saturnia, cuius Dẽpſerat oppoſitas inuidioſa ſeras. Inuide facere dicitur, qui per inuidiam aliquid agit. inuidioſe uero, uel qui per inuidiam, uel qui in aliquẽ excitat odium, eumq; inuiſum facit. A. Gellius uſus eſt comparatiuo inuidius, pro inuidioſius, hoc eſt concitatioris odij in aliquem. Fortius, atq; inuidius potuiſſe dici non uidentur. Ab inuidia fit diminutiuum inuidiola. Cice. Cum neſcio quid inter eos inuidiolæ exortum fuiſſet. Odium uero ab odi deducitur anomalo uerbo, q̃d ſignificat odio habeo. à quo oſus, & peroſus dicitur, qui odio habetur. Plau. inimicos ſemp oſa ſum optarier. & oſor, qui aliquem odit, & odioſus, modo qui odio habetur. Cice. O' rem grauẽ, & omnibus odioſam. à quo odioſe aduerbium, cum odio. modo moleſtus. Teren. 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 utroq;. Et ea quidem, quæ deſcendunt à nomine, habitudinem, ſiue uehementiam, copiamue, aut affectionem ſignificant, ut animoſus. ingenioſus. la-

certoſus. neruoſus. ſaxoſus. aquoſus, q̃d habent in ſe uehementiam, ſiue copiam ſaxorum. neruorum. lacertorum. ingenij. animi. uinoſus. libidinoſus. mulieroſus. ſeditioſus. factioſus. quod amant uinum. libidines. mulieres. ſeditiones. factiones. Rurſus quæ à uerbo ſunt, partim actionem ſignificant, partim paſſionem, partim utrunq;. Studioſus. faſtidioſus. ſtomachoſus. iniurioſus. contumelioſus. curioſus. qui operam dat ſtudio. qui faſtidit. qui ſtomachatur. qui iniuriam, contumeliamue facit, qui nimis curat. Odioſus. inuidioſus paſſiue accipiuntur (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 accipiuntur, & paſſiue. uoluptuoſus homo, q uoluptatem amat, uoluptuoſa res, quæ plena eſt uoluptatis, qua homo delectatur. ille recipit. hæc recipitur. ita religioſus homo. religioſa ſepulchra. glorioſus. famoſus. imperioſus. licet interdum ſignificent eum, qui plenus ſit gloria, fama, imperiumq; poſſideat, tamen ſepius 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 pertinent, quàm ad rẽ. 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. Hora. donec cerebroſus proſilit unus. ideſt inſanus, & puerſi cerebri. Cerebrum, cuius diminutiuum eſt cerebellũ, uiſcerum omnium excelſiſſimum eſt, proximumq; cœlo capitis, ſine carne, ſine cruore ſine ſordibus. hic homo ſenſuum arcem habet. huc uenarum uis omnis à corde tendit. hic deſinit. hic culmen altiſſimum. hic mentis eſt regimen. ab eo proficiſcitur ſomnus. quæ cerebrum non habent, non dormiunt. homo portione maximum, atq; humidiſſimum habet, omniumq; uiſcerum frigidiſſimum, duabusq; ſupra, ſubterq; membranis uelatum, quarum alterutram rumpi 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 ſit 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 proponebãtur 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. Virg. Quinquaginta atris immanis hiatibus hydra. Idem, hic piſcibus atram Improbus illuuiem. Ex hoc atramentum deducitur, cuius duo genera ſunt. Atramentum ſcriptorum, quod & librarium dicitur, & à tectorijs tectorium, quo inſcribendo, ac pingendo utimur, & atramentum ſutorium, quod inficiendis pellibus ſutores uſurpant. Græci à quadam ſimilitudine æris uocant calcanthum. quippe apud eos æs dicitur χαλκόν. uulgo hoc à uitri ſimilitudine uitriolum nominant. fit multis in locis, præcipueq; in Hiſpania à puteis, ſtagniſq; habentibus. id genus aquæ decoquitur, ea admiſta pari menſura 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, uitrumq; 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 ſiurſorum, & leonum ora eo aſpergantur, mordere non poſſint, Hinc etiam atra bilis dicitur, quam græci melancholiam uocant. nã bilis cholera eſt, unde bilioſi dicuntur cholerici. Aphri tamen bilim uocant ſemen humanum humi proiectum, & bilutes ueteres dixere beſtijs ſimileis, quaſi bellutas. 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. i. myrrha, quod lachryma caudicis ſui myrrha ſit, quidã petroſelinon, quod inter petras, & iuxta maceriam ſeri à ueteribus conſueuerit. Gal. ὀνομάζουσι δ᾽ ἐν ῥώμῃ σαφῶς ἤδη πάντες οὐ σμύρνιον, ἀλλ᾽ ὀλίσαθρον τὸ πετροσέλινον, hoc eſt, uocant iam omnes in urbe Roma non ſmyrnium, ſed oliſatrum herbam hanc, quæ petroſelinũ dicitur, radicem myrrhæ ſimilem odore, habet etiam libanotis, quam alio nomine roſmarinum uocamus. Plyn. Libanotis radicem habet oliſatri, nihil à thure differentem. Sunt qui atriplex quoq; ab atro dictum putent, quod homines pallidos faciat. Pythagoras hãc herbam accuſat, tanquam facientem hydropicos, & morbos regios, & pallorem, ac ne in hortis quidem aliquid circa id, niſi languidum naſci affirmat. Veteres hanc atreplexum dixere. Item ab atro atritatem pro immanitate dictam conſtat, & atratum lugũbri habitu indutum, & atrocem, hoc eſt aſperum, crudelem, quod qui atro uultu ſunt, aſperitatem, ac ſæuitiã præ ſe ferunt. alij tamen atrocem à græco potius appellatum cenſent, quod græci ἀτρώκια appellant, quæ cruda ſunt, uel ab eo, q̃d atroces nihil de ſe timent. φεῖν 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 ægyptiaci dicuntur. Ab atterendo autem atrum dictum eſt, quoniã quæ atteruntur, liuorem contrahũt. Atrium græci uocant αὐλὴν, propter q̃d poëtæ quoq; noſtri aliquando aulam pro atrio uſurpant. Item aulæ, principum domus, hoc eſt regiæ dicuntur. Seneca, Notiſſima uox eſt eius, qui in cultu regum conſenuerat, cum quidam illum interrogaret, quo modo rariſſimam rẽ in aula conſecutus eſſet ſenectutem, iniurias inquit accipiendo, & gratias ſæpe agendo. Ab hac aulæa dicta ſunt uela, & ornamenta, quibus parietes, & aulæ teguntur, quæ parapetaſmata, & periſtromata nominantur, ſicut tapetes, ſiue tapeta, ſeu tapetia dicuntur, quibus equi, menſæ, ſiue pauimenta ſternuntur. Plau. Vt ne periſtromata quidem æque ſint campanica, neq; Alexãdrina belluata conſuta tapetia. Vir. Inſtratos oſtro alipedes, pictiſq; tapetis. Varro. Et minute pictis tapetibus capiunt ſomnos. Ideo autem ab aula aulæa dicta exiſtimant, q̃d primũ in aula Attali regis Aſiæ inuenta ſunt, cui ſucceſſit populus romanus. Genus etiam ueſtimenti eſt, de quo inferius dicemus. Item adulor uerbum, quod eſt uoce, uel geſtu fauorem capio, de quo inferius dicemus, quaſi adaulor, quod hoc in aulis maxime fieri ſoleat. quidã tamen à græco potius hoc deriuatum exiſtimant, hoc eſt ἀπὸ τοῦ δουλεύειν, quod eſt inſeruire. Veteres aulas dicebant, quas nos dicimus ollas, unde aulicocia

uocantur exta, quæ in ollis coquuntur, hoc eſt elixa. & Plau. fabulam ſuam ab aula, hoc eſt olla inuenta aulularium 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, quẽadmodum ſupra diximus, hoc autem Neronis epithetum eſt, qui omnium, quos terra ſuſtulit, crudeliſſimus fuit, cuius rei illa eius uox inſigne teſtimonium eſt. Nam, cum quidã in ſermone communi (ut fieri ſolet) dixiſſet ἐμοῦ θανόντος γαῖα μιχθήτω πυρί. hoc eſt me moriente, terra miſceatur igni, immo 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 Gallia regnum eſt, & qui Galliã 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, & merũ, ac linguæ ſimilitudo definiebant. Sic Aſſyriorum rex primus Ninus fuit, ſic Aegypti Vezores, ſic Syriæ Tanaus, ſic aliarum nationum alij reges fuere, quibus principio mos fuit fineis 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, ideſt longe uicta 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 onus nobis impoſitum, Prouincia appelletur. Teren. O' 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 interregnum eſt dictum, cum loco magiſtratus interrex creatur. Liuius, cum ſine curuli magiſtratu reſpu. eſſet, patritij coiere, & interregem creauere, contentio conſulesne, 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. neq; enim roganti quid agatur intus reſpōdere ſerui dignantur. Item rex aliquando pro diuite accipitur. Teren. Regem me eſſe oportuit. & alibi, Quia ſolæ utuntur his reginæ. A rege regina dicitur regis uxor, uel quæ poſſidet regnū, 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. quãuis regium proprie dicatur, quod eſt regis, ut regius equus. regia iuſſa. hinc Regium appellatum Ciſalpinæ galliæ oppidum, à Lepido ædificatum, & ob pulchritudinem, atq; amœnitatem loci Regium nominatum. Item Lepidum, à quibuſdam etiam Regium lepidum. Eſt tamen & aliud Rhegyum in ultimo Calabriæ, ſeu Brutiorum ſinu, quo loco Sicilia ab Italia dirupta eſt, ſed hoc cum aſpiratione, atq; 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 utebātur. Plaut. Baſilicam, 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, p 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 icterium nominant (ut quidam putant) ἀπὸ τοῦ ἰκτίρου, 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, quę potentibus, imperium pollicebantur. humilioribus, hæreditates. filio familias, donationem. & regeſco, 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 minime 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 rē 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 dictum eſt, quod à caldario, & coronario ære differt. Coronarium eſt, quod tenuatur in laminas, taurorumq; felle tinctum, ſpeciē auri præbet in hiſtrionum coronis. Caldariū, quod funditur tantum. malleis fragile eſt. regulare, quod obſequitur malleis. & ab alijs ductile appellatur. ſed & in cæteris metallis regulare dicitur, quod excoctum igni diligentius eſt, uitijſq; purgatum. Item à rego fit regio, qđ prius quàm prouinciæ fierent, regiones ſub regibus erant, atq; 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 rectum dicitur, modo qđ regitur, ſicut rector, qui regit, modo quod ſtat, atq; erectum 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. & orthoepeia, emendata (ut Quintilianus definit) cum ſuauitate expoſitio. & Orthocorybantij populi Scythiæ, quæ eſt in Aſia. & rectitas, ſiue rectitudo iuſtitia. & recte, bene, iuſte. & recta aduerbium. Plyn. Cum domum recta proficiſceretur. Virg. Non aſſis faciunt, euntq; recta. & apud grammaticos rectus primus caſus, qui tamen improprie dicitur caſus, cum nominatiuus à nullo flectatur. cæteri caſus ab eo flectantur, & cadant, atq; ideo nuncupentur caſus. Rego etiam aliquando accipitur 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. Martial. Arrigis ad uetulas. Veruntamen ad alia quoq; transfertur. Teren. Arrige aureis Pamphile, hoc eſt erige. eleua. nam & erigo ex e 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 ueluti ſe erigentes flare incipiunt. Virgil. Et fando ſurgenteis demoror auſtros. Idem, Continuo uentis ſurgentibus, aut freta ponti Incipiunt agitata tumeſcere. ſicut è contrario quando 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 muſſes. Idem, Aſcanium ſurgentem, & ſpes hæredis Iuli Reſpice. ueteres 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. & 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, atque 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, ſimulq; in eum impetum fecerunt. Item ſurrigo eiuſdem ſignificationis eſt. Virgil. tot ſurrigit aureis. Item dirigo, quod proprie eſt obliquum emendo. Plyn. Tum regis dirigendus, ne ullam in partem inclinet. Plau. Dirigere aliquando capit pro diſſidere. Corrigo emendo, à quo corrector, emendator. & correcte, emendate. Corgo uero ueteres pro eo, quod eſt profecto uſi ſuere. Irrigo autem non 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. Virg. 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 uideantur, uel quod inuicem contendant, ut feræ, quæ ex eodem riuo hauſtum petunt. Teren. Militem ego riualem recipiendum cenſeo. Rigo à græco deductum eſt, quoniam ea, quæ irrigamus, frigefacere uidemur. Apud græcos autem ῥιγῶ algeo eſt. unde ῥῖγος dicitur frigus. Ab hoc fit rigeo, quod proprie eſt frigeo. à quo rigeſco. per metaphorā tamen, quoniam quæ frigent, horrent, & dureſcunt, rigere, & rigeſcere pro indurari uſurpamus. Virg. ueſteſq; rigeſcunt Indutæ, cæduntq; ſecuribus humida uina. Hinc rigor, nō modo pro frigore, ſed etiam pro duritie accipitur. Idem, & ferri rigor. & rigidus modo frigidum ſignificat. Virg. Tellurem borea rigidam ſpirante moueri. modo durum, 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, atq; aſpere. & obrigere, frigore contrahi. & quaſi obdureſcere. Seneca. Ita membra frigore obriguerant, ut ſeminecem putaremus. RADIABANT. Fulgebant, propter magnitudinem atrij aërem undiq; admittentis, uel alluſit ad nomen domus Neronianæ, quæ aurea dicta eſt. Radiare, fulgere eſt, dictum à radio, qui proprie eſt ſplēdor à ſole micans. Varro. O ſumme ſol, qui totam hanc mundi compagem tuis radijs illuſtras. Transfertur etiam ad fulgorem oculorum. Plyn. Cuius ex oculis radij nocte micantes cernuntur. Gellius. Stoici cauſas eſſe uidendi dicunt radiorū 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. Virg. Excuſſi manibus radij, reuolutaq; penſa. Radij etiā rotarum dicuntur. Idem. Hinc radios triuere rotis. & inſtrumentum eſt, quo raduntur menſuræ, qđ alio nomine dicitur hoſtorium. Plaut. Dij, deæq; omnes tantam nobis lætitiam, tot gaudia ſine radio cumuletis. Item oliuæ genus oblongæ. Virg. Nec pingues unam in faciem naſcuntur oliuæ Orchades, & radij, & amara pauſia bacca. A radio fit compoſitum irradio, quod eſt illuſtro, & quaſi intus radio. Plau. Faciunt. qđ 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. Terē. Viden' tu illum Thais. Virg. ſic Iuppiter ille monebat. Aliquando referendi. Seneca. Et qui hoc facit, ſanè prudēs appellandus eſt. & tunc hic eandem ſignificationem habet, quā is. & in nominatiuo pluralis numeri, ac maſculino, et fœminino genere ſola ſcriptura mutuo diſtinguitur, hi enim, & hæ cum aſpiratione, & una uocali, ab eo, quod eſt hic, et hæc, deſcendunt. ij uero, & eæ cum duabus uocalibus, et ſine aſpiratione, ab is, & ea deducuntur. hoc aūt 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 locum, aut rē remotam ab utroq;. Plau. Quis eſt, quem uidemus uenientem pannoſum, ac ſqualidum. illene eſt noſter Syrus? Plyn. Hæc omnia ad nos ex illa prouincia comportātur. illinc ſucci. illinc odores. illinc extremo orbe quæſitæ luxuriæ opes. Aliquando tamen iſte accipitur pro hic. Cicero. Cum iſto tempore ſtent cum gladijs armati. Quint. Iuuenis

iſte, de quo ſumma in rebus humanis monſtra finguntur. Nōnunquam etiam ille per dignitatem quandam, aut eminentiam ponitur, ut Architas ille tarentinus. Cato ille cenſorinus. Alexander ille magnus. Aliquando maiorem duntaxat expreſſionem ſignificat. Virg. 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 cuiq;. Hieronymus. Non q ſeipſum commendat, ille probatus eſt, ſed quem dominus commendat. Hic, & is alio etiam modo ab authoribus uſurpari ſolet, ut Alexander paruis copijs fretus, ſuperauit Dariū cum infinito exercitu, & id in adoleſcentia. Itē hoc modo, pauca ueſtis, et 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? Idē. Hunc ego te Euriale aſpicio? Plaut. 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 quoq; non cura nobis leuiore tuendæ, cum de capris loquatur. Teren. Hæc adornant, ut lauent, cum ſermo ſit de ancillis. quod ſi componatur cū præpoſitione ad, ſignificat præterea. Salluſtius. Cognouerā paruis copijs bella geſta cum opulentis regibus. Ad hæc ſciētia belli Gallos ante Romanos fuiſſe. Ab hic tam pronomine, 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, et huiuſcemodi. nam 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, ideſt quam etiam. Quintil. Si cauſam ueneficij dicat adultera, non Marci Catonis damnata iudicio uidetur, qui nullam adulteram non eandē eſſe ueneficam dixit. Ab idem fit itidem, quaſi item idem, quod ſignificat ſimiliter, eodem modo. & identidem, quod eſt frequenter eodē modo. Plyn. Centum millia nummorum 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. Liberne es? Non ſum. Verum inibi eſt. Plau. Nos domum properamus, uos inibi adeſſe. & nullibi, qđ ſignificat in nullo loco. & ideo, & idcirco quæ ſignificant ob eandem cauſam. Veteres im in accuſatiuo pro eum dixere, et inde ex ea parte, ſeu loco, à quo indidem ex eadē parte, ſiue ex eodē loco. Plautus. Indidem unde oritur facito, uti facias ſtultitiam ſepelibilem. Item em pro eam, & eum pro eorum. Is etiā 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. Plau. ubi id audiſti? Aliquando relatiuum. Virgil. ubi Eacidæ telo iacet Hector, ubi ingens Sarpedon. Ab hoc fi-

unt, alicubi, hoc eſt in aliquo loco. Necubi, in nullo loco. Vbiuis, & ubilibet, in quolibet loco. ubicunq;, in quo unq; loco. Vbinam interrogatiuum, in quo loco. COLOSSVS. Statua ænea Domitiani ingens, equeſtris, quam poſt uictoriã germanicam ſupra ingentem molem columnarum pulcherrimis marmoribus conſtructam ſibi dicauit in foro, de qua Papinius. Quæ ſuper impoſito moles geminata coloſſo, Stat latium complexa forum. & Martialis alibi. Inde ſacro ueneranda petes palatia cliuo, Plurima qua ſummi fulget imago ducis. Coloſſi dicuntur ſtatuarum moles turribus pares, uel à Colaſſe artifice, qui ſolis coloſſum, qui Rhodi fuit, traditur feciſſe, ut quidam putant ἀπὸ τὸ 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 magnitudinẽ 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 Plynius. Ante omnes 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 pleræq; ſtatuæ. Duodecim annos perfectum fuiſſe tradunt, trecentorum pretio talentorum. Viſus & Romæ eſt Apollinis coloſſus in bibliotheca templi Auguſti quinquaginta pedum a pollice, non minus pulchritudine, quàm ære ſpectabilis. & Sp. Seruilius Iouem fecit, qui erat in capitolio uictis Samnitibus, e pectoralibus eorum, ocreiſq;, et galeis tanta amplitudine, ut à latiario Ioue conſpiceretur. Reliquiiſq; 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, & ſeuitia eius principis, ueneratoni ſolis dicatus fuit. Dignum memoria uidetur fuiſſe Rhodi præter eum, quem diximus, centum alios coloſſos minores quidem, ueruntamen tales, ut ſinguli per ſe eum locum nobilitare potuiſſent. SYDEREVS. Altus quemadmodum ſupra diximus. PROPIVS. Magis ex propinquo. Propè modo ſignificat iuxta, dum præpoſitio eſt. Curtius. Cum propè id oppidum copiæ conſtitiſſent, modo ex propinquo, ut hoc loco. Cum uero eſt aduerbium ſignificat ferè. Plynius. Et in foribus templi propè collapſus expirauit. A' propè fit deprope, quod ſignificat ex propinquo, et propior comparatiuum, hoc eſt propinquior, & proximus, propinquiſſimus, ac nobis adhærens, etiam ſi ſolus ſit. Veteres tamen non ſolum propinquum, & nobis hærentem proximum dicebant, uerũetiam longe remotum, ſi tamen inter duo diſcreta nihil medium extitiſſet. Virgil. Proximus huic longo, ſed proximus interuallo. Paulus iuriſconſultus proximum dixit eſſe eum, quem nemo antecedit. ſupremum uero, quem nemo ſequitur. Aliquando proximus pro maxime propitio accipitur. & propior pro magis propitior. Varro. Gradiuum teſtor, q 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. et 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 ii dicuntur, qui iuxta non ſunt, ſed interdum etiam affines. Vnde & propinquitas pro affinitate accipitur. & propinquo uerbum, & appropinquo, quod ſignificat proximior fio. A' 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. A' quo proprietas notæ ſignificationis, & proprie aduerbium, peculiariter. Quorum cõtraria 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. & propediẽ, quaſi propè eſt dies, quo hoc futurum eſt. & propèmodum, 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; tyrãni Odere, hoc eſt tua cauſa. ab hoc fit propterea aduerbium, qđ 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. Teren. 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. Quint. Porrò qui conſenſum defendit, non abſolutionem ſceleris petit, ſed licentiam per illa dicerenus, qui 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, ideſt 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 pleriq; utuntur, properanter. Salluſtius, Tum propere conſul eduxit 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, et ſuperlatiuum properrimus ueteres uſurparunt. Plaut. Properam uideo ancillam uenientem. Properare, & feſtinare antiqui diſtinxerunt. Cato. Qui unum quod naturæ 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 mediis properas 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 quorũ pars magna fui. Interdum transfertur ad animũ. Ouidius. uideo 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. A' quo æditutus dictus, qui ædes curat ſacras. Ab hoc fit frequentatiuũ 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. Teren. Reuiſo quid agat Pamphilus. Video facit paſſiuum uideor. à quo uiſus, & uiſio pro ipſo uidẽdi 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 aliis audita referrem. Hinc uiſa ſomnia dicuntur. & nocturna, ſiue etiam diurna phantaſmata, quæ etiã 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 præſentes habere uideamur. has qſquis bene conceperit, is erit in affectibus potentiſſimus, quale eſt apud Virgilium. Excuſſi manibus radii, reuolutaq; penſa. Hinc etiã euidentia, quam alio nomine illuſtrationem, græci ἐνέργειαν uocant, alij ὑποτύπωσιν. propoſita quædam forma rerũ ita expreſſa uerbis, ut cerni potius uideatur, quàm audiri. & euidenter aduerbium, hoc eſt clare, dilucide, expreſſe. A' uideo compoſita ſunt tranſuideo, quod eſt uideo aliquid per corpus aliquod perſpicuum. Præuideo, ante uideo. Plyn. 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 emendamus, factum eſt, ut prouidere modo uitare, ſeu cauere ſit. Terẽ. Quæ ſi non aſtu prouidentur. modo remediũ 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 animorũ ſit, tanta memoria præteritorũ, futurorumq; prudentia. Quidam prudẽtiam à prouidentia ita diſtinguunt ut prudentiam dicant in rebus humanis, prouidentiam in diuinis. Alij prudentiam definiunt rerum bonarum, & malarum, & utrarũq; ſcientiam. prouidentiam uero, per quam futurum aliquid uidetur ante, quàm factum ſit. unde prouidentiam aliquando pro deo ponimus. Quintil. Nullam ego res humanas deſpicere prouidentiam reor. Idem. de Cicerone. Dono quodã prouidentiæ genitus, in quo omnes uires ſuas eloquentia 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. et iuris prudentia, iuris ſcientia. & prudens feci, ideſt ſciens me hoc facere, feci. quemadmodum e contrario imprudens hoc feci, ideſt non putaui me hoc facere, quod feci. hoc tamen inter ſe differunt prudens, & ſciens, quod prudens eſt, qui intelligentia 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 inſcientia. & 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. A' uideo etiam fit uiſibile, quod uideri poteſt, & inuiſibile, quod non poteſt uideri. & uidelicet aduerbium confirmandi, quaſi uidere licet. Teren. 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 ꝙ recte faciam, & mihi non uidetur quod recte loquaris. & uobis uidetur, quod male faciamus. ſic. n. dicendum eſt, ſi latine loqui uelimus. Videor tibi recte facere, & non uideris mihi recte loqui. & uidemur uobis male facere, & alia huiuſmodi ſimiliter. Sunt etiam qui auidum à non uidendo dictum putant. Auidus enim proprie dicitur, qui propter nimiam cupiditatem non uidet quid agat. A' 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. Plau. Collaudato formam, & faciem, & uirtutes commemorato. Aliquando ponitur pro ideſt. Idem. Annos natus iam ſexaginta, & ſenex. nonnunquam pro quia. Virgilius. Audieras, et fama fuit. Martial. quod minimos cernis, mitti nos credis amicæ, Falleris, & nummos iſta tabella rogat. Quintil. 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. Plerunq; ſententiarum initiis competit. Quintil. 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. Idẽ. Et ad eum legatos de pace mittemus, qui pacis nuntios repudiauit. Et poſtea miramur, quare id moleſte ferat populus romanus. Sæpe etiam ponitur pro quãuis. Idem. 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. Quint. Tamen ſiquid aduerſus te ipſe commiſit, ſit hoſtis & meus. Cicero dixiſſet. Sit hoſtis etiam meus. Virgilius. Natus & ipſe dea. Quandoq; etiam tum, & quanquam, copulatiuæ coniunctiones pro diſiunctiuis ponuntur. Sicut diſiunctiuæ pro copulatiuis. Paulus iuriſconſul. coniunctã, uel diſiunctam orationem accipit ex mente pronuntiantis, quãuis nec coniunctionem habeat, nec diſiunctionem. Coniuncta pro diſiun=

ctis accipiuntur (ut Labeo aſſerit) quẽadmodum in illa ſtipulatione. Mihi, hæredíq; meo, te hæredemq́; tuum. Item diſiuncta pro coniũctis, ut cum dicimus. Super pecunia, tutelâue ſua, cum tutor ſeparatim ſine pecunia dari non poſſit, ſed dubitandum uideri poteſt, uerba illa quomodo accipienda ſint, ope, et conſilio, utrum ex ſententia coniungentium, an ſeparantium, uideturq́; 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 ueterũ authoritatem conuẽtum 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 quãuis. Ply. Dedit enim quantum maximum potuit, daturus amplius, ſi potuiſſet. tametſi quid huiuſmodi dari poteſt maius, quàm gloria, laus, et æternitas? Quintilianus. Etſi iudices in hac aſperrima conditione fragilitatis humanæ hæc omnibus natura eſt, ut ſua cuiq; calamitas præcipue miſera, atq; intoleranda uideatur. Item etiã ex et, & iam, quod ſignificat quoq;. Plau. Tũne etiam id reſciſti miſer? & etiamnum eiuſdem ſignificationis. Plynius. Quod eo magis miror, ſi etiamnum Homero prodente Aegyptus non erat. Item etenim, quod ſignificat quia. et hoc ſolum differt ab enim, quod enim nunquam primum locum ſortitur in oratione. Suetonius. Par enim utriuſq; arrogantia fuit. etenim uero aliquando primum, aliquando ſecundum locum obtinet. Plynius. Etenim multa de hac magi tradiderunt, quæ non ſunt à nobis commemoranda. Seneca. Quis etenim inter tot corporis cruciatus felicem eſſe quẽquam poſſe exiſtimat? PEGMATA. Moles. pluratiuus numerus pro ſingulari eam enim molem intelligit, ſuper qua impoſitus erat coloſſus Domitiani. Pegma græcum uocabulum eſt, etenim ἀπὸ τοῦ πηγῶ, quod eſt figo, πῆγμα dicitur, ſignificatq́; 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 obiecíſſe aliquando beſtijs, qui pegma in ſcænam parum feliciter produxiſſent. Scribit Plyn. Caium principẽ in circum pegma duxiſſe, in quo fuere argenti pondo centum uigintiquatuor. CELSA. Alta, ſublima. de quo ſupra diximus. MEDIA VIA. hoc eſt quod Papinius inquit. Stat latium cõplexa forum. Viam definiunt eſſe dimidiũ actum, qua poteſt ire uehiculum. Paulus iuriſconſultus uiam conſtitui inquit uel latiorem octo pedibus, uel anguſtiorem poſſe, ut tamen eam latitudinem habeat, qua uehiculum ire poſſit. alioquin iter eſſe, non uiã. Abuſiue tamen uſurpamus uiam pro omni loco, per quem habere iter omnibus licet. Plynius. Cum te de uia uocaſſem. Aliquando accipitur pro itinere, hoc eſt pro ipſo actu ambulandi. Cicero. Cumq́; de uia languerem, & mihimet diſplicerem. Interdum pro ratione. Vir. Inueni germana uiam gratare ſorori, Quæ mihi reddat eum. nonnunquam pro conſuetudine. Teren. Sed uia peruulgata patrum quotidie accuſabam. hinc uiatores dicti, qui magiſtratibus parebant, homineſq; ex agris ad magiſtratus frequenter euocabant. Cicero. A uilla in Senatum acerſebantur, & Curius, & cæteri ſenes, ex quo qui eos acerſebant, uiatores nominati ſunt. Item à uia auiũ, & inuium dicitur, per quod iri non poteſt. Vnde auem quoq; quidam appellatam putant, quaſi ſine uia, ut inferius dicemus. & peruium, per quod facile tranſitur. & præuium, quod antecedit. Cicero. Præuius auroræ, ſolis, noctiſq; ſatelles. Item Biuium, quod duas uias habet. triuium, quod treis. quadriuiũ, quod quatuor. Vnde Dianam Triuiam appellatam ſuperius oſtendimus. & triuialis ſcientia grãmatice dicta, quia in triuijs docebatur. Triuialis uero lingua uulgaris, qua in triuijs pueri grammaticam diſcentes utebantur. Item deuium, quod à uia remotum eſt. & deuiare, à uia recta recedere. abuſiue tamen pro deflectere ponitur. & deuius, qui à uia recedit. & dubius, quaſi duas uias uidens, & utrã 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 uiaticum pro facultate, ſiue apparatu poſuere. Quint. 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 quoq; rerum apparatus traducunt, ac ſæpe ἐφοδίαζε dicunt pro eo, quod eſt inſtitue, 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. Plynius. Vaſa uiatoria ex taxo uinis in Gallia facta mortifera fuiſſe compertũ eſt. Viare quoq; ueteres pro iter facere dixerũt. 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, ſignificatq́; etiam ipſum actum eundi, & ab eundo dicitur, cuius ſupinum eſt itum, ſiue ab ito, quod frequentatiuum eſt huius uerbi eo. diciturq́; & 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. Præſto adſum, exprome quid fers. Nam te longo itere cerno uadere. 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. Plynius. Cum per eam regionem iter facturi eſſent, quod etiam iter tenere dicimus. Virgilius, quibus aut ueniſtis ab oris, Quóue 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. Ideóne 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 authores, quamuis eodem tenderent, diuerſas tamen uias munierunt, & in ſuam quiſque induxit ſequenteis. 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, atq; item, quæ ſignificant ſimiliter, quaſi iterum idem. & obiter quod non eſt, ut Valla, & alij quidam exiſtimauerunt, ſpecialiter, ſed quod uulgo dicitur incidenter, hoc eſt præter propoſitum, quaſi in itinere occurrens. Iuuenalis. Atq; obiter leget. Plynius. Ego plane meis adijci poſſe multa confiteor, nec his ſolis, ſed et omnibus, quæ edidi, ut obiter caueam iſtos Homeromaſticas.

VNAQVE IAM TOTA STABAT IN VRBE DOMVS. Inuidioſa oratio eſt, quaſi uelit ſignificare ea ratione incenſam urbem à Nerone, ut unam domum ædificaret. Alluſitq; ad diſtichon illud de ea factum. Roma domus fiet Veios migrate quirites, Si non & Veios occupat iſta domus. Plynius quoque de ea ſic ſcribit. Vidimus urbem noſtram claudi duabus domibus Caij, & Neronis principum. Tradunt hanc à palatio ad Eſquilias uſq; protenſam fuiſſe, in ueſtibulo eius coloſſus erat erectus. Tãta erat latitudo eius, ut porticus miliarias haberet, & ſtagnum maris inſtar circũ ſeptum ædificijs ad urbis ſimilitudinẽ. Rura præterea aruis, uinetis, paſcuis, ſyluis ornata cum multitudine omnis generis ferarum. Reliqua pars auro picta erat, gemmiſq́;, & unionũ conchis diſtincta. cœnationes eburneis tabulis laqueatæ uerſatilibus, ut flores, & unguenta deſuper ſpargerẽtur. Præcipua cœnationum rotunda, die, noctuq́; 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 uiuentiũ principum defunctos iam principes damnare, quo uiui admonerentur, nullum locum, nullum eſſe tempus, quo defunctorum principum manes, ſi mali fuiſſent, à poſterorum execrationibus conquieſcerent, ſicq; à uitijs ipſi retraherentur. Merito præterea laudari uidentur uiuentes principes, ſi pariter mortui reprehendantur. Nam cum de malo principe poſteri tacent, manifeſtum eſt timeri præſentem, qđ 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 Plynius) Nihil non parum grate ſine comparatione laudatur. DOMVS. Neronis ſcilicet. Domus proprie dicitur ædificium ad habitandum factum, quod ex tecto, atq; 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, et forma alienæ domi nolo dicere. Quod ſiquando hæc pronomina ſupprimantur, tamen ſubintelliguntur, ut domi ero, ideſt meæ. domi eritis. ideſt ueſtræ. & domi eris, ideſt tuæ. domi erimus, ideſt noſtræ. domi erit, ideſt ſuæ. domus à græco deriuatur, græci enim δῶμα. tectum appellant. à domo fit domeſticum, quod modo ſignificat quicquid ad domum pertinet, ut domeſticæ curæ. domeſtici labores. domeſtica negotia. Modo manſuetum, & mite. Plynius. 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, q migrant, ut aliam urbem habitent. & domuncula parua domus, quæ & domuſcula uocatur, & domuncio. Apuleius. iam deniq; 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. Plynius. 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. etiamſi uſusfructus alienus ſit. Abuſiue tamen & filijfamilias, & cæteri liberi, qui in poteſtate ſunt, & uſufructuarij domini dicuntur. Item dominus dicitur, cui populi ſubſunt. Virgil. Romanos rerum dominos, gentemq́; togatam. Hinc etiã Dominus 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, & dominor, hoc eſt imperium gero, et dominatio imperium, et dominatus principatus. Item dominus, qui conuiuium exhibet. Varro. Aut dominum conuiuij, aut uinum, aut aliud qđ laudato. Plautus. Dum cœnitant alij, ego foris eſurio dominus. unde & domina, conuiuatrix nominatur. 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 Aenean in regna recepit. Dominos quoq;, et dominas, deos, & deas dicimus. Idem. Et uincti currum dominæ ſubiere leones. Ouidius, & domino ſoluere uota Ioui. Hinc dies dominicus dictus, qui antea dies ſolis dicebatur, quod deo ſacer ſit. Domitius quoq;, et Domitianus à domo deriuari uidẽtur. Item à domo fit compoſitum 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. Terẽtius. Ego iam preſſi cõ mihi. Aliquando hortantis, & ueluti moram increpantis. Vir. iam diua precor interdũ ponitur pro modo, ſiue nũc. Idẽ. At puer Aſcanius medijs in uallibus acri Gaudet equo, iãq; hos curſu, iã præterit illos. Nonnunq̃ ſignificat præterea, et quaſi nodus eſt qdã coniũgens ſententias. idẽ, Iã maris immenſi prolẽ, et genus omne natantum, Iam uarias pelagi uolucres. & idem eſ=

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 iamq; manu tenet, et 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 p̄ miſerationem. Salluſtius. iam iam animo meo cariſſime frater quanquam tibi immaturo, & unde minime decuit, uita erepta eſt, tamen lætandam magis, quàm dolendum puto caſum tuum. Et per exhortationem. Quintilianus. iam iam commilito quicunque caſus maneet, etiam ſi imperator damnaturus eſt, habes ſolatium, ſatius eſt, quàm à patre occidi. A iam compoſita fiunt iandudū, & iandiu, et iampridem, de quibus ſupra diſſeruimus. & iam olim, quod modo ſignificat iandudum. Cicero, iam olim à principio id ſtatueram, modo aliquādo. Virgilius. At iam olim ſeras poſuit cum uinea frondes. & olim iam pro iampridē. Quintilianus. Olim iam Imperator inter fulgentes uirtutes tuas liuor locum quærit, hoc eſt à longo tempore. Et iam tum, quod ſignificat ex eo tempore. Plautus. iā tum cœpit uirginem amare. Veteres etiam iā tum pro tantum uſi fuere, & iam pro tum. Item à iam compoſita fiunt etiam, & 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 fortunam ſedentem pinxiſſet, quoniā inquit ſtare non poteſt. Stare permanere, durare, ut hoc loco Cicero, facere promiſſa, ſtare conuentis, reddere depoſitum. Virgilius. Et bene apud memores ueteris ſtat gratia facti. Stare erectum eſſe. Seneca. Alios ſtantes, alios genibus flexos uidiſſes, ſedentem, aut cubantem, neminem. Virgilius. Obſtupui, ſteteruntq; comæ, & uox faucibus hæſit. Stare horrere. Cæcilius. Stat ager ſentibus. Virgilius. iam puluere cœlum Stare uident. Stare prominere. Lucilius. Hic corpus ſolidum inuenis, hic ſtare papillis, Pectore marmoreo. Stare præſtitutum eſſe. Virgilius. Stat ſua cuiq; dies. ſtare, in animo eſſe. Idē. Stat conferre manum Aeneæ, et alibi, Stat caſus renouare omnes. Stare, poſitum eſſe. Idem. ſtant manibus aræ. Idem. Omnis in Aſcanio cari ſtat cura parentis. Stare conſtare, in pretio eſſe. Seneca. Tanto ei ſtetit improuiſa urbanitas. Gellius. 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, ſed conſtantem eſſe. Liuius. Reſiſtis autem aduerſus famam, rumoresq; hominum, ſi ſtatis firmus ſteteris. hinc ſtatio dicta locus (ut Vlpianus inquit) in quo naues tutò ſtare poſſunt. Quidā ſtationem à portu ita diſtingunt, ut ſtatio ſit, ubi naues ad tempus ſtare, portus ubi hyemare poſſunt. Statio etiā dicitur quicunq; locus, in quo frequenter conſiſtitur. Vnde & locus, in quo caſtrametatur exercitus, ſtatio uocatur. Curtius, cognitum 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. uigiles ſimul excitat, illi Succedunt, ſeruntq; 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 pleriſq; urbis ſtationibus ius publice dicentium. Item ſtabulum à ſtando dicitur, ſignificatq; proprie non præſepe, ut uulgus putat, hoc eſt lo-

cum, in quo equi, muli, iumenta, aſini, boues, aliaq; huiuſmodi animalia domi tenentur, paſcunturq;, 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 criptam turbatis? Ecce ipſa uenit ad ſtabulum, petitq; ut uobiſcum loqui liceat. Hinc ſtabula dicuntur loca, in quibus armenta, grægesq; conſiſtunt in agris, & ſub diuo, ueluti quædam ſtationes huiuſmodi animalium. Ouidius. In ſtabula alta trahit. Virgilius. montano flumine torrens Cum ſtabulis armenta tulit. Idem. Quattuor à ſtabulis præſtanti corpore tauros Auertit. Idem, interea, cum iam ſtabulis ſaturata moueret Amphitryoniades armenta, abitumq; pararet. Ab hoc fit ſtabulo, ſiue ſtabulor, qđ eſt ſto, diuerto, commoror, et quaſi ſtationē habeo. Idē. Cētauri in foribus ſtabulāt. Gellius. Tubero in hiſtorijs ſcriptum 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;, eiuſq; interfecti longum corium pedes centum et uiginti Romam miſiſſe. Hinc ſtabulatio manſio in ſtabulo. et 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 irrūpit, credo ſtudio rapiēdi aliquid, clamore uaſto marcidus alioquin me altiſſimo ſomno excuſſit. Idem. Sumo ſarcinulam, & pretio manſionis ſtabulario perſoluto capeſſimus uiam. Poteſt tamen & ipſum præſepe in hoſpitijs ſtabulum dici. Apuleius. Duriſſimo caſui meo ſeruiens 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 conſueuit, accipitur. Virgilius. Saucius at quadrupes nota intra tecta refugit, Succeſſitq; gemens ſtabulis. Idē. Ardua tecta petit ſtabuli, & de culmine ſummo Paſtorale canit ſignum. Hinc ēt ueſtibulū, quod non eſt prima pars domus, hoc eſt atriū, ut aliq putant, ſed locus ante ianuā domus uacuus, per quē à uia ad ædes itur. Nā qui domos amplas antiqtus faciebāt, locū ante ianuā relinquebant, qui inter fores domus, et uiam medius eſſet in eo loco, qui dominum eius domus ſalutatum uenerant, prius quàm admitterentur, conſiſtebant, & neque in uia ſtabant, neq; 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. ueſcum Lucilius appellat cum edendi faſtidio. quāuis Lucretius ueſcum ſalem dicat ex edendi intenſione, qđ eſt ex ue, & eſca compoſitum. Seruius. Veſtibulum 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 ueſte conſecratum ſit ſicut limen, & Veſta ipſa à ui ſtādo nominata eſt, quod terra ui ſua ſtet. Ouidius. Stat ui terra ſua. à ui ſtādo Veſta uocauit. Itē à ſto ſtatus dicitur, qđ modo cōditionē ſignificat. Cic. Qui ſtatus rerū

quæ conditio temporum, modo apud Rhetores id, in quo cauſa maxime uertitur, unde quidam teſtem dictum uolunt, quaſi tuentem 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 uideatur Aeſchines quoq; contra Cteſiphontem uti hoc uerbo, cum à iudicibus petit, ne Demoſthenem permittant uagari, ſed eum dicere de ipſo cauſæ ſtatu cogant, quæ appellatio dicitur, deducta uel ex eo, quod ibi ſit primus cauſæ congreſſus, uel quod in hoc cauſa conſiſtat. 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, uelut 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 pingues plauſiſſe cataſta. Tibullus. Parua loquor, regnum ille tenet, quē ſæpe coēgit Barbara luxatis ferre cataſta pedes. Martialis. Non de plebe damus, nec auaræ uerna cataſtæ. Plynius. Tandem in cataſta uidere Chryſogonum 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 non modo ſuperficiem, ſed ſolidū corpus, atq; perfectum reddit. imago uero, quæ ſuperficiem tantum refert eius rei, cuius eſt imago. Vnde pictores imagines faciunt colorum diuerſitate, et lineamentis quibuſdam ſimilitudinem reddentes. Statuas uero ij, qui dicuntur Statuarij effigies rerū ligneis, uel marmoribus, uel ebore, uel metallis exprimentes, 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. eorum 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 hominū prorogaretur, quorum nomina baſibus inſcribi ſolebant. Togatæ effigie apud Romanos ſtatuæ dicabantur. Græci nudas haſtam tenentes faciebant ab Epheborum gymnicis exemplaribus, quas uocant Achilleas. Erantq; & equeſtres, & pedeſtres ſtatuæ. L. Accium poëtam tradunt in camœnarum æde 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 Aſtianactis imago. Idem. atq; 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. Ab imago fit imaginor uerbū, 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, neq; effectum decretum habuerit, ceſſat edictum. Ab hoc compoſita fiunt deſtituo. quod modo ſignificat diſſoluo. Næuius. Multo nauem iubet deſtitui anchoris. modo derelinquo, deſero. Plautus. Sola in litore deſtituta. interdum ſtatuo. Cæcilius. Deſtituit omnes ſeruos ad menſam ante ſe. Proſtituo meretricandam præbeo, unde proſtibulū appellatur locus, in quo ſtabulant, ac ſe proſtituunt meretrices. Quāuis aliqui proſtibulum dictum uelint, quod meretricum ſtationes ante ſtabula, hoc eſt hoſpitia eſſe ſolebant, propter concurſum aduenarum. propter quod & meretrices ipſæ Proſtibulæ uocantur. et 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 proſtibulæ eſt. Præſtituo, præſcribo. prædeſtino. Ouidius, Dij ſummum præſtituere diem. Inſtituo, quod aliquando ſignificat incipio. Plynius. 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. Plynius. 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 inſtructionem 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 priuatum filius reſtituerat. Hinc reſtitutio ipſa repoſitio 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, feræne Quærere conſtituit. Aliquando moderor, guberno. Cicero. ineuntis enim ætatis inſcitia, ſenum conſtituenda, & regenda prudentia eſt. interdum inſtituo, decerno, à quo conſtitutiones decreta, atq; 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 gradū, ſiſtere fugam, ſiſtere lachrymas, quaſi retinere dicimus, atq; comprimere. huius ſupinum eſt ſtatum. à quo ſtator dicitur, qui aliquē ſiſtit, ob idq; Iupiter ſtator eſt uocatus, quod Romulum precantem, ut fugam ſuorum ſiſteret, audiuit. Siſto etiam aliquando pro repræſento capimus, & quaſi præſentiā

corporis exhibeo. dictum ab eo, quod non tantum comparere quis debet, ſed etiam manere, unde de iudicio ſiſti, hoc eſt deſiſtendo aliquem in iudicio dicimus. Cicero. Des operam id, quod mihi affirmaſti, ut te ante Calendas Ianuarias ubicunq; erimus, ſiſtas. Idem. Vas factus eſt alter eius ſiſtendi, ut ſi ille non reuertiſſet moriendum eſſet ſibi. Virgil. et patrio te limine ſiſtam. Hinc ſtator dictus nuntius, ſeu tabellarius conſulis, aut alterius ius dicentis. Et ſtatus, ſiue ſtatutus dies iudicij gratia conſtitutus, & ſtata ſacrificia, quæ conſtitutis, ac certis diebus fiebant. Cato. Sacra ſtata. ſolemnia ſancta ſeruaſti. Virg. Annua, quæ differre nefas. Cato ita ſcripſit. Quod ſi uadimonium capite obuoluto ſtitiſſes. 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 εἰ καλὴν ἕξεις κοινήν. εἰ δὲ αἰσχρὰν ἕξεις ποινήν· ἑκάτερον δὲ οὐκ ἀγαθόν. οὐ ληπτέον ἄρα. Aut pulchram inquit, duces, aut deformem. Si pulchrã, habebis communem, ſi turpem, habebis dolorẽ. Neutrum autem bonum. non eſt igitur ducenda uxor. Omiſit Bias tertium genus inter duo iſta, quæ diſiunguntur, quippe inter pulcherrimam fœminam, & deformiſſimam, media quædam forma eſt, quæ à nimiæ pulchritudinis periculo, et à ſummo deformitatis odio uacat. Ennius igitur eas fœminas incolumi pudicitia eſſe ſcribit, quæ ſtata forma forent. Verum hoc nõ 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. Circũſiſto, quod modo circundo eſt, Cæſar. & mercatores in oppidis uulgus circunſiſtit, quibuſq; ex regionibus ueniant, quaſq; ibi res cognouerint pronuntiare cogit. Aliquando pro inuado, & irruo accipitur, & quaſi cum terrore aggredior. Virg. At feſſi tandem ciues infanda furentem Armati circunſiſtunt. Nonnunquam accipitur pro faueo, & conſolor. Cæſar. Siquis grauiori uulnere accepto deciderat, circunſiſtebant. Obſiſto. obſto. contraſto. Perſiſto. duro. perſeuero. Apul. Cũ me rogaſſet an in propoſito perſiſterem. Abſiſto, deſino, Claudianus, abſiſte rogari. Deſiſto eiuſdem ſignificationis. Plyn. 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 ſiquis cognita rei ueritate negotium ſuũ 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. Exiſto etiam pro ſum uſurpatum aliquando inuenitur. Præſiſto, anteſiſto. inſiſto, urgeo. Plyn. Frequenſq; 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 Conſiſtoriũ nouum quidem, ſed elegans uocabulum pro loco, in quo patres cum Pontifice maximo conſultandi gratia conſiſtunt. Itẽ pro ipſa conſiſtentiũ multitudine, ueteres conſtitutum hominum dixere. modo erigor. Idem. Conſtitit in digitos. item à ſto deducitur manifeſtum, hoc eſt clarum, apertum. quaſi ad manus foris ſtans. à quo manifeſto uerbum, et paſſiuum eius manifeſtor, & manifeſte aduerbium, hoc eſt clare aperte, & manifeſtarius, qui uulgo notarius dicitur. Plau. Capio fuſtem. obtrunco Gallum furem manifeſtarium. Item à ſto ſtagnum deducitur, quæ eſt

aqua ſtans. à quo fit ſtagno uerbum. hoc eſt ſtagnum facio, et aquam contineo. Notandum tamen quod & ſtagnare aquam dicimus, cum non effluit, neq; ſorbetur. Plyn. Vbi marini fluctus effuſi ſtagnare ſolent, & ſtagnare terram, quæ non abſorbet, ſed continet aquam. Idem. Agris 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 quoq; metallũ à ſtando dictum uideri poteſt quod in fornacibus primum fluat. ac per ſe ſtet. Eſt autem ſtannum plumbum album. Duo ſunt quippe plumbi genera nigrum, & candidum, quod græci caſſiterum 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 quicquã 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, galena dicitur. plumbi, & argenti uena communis, quæ & molibdena uocatur & latine dicitur plumbago. Hæc rurſus conflata dat nigrum plumbum, ſtannum illitum æreis uaſis ſaporem gratiorẽ facit, et tollit æruginis uirus, mirumq; quod pondus non auget. Specula olim ex eo laudatiſſima Brũduſij fiebant. Poſtea uti argenteis cœperunt. Si albi plumbi, nigriq; ſingulæ libræ miſceantur, fit ſtannũ, 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 non liqueſcunt uaſa è plumbo. Sed ſi in eadem aqua calculus, aut æreus quadrans addatur, uaſa uruntur. Plumbi laminis lumborum, & renum parti adalligatis ob frigidiorem naturam impetus ueneris cohibetur. Caluus orator uiſa inquiete uenerea, ſponte naturæ erumpentia uſque in morbi genus, his laminis traditur repreſſiſſe, & uires 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 pſimmythium, 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, iterumq; 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. Plynius. Neque argentum ex ſtanno plumbatur, quoniam prius liqueſcit argentum. Et plumbata genus teli, hoc eſt plumbatæ pilæ, quas ueteres peregrino uocabulo manobarbulos uocabãt. à quo et milites ipſi, qui his utebantur, quos manobarbulos inſertos ſingulis ſcutis geſtantes manobarbuli ſunt uocati. hos poſtea Diuus Maximianus, quod ſe fortiter, ſtrẽnueq; in Illyrio geſſiſſent, Iouinianos, et Herculanos appellari uoluit.

Legionemq; eorum cæteris legionibus prætulit. A' plumbo etiam plumbago dicitur, de qua diximus, quẽadmodum græci. ἀπὸ τοῦ μολίβδου quod plumbum eſt, uocant molibdenam. & plumbatura, quod modo feruminationem ſignificat, modo quancunque coniũcturam plumbo factam. græce μολιβδώσις appellatur, & plumbarius, qui opera facit ex plumbo, & μολιβδουργὸς nominatur. per metaphoram quoq; plumbeum ingenium dicitur obtuſum, & quod penetrare cogitando non poteſt. Item à ſto ſtatura dicitur, quæ proprie corporis quantitatem ſignificat. Suetonius, ſtatura fuit eminenti, colore pallido. Idem de Nerone, ſtatura fuit propè iuſta, corpore maculoſo, & fœtido. Idem de Othone. Fuiſſe enim & modicæ ſtaturæ, & male pedatus, caluuſq; traditur. Item Statilinus & Statanus dij præſides, quaſi nobis aſtantes. horum nomina habebant ſcripta pontifices, ſicut Fabolini dei, cui ſacrificare ſolebant, cum primo fari incipiebant infantes. Itẽ à ſto induſium 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 nequid fiat. Plyn. Omnia iam parata erant, niſi per eum ſtetiſſet. Quintil. Nõ per me ſtetit, ſed per illa. A' ſto compoſita fiunt aſto, quod uerbum ſignificat ſto. Virg. arrectiſq; auribus aſtant. interdũ ſum, cum de rebus loquimur, quæ cadere non poſſunt, ut cum dicimus terram aſtare. Veteres aſtaſſent 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 haſtati milites uocantur. & haſtula diminutiuum. Anteſto, excello. Gellius, qui & uiribus, & magnitudine, & adoleſcentia, ſimulq; uirtute cæteris anteſtabat. Ab hoc fit antiſtes, qui in aliqua re excellit. Vt ſi dicamus. Seruius Sulpitius ciuilis, ac põtificij iuris antiſtes. Circunſto, circũdo. Virg. Circũſtant animæ dextra, læuaq; frequentes. à quo circunſtantiæ dictæ, quæ in unaquaq; controuerſia quæri ſolent, & quaſi quæſtionem circunſtant. de quibus inferius dicemus. Contraſto aduerſor. Næuius contraſtat ſemper, nec me ſinit loquier. Interſto, inter aliquid ſto. intercedo. à quo interſtitium pro diſtantia, & interuallo item pro interſtantia, unde interſtitiũ lunæ dicitur interlunium. Apuleius. difficultas itineris, & glorioſi ſyderis interſtitium. Higinus. Quod ab eo ſydere paruo interſtitio differt. Obſto. aduerſor, impedio unde obſtaculum impedimentum. Item contra ſto. Curtius, obſtant oppido gemini colles. Hinc obſtetrix mulier, quæ parturientium curam habet, quod contra parientem ſtet. Et obſtino uerbum, quod ſignificat obfirmo. unde obſtinatis animis, hoc eſt obfirmatis. & obſtinatio, hoc ẽ firmitas animorum & obſtinate aduerbium firme. Obſtitum ueteres modo pro uiolatum, modo pro obliquũ uſurparunt. Perſto, permaneo, perſeuero. Gellius. Hoc modo ꝓdius, pernoxq; perſtabat. Exſto, emineo, ſuperſum. Vir. ſtant circũfuſa pruinis Corpora magna boũ, confertoq; agmine cerui Torpent mole noua, & ſummis uix cornibus extant. Hinc extare libros, extare opera dicimus, quæ non 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 qui-

bus 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. Quint. Iubet proſtare gladio cinctum. Præſto interdum facio. Cicero. Emptorem indemnem præſtare oportet. Interdum beneficium do. Plyn. Plura hic mihi præſtitit, quàm parentes. Nonnunquam exhibeo. Cicero. Tu talem te præſtare debes, ut dignus noſtra commendatione fuiſſe uideare. Aliquando antecello. Salluſtius. Omnes homines, qui ſeſe ſtudent præſtare cæteris animantibus. Præſtat ẽt pro melius, atq; utilius eſt frequentiſſime uſurpatur. Virgil. Præſtat trinacrij metas luſtrare Pachyni. Hinc quidã Præneſte dictum uolunt oppidum 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 genitum pecora inter agreſtia regem, Inuẽtumq; focis omnis quem credidit ætas Cæculus. Alij hoc oppidum à Præneſte Latini filio, & Vlyſſis nepote conditũ malunt. Diciturq; hoc Præneſte, & hæc Præneſtis, unde deducitur præneſtinus. Item iuriſconſulti, atque oratores præſtare accipiunt pro polliceri, ne quid alicui fiat incommodi, aut ſi fiat, ſatisfacere, quod 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, ſiquid incommodi fiat, plene ſatisfacturum. Cicero. Cum id, quod ab homine non potuerit præſtari, euenerit. Præſto' etiam aduerbiũ eſt, nec ferè cum alio uerbo iungitur, quã cum ſum. & apud poëtas cum adſum. Proprie autem preſto' ſum idem, quod præſens ſum. Cicero. Quibus quidem omiſſis tu etiam Brute præſto' fuiſti. Per metaphoram tamen aliquãdo capitur pro iuuo. Faueo. defendo. Idẽ, ius ciuile didicit. multum uigilauit. laborauit. præſto' multis fuit. Aliquando pro aduenio. Idem. Hirundines æſtiuo tempore præſto' ſunt, hyeme pulſæ, recedunt. Idem. Stator tuus cum literis mihi præſto' fuit. eandem planè ſignificationem habet adſum, de quo paulo poſt dicemus. A' præſto fit præſtans, hoc ẽ excellẽs. Vir. Sũt mihi bis ſeptem præſtanti corpore nymphæ. Idẽ. O' præſtans animi iuuenis. A' quo præſtantia, hoc eſt excellẽtia, et præſtes antiſtes. Sic enim antiqui præſtites, ut nunc antiſtites. Præſtanter quoq; pro excellẽter inuenitur. & præſtabilis, hoc eſt præſtans. Aliquando præſtabile dicitur, quod præſtari poteſt, & præſtolor uerbum. præſtolari enim is dicitur, qui ante ſtando ibi moram trahit, quo' uult uenturum excipere. Donatus uero præſtolari inquit, eſt præſto' eſſe, & parere, hoc eſt obſequi. Terẽ. Quem præſtolare hic Parmeno? Additq; noue dixiſſe Terentium quem pro cui. Verum ſuperior opinio magis mihi placet. Reperiturq; frequenter præſtolor cum accuſatiuo iunctum. Plautus. Dum eum domi præſtolor, adoleſcens aduenit, Apuleius. Equidem magno gaudio eum præſtolabar, cum hic rumor increbruit. Item à ſto fit compoſitum inſto, quod eſt inſiſto urgeo. Plautus. poſcit, inſtat, urget, hominem non ſinit quieſcere. unde inſtans momentum temporis dicimus, quod imminet. & inſtanter, ſedulo. & inſtantia, ſedulitas. & inſtar, quod ſignificat ad ſimilitudinem ſtatus, aut conditionis, aut ad æquiparationem. Virg. Inſtar montis equum diuina Palladis arte Aedificant. à quo fit uerbũ inſtauro, quod proprie eſt renouo, & quaſi inſtar alterius facio. unde inſtauraticus dies dictus, qui additus eſt circenſibus ad propitiandũ Iouem iratum. & inſtauratio, & redintegratio, uel renouatio. Quidam ex

recentioribus, ut Solinus, Apuleius, Aurelius, ad inſtar dixere. Solinus. Meſopotamiam opimet annuæ inundationis exceſſibus, ad iſtar amnis ægyptij terris ſuperfuſus, iuecta ſoli fœcunditate. Primus autem Serenus Lyricus ad inſtar ſcripſiſſe memoratur, item ab inſto 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 homines honeſtos afferant merces, & ibi uendant. Nec mutat cauſam actionis locus emendi uẽdendi'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; caduci. Ab inſtitor inſtitoria actio dicitur, qua dominus inſtitorem conuenit, uel pro inſtitore conuenitur. & enim ſiquis aliquẽ ædificio præpoſuerit, uel frumento coẽmundo, uel pecunijs fœnerandis, uel agris colendis, uel mercaturis, redempturisq; faciendis inſolidum teneri, Labeo ſcribit. Item ſiquis in menſa ſeruũ præpoſitum habuit nomine eius tenetur. Si libitinarius Polinctorem habuerit, isq; mortuum ſpoliauerit, dandam in eum inſtitoriã actionem, quãuis & furti, & iniuriarũ actio competeret. Plaut. Ancillam quoq; pro domina negotiantem inſtitricem uocat. Vergiliarum quoq; ſydus inſtitor ueſtis dicitur, quod menſe Nouẽbri, cum carũ occaſus eſt, ex hoc ſydere coniecturã hyemis faciunt. nam ſi nubilus fuerit Vergiliarum occaſus, pluuioſam hyemem denuntiat. ideoq; negotiatores ſtatim augent lacernarum pretia, quo genere ueſtium pluuio tempore utimur. Si uero ſereno tẽpore occiderint, aſperitas hyemis denuntiatur. icirco reliquarum ueſtium pretia accendunt. Sic inſtitor ueſtis uidetur hoc ſydus 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, πλείους 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 iter ſydera fuiſſe relatas. Harum nomina putantur. Electra, Alcione, Celæno, Merope, Sterope, Taigeta, Maia. quarũ ſeptima (ut ait Aratus) uix cerni põt, propterea qdã exiſtimant eam timore Orionis fugiſſe. Alij ſolẽ hãc perſecutum exiſtimant, uocatamq; electram. Sunt qui pudore occultaſſe ſe dixerint, &, cum aliæ dijs nupſiſſent, ſola electra nupſerit mortali. Alij quod Electra non tulerit ſpectare ruinas Troiæ, manumq; ante oculos oppoſuerit. Ouidius. Pleiades incipient humeros releuare paternos, quæ ſeptem dici ſex tamen eſſe ſolent, Seu quod in amplexus ſex hinc uenere deorum, Nam Steropen Marti concubuiſſe ferunt, Neptuno Alcionen, et te formoſa Celæno Maian, et Electrã, Taigetamq; Ioui. Septima mortali Merope tibi Siſyphe nupſit, Pœnitet & facti ſola pudore latet. Siue quod Electra Troiæ ſpectare ruinas, Non tulit, ante oculos oppoſuitq; manũ. Alij has Atlantis filias eſſe dixere, ex Pleione nympha genitas. unde ſunt Pleiades appellatæ. Itẽ à ſto fit ſubſto, hoc eſt ſubſiſto. À quo ſubſtantia, quæ proprie eſt, quæ per ſe ſtat nullis adminiculis fulta. uel quæ accidẽti, ſeu qualitati ſubſtat, atq; ſubſiſtit, et quaſi illi ſubiaceat, ſiue quia illã contineat. Aliquãdo tamen ſubſtantia ponitur pro materia, & quaſi eſſentia, & ſoliditate, ac neruis cuiuſq; rei. Plyn. Subſtantia omnis orationis fuit cohortatio eius ad pacẽ. Cicero. In his autem cauſis, ubi aliquid recte factum

defenditur, cum eſt facti ſubſtantia ratio. Quĩti. 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 definiunt, quod ſignificat ſubſtantiam, uel qualitatem propriam, uel communem 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. Quĩti. Vt plus ſubſtantiæ filio relinquerem. & in ſacris literis de filio legimus. Qui conſumpſit omnem ſubſtantiã. Græci hanc modo ὑπόστασιν, modo οὐσίαν uocant. Vtrũq; enim latini iterpretantur ſubſtantiã, quãuis ſint qui ὑπόστασιν ſubſtantiã, οὐσίαν eſſentiã uocent. Hæc uocabula raro in uſu apud ueteres fuerũt. nũc paſſim omnes uſurpant, quod in pleriſq; alijs contingit. Cicer. Beatitas, & beatitudo dura eſſe iudicauit, tamen ea putauit uſu fieri poſſe molliora, & beatitas magis latinum eẽ ſenſit, q̃ beatitudo, tamen beatitas repudiata eſt. Beatitudo recepta in uſum. Reatũ primus Meſſalla dixit. munerariũ Auguſtus, piraticã, & muſicã, & fabricam Quĩtiliani tempore uix quiſquã uſurpare audebat. fauorem, & urbanum Cicero noua eſſe teſtatur. In epiſtola quippe ad Brutum. eum inquit amorem, & eum (ut hoc uerbo utar) fauorem in conſilium aduocabo. Et ad Appium Pulchrum. Te hominem non ſolum ſapientem, uerũ etiã (ut nunc loquimur) urbanum. idem putat à Terẽtio primum dictum obſequiũ. Ceruicẽ ſi Varroni credimus, primus Hortenſius dixit. Veteres pluraliter tantum proferebant, ex quo apparet falſum eſſe, quod Seruius ſcripſit, cum Ceruix numero ſingulari dicitur, collum ſignificat, ſi plurali uero, ſuperbiã 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 utendum cenſeo, quãdo quidem uſus eſt Cicero. Accius. Incuſant ultro fortuna, opibusq; omnibus deſertum. abiectum. afflictum, & animo expectorant. Item Antigerio, quo ueteres pro ualde utebãtur, & morſicatim. Plau. Qui ſuis labellis morſicatim ludunt. Propter quod præcipiunt quidã ita uerbis utendum eſſe, ut nummis, publicaq; moneta. Quod ſenſiſſe Cæſar uidetur, q ſcripſit, tanq̃ ſcopulũ uitandũ eſſe inauditum, atq; inſolens uerbũ. et Hora. cum inqt, Vt ſyluæ folijs pronos mutantur in annos, Prima cadunt, ſic uerborum uetus interit ætas. Et iuuenum ritu florent modo nata, uigentq;, Multa renaſcentur, quæ iã cecidere, cadentq;, Quæ nunc ſunt in honore uocabula, ſi uolet uſus. Quẽ penes arbitriũ eſt, et uis, et norma loquendi. Equidẽ ita iudico nouorum 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 lingua indies locupletior fiat. Itẽ à ſto ſuperſto, quod modo ſignificat ſupra aliquid ſto. Gellius. Cũ ſedẽti aquila ſuperſtaret. modo ſuperſum. Vnde ſup̃ſtites dicuntur qui mortuis ſuperſunt. Quintilianus. Vnicus patri meo ſuperſtes. Idẽ, defuncta uxore, liberis tamen ſuperſtitibus oblectabar. Hinc ſuperſtites per metaphoram antiqui dixerũt ſanos, atq; incolumes. Terẽtius. Deos quæſo ut ſit ſuperſtes. Ab hoc fit ſuperſtito uerbũ, quo ueteres uſi fuere pro ſaluo, & incolumem reddo. Ennius. Regnumq; noſtrũ ut ſoſpitent, ſuperſtitentq;. Superſtitionem quoq; à ſuperſto deduci quidã opinantur, quod ſuperſtitioſi ſit ſuperſtare, atq; immorari 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, non religio, ſed ſuperſtitio eſt. Nos uero à ſuperſtite potius ſuperſtitionem dici Cicerone authore dicimus. Non ſolum philoſophi inquit, uerum etiam maiores noſtri ſuperſtitionem à religione ſeparauerunt. Nã 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, ideſt cœleſtium & diuinarum, quæ ſuper nos ſtant, inanis, & ſuperfluus timor. Aliquando etiam ſuperſtes pro præſenti accipitur. Plau. Superſtitem utrunq; monui, ne iniuſſi abeant. Item Diſto, quod eſt differo. Iuuenalis, diſtat enim quæ Sydera te excipiãt, modo primos incipientem Edere uagitus. Aliquando abſum. Plyn. Quod circiter quinq; millia paſſuum diſtat ab urbe. Hinc fit diſtantia, quod modo differentiam, modo interuallum ſignificat. Reſto quod aliquando eſt ſuperſum. Terẽtius. reſtat Chremes, qui mihi exorandus eſt. Cicero. Nec cum æqualibus ſolum, qui pauci admodum reſtant. ſed cum ueſtra etiam ætate. Virgilius. Aut qui iam miſero mihi deniq; reſtat. Aliquando reſiſto. Cicero. Nullam quærentes uoluptatem ſtoici reſtant. Quidam illud Virgilij. Cui me moribundã deſeris hoſpes. Hoc ſolum nomen quoniã de coniuge reſtat, ita exponunt, ut de duobus nominibus, mariti ſcilicet, & hoſpitis unum tantum hoſpitis, hoc eſt de coniuge reſiſtit, hoc eſt repugnat, & contrarium eſt, cum fidem non ſerues, quam hoſpes hoſpiti debet. Cicero p dextram iſtam, quam hoſpes hoſpiti porrexiſti. Ennius Reſtat uſus fuit pro diſtat, & remotum eſt. Sunt qui à reſto reſtes 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 hoſtium conſtare uiderunt. Aliquando ſto, ualeo. Cicero. Quod mihi conſtat carius, quàm ſi in foro emiſſem. Nonnunquàm 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 uxorẽ, cui conſtent omnia? Item pro conſiſtere, & firmum eſſe, ut conſtat pedibus. conſtat animo. conſtat mente. Ab hoc fit conſtans, hoc eſt firmus, ac tenax propoſiti. À quo Cõſtantia, 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, & muliebre unum Conſtantia. à Conſtantino, Conſtantinopolis dicta, quæ olim Bizantium uocabatur, antea Lygos nominata, inter ponti, ac propontidis anguſtias libere conditionis, chalcedoniæ quondam oppoſito litore ædificata. Sunt etiã qui poſtulo à porrò, & ſto deductum exiſtiment, quaſi ualde ſto, quod poſtulare ſit rem debitum, 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 deſydero. Terẽ. Quam ipſi fecerunt ultro iniuriam, expoſtulant, hoc eſt de iniuria conqueruntur. ſed frequenter poſt ſe habet ablatiuum cum præpoſitione cum, ut Quid habes quod mecum expoſtules? ideſt conqueraris. Hinc expoſtulatio pro querela accipitur. Quidam peto, poſtulo, & poſco ita diſtingunt, ut petere

precario ſit. poſcere imperio. poſtulare iure. Ponitur tamen aliquando poſtulare pro uelle. Plau. Hos tibi mores eſſe, hanc uitam poſtularem. Item poſtulare (ut Vlpianus inquit) eſt deſyderium 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 aſini, aut iumenti cauda ponitur. Plaut. ita te à gerunda curuum aqua faciam, ut poſtilena poſſit ex te fieri. Deſtino quoq; à de, & ſto compoſitum uidetur, quod eſt delibero, aſſigno, deputo addico, quaſi ſtare facio. Virgil. Compoſitam rũpit uocem, & me deſtinat aræ. Iuuenalis. Laudo tamen 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 partem 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 pretio 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. À quo fit diminutiuum poſticula. Apuleius. Per quandam breuem poſticulam 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 deniq;, quæ poſt nos ſunt, poſtica dicuntur. ſicut quæ ante nos ſunt, appellantur antica. item poſtes, qđ poſt oſtia ſtent dictos arbitrantur. ſunt autem ualuæ oſtiorum. Virgil. Belliferatos rupit Saturnia poſtes. item à ſtando, & ſole fit aliud compoſitum ſolſtitium, quaſi ſolis ſtatio, de quo inferius dicemus, & à iure, & ſtando iuſtitium quaſi iuris ſtatio, quando uel propter ſupplicationem populi, uel propter aliquam imminentem Reipu. 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 ἐν græca præpoſitione, tuncq; requirit ablatiuum. Cicero. Cum proconſul in Aſia eſſet. Aliquando ſignificat ad locum, & ponitur pro εἰς, requiritq; accuſatiuum. Virg. Quò te Mœri pedes, an quò uia ducit, in urbem? Nonnunquam ſignificat contra, quod græci dicunt κατά. Idẽ. Quid meus Aeneas in te committere tantũ, Quid Troes 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. Plau. induc iſta in domum. Plerunq; uſque ad. Martia. 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. E contrario in æs non in ære. ita enim uſos ferè authores inuenimus. Liuius. Prius quàm urbem ingrederẽtur, leges decẽuirales, quibus duodecim tabulis eſt nomen, in æs iciſas in publico propoſuerũt. item in compoſitione, in aliquando priuatina eſt, ut inductus. 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 fluxerũt. À quo deinde ideſt poſtea, & perinde, qđ aliquando ſignificat, ita, quando ſcilicet poſt ſe habet ac, uel acſi, uel atq;, uel atqueſi, ut fac perinde, ac ſi tua res eſſet, ideſt quaſi, uel ita, & aliquando tantum, cum negatio adeſt. Suetonius. Nulla tamen re perinde motus, quàm reſponſo mathematici. Quod ſi nec, 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 proſilijt. Hora. Si decet recte primum gaudere ſubinde Præceptum auriculis hoc inſtillare memento. Frequentiſſime tamen ſubinde accipitur pro identidẽ, hoc eſt crebro, cum quodã interuallo. Plyn. Tales tum etiã uiatores erant, quibus idipſum nomen inditum eſt ſubinde ex agris Senatum, ducesq; accerſentibus. At nunc eadem illa uincti pedes, damnatæ manus, inſcripti uultus exercent. Item ab in fit dein pro deinde, ſicut proin. et ſubin, pro proinde, & ſubinde. à quo deinceps, qđ aliquando capitur pro deinde. Proprie tamen ſignificat gradatim, quaſi per ſingula capita. Vnde ueteres deincipem proximum quenq; capitum dicebant, quemadmodum principẽ primum capitum. Cicero. Sed tamen 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 moriturus eſſet. Exinde quoq;, & Exin ab eodem deducuntur, & ſignificant deinde. Sunt tamen qui inde non ab in, ſed ab is pronomine deductũ exiſtiment. Item ab in, fit aduerbium intus, quod in loco ſignificat. Plau. Quis intus eſt? À quo induſium ueſtis genus, quaſi intuſium, de quo inferius differemus. et intro quod ad locũ. Terẽ. Vos iſtæc intro auferte. & inter, qđ ſignificat. μεταξύ. Gellius inter os, & offam multa interuenire poſſunt. aliquando tamen pro propter accipitur. Virg. hunc inter fluuium Tyberinus amœno. Ab hoc fiunt inter hæc, et interea, et interim aduerbia eiuſdem ſignificationis. Interim tamen nonnunquam accipitur pro aliquando. Quintilianus. Prima barbariſmi, ac ſolœciſmi fœditas abſit, ſed quia interim excuſantur hæc uitia aut conſuetudine, aut authoritate, aut uetuſtate, aut deniq; uicinitate uirtutum, acriter ſe in illud tenue diſcrimen grãmaticus intendat. Idẽ. Et quod aliàs uitioſum eſt, interim rectum eſt. Infinita præterea ab inter compoſita fiunt, ut internuntius, intercapedo, interuallũ, interpres, et ſimilia. Item ab in deriuatur intra. Lucanus, Intra caſtrorum timuit tentoria ductor. intra diem mortis, ut aliquid fiat, ſiquis dixerit, ipſe quoq; 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, cis, uls, quibus particulis, quoniam exiguo ſonitu obſcurius promebantur, addita eſt eadem ſyllaba tra, dicíq; cœptum eſt intra. citra. ultra. Itaq; intra idem ſignificat, quod in, ut intra oppidũ, intra cubiculum, intra tentorium, ſignificat in oppido, in cubiculo, in tentorio. intra calẽdas, intra ferias, hoc eſt in calendis, in ferijs. 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 modum, ideſt citra mo-

dum, hoc eſt minus, quàm modice. Ab intra deriuatur intrinſecus aduerbiũ, ſicut ab extra extrinſecus. Item ab intra antiqui interos dicebant, ſicut nunc ab extra dicimus exteros. Ab illo fit interior comparatiuum, & intimus ſuperlatiuum, & interius, atq; intime aduerbia. Ab hoc exterior. extimus. exterius. extime. Item ab intra, internus, & interraneus, & interne. Ab extra externus, et exterraneus, et externe. Illa ſignificant, quæ intus ſunt, et ſecreta, hæc quæ foris, et palàm ſunt. Itẽ externi, et exterranei dicuntur aduenæ, quaſi ex aliena terra, ſicut conterranei, qui ſunt ex eadem terra. Plyn. Vt obijcere moliar Catullum conterraneũ meũ. Item ab intra introrſum, ab extra extrorſum, quæ ſignificant intra uerſus, uel extra uerſus. Item ab intra, intraneus. ab extra extraneus. Poſtremo ab intra, itro intras. ab extra, extro extras. Afranius, ſimul limen intrabo, illi extrabunt ilico, hoc eſt exibunt. Ab his intrarij dicuntur, qui intimi ſunt. Plau. Caros mihi, atq; intrarios amicos, extrarij, alieni. Afranius, ut me eſſe in hac re ductat abs te extrarium. Pompeius extrarium ab extraneo ita diſtinguit, ut extrarius ſit, qui extra focum, ſacramentum, iuſq; eſt, extraneus ex altera terra, quaſi exterraneus. Exterraneus tamen etiã is uocatur, qui ante tempus natus, uel potius eiectus eſt, dictus exterraneus, quod eum mater exterrita eiecerit. Ab extra quoq; extremus deriuatur. Significat autem extremum modo initium alicuius rei. Plau. Ab extremo narrare incipiam, hoc eſt à principio. Sic Virg. Et tu ſanguinis ultimus author, ideſt primus. modo finem. Idẽ. Extremum hunc 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, Enceladóq; ſororem progenuit. Extremam inquit, hoc eſt peſſimam, quod non ſine ratione eſſe uidetur, quando quidem 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, et animum premens. Item induſtrium, quod ueteres induſtruum dicebant, quod quicquid ageret, intro ſtrueret, & ſtuderet domi. Eſt enim induſtrius, ſtudioſus, uigilans, callidus. À quo induſtria. ſtudium. uigilantia. calliditas. Item induſium ueſtis genus. de quo inferius dicemus. À quo induſiatus dicitur, qui huiuſmodi ueſtem indutus eſt. Præterea ab in fit infra. À quo inferus, cuius comparatiuum, inferior, & ſuperlatiuũ, 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. À quo inferne aduerbium, & infernas infernatis, ſicut ſupernas ſupnatis. Ply. et ideo Romæ infernas abies ſupernati præfertur. Et infernus inferorũ locus. À quo infernalis, et 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, & contra ad urbem, & mare thuſcum uenientes deſcendunt. Sunt qui inſulam quoq; ab infra dictam putant, propter uittas, quæ ex ea inferius pendent. Eſt autem inſula in modum diadematis, à qua uittæ ab utraq; parte dependent. VRBE. Roma ſcilicet. Vrbẽ cũ dicimus, per Antonomaſiam intelligimus Romam, nam proprie hæc urbs dicta eſt, cætera, hac una excepta, oppida ſunt uocitata, uel ab ope, qđ 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 oppida oppidani dicti ſunt incolæ oppidorum, & oppidatim aduerbium, qđ ſignificat per uaria oppida. Item aliud aduerbium oppido, quod ſignificat ualde multum. Plautus, Oppido interij obſecro hercle quantus, quam 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 quacunque re loquẽtes, oppido pro ualde multum capiamus. Aliquando cum quã iungitur, ſicut præpoſitio per. Gellius, Oppido quam libens id feci. Cæſar, Quibus rebus oppido quam pauci ſub pellibus acquieſcebant. oppidum locus quoq; in circo erat, unde quadrigæ emittebantur. Vrbs autem ab uruo dicta eſt, quod antiqui hetruſco ritu iũctis bobus tauro, & uacca, interiore aratro circum agebant ſulcum, intra quem urbem ædificarent. hoc faciebant religionis gratia die auſpicato, ut urbs foſſa, muróq; munita eſſet, & locum unde terrã fodiſſent, foſſam uocabant. & introrſum factum, murum. Alij ab orbe, & uruo appellatum urbem opinantur, quod ſulcus in orbem duceretur, uruum aratri curuatura dicitur, à quo Vrinare tractum, ſiue urinari, qđ non eſt urinam facere, ut falſo ignarũ uulgus exiſtimat, ſed in aquam mergi, & natando emergere. nam & Vruum ita flexum deorſum eſt, ut redeat ſurſum. Vrinare ergo dictum, quaſi ad ſimilitudinem urui nare, hoc eſt natare. Plyn. Canicularum multitudo circa eas urinanteis graui piculo infeſtat. Hinc urinatores appellati teſte Calliſtrato, qui merces è mari extrahunt leuandi nauigij gratia iactatas. & urna dicta, quod in aqua haurienda urinat, quemadmodum urinator facit, hoc eſt mergitur, atq; emergit. uas quippe aquarium 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. Virgil. Vrbs antiqua fuit, tyrij tenuere coloni Carthago. ciuitas. colonos. qui ciues dicuntur. Apuleius, Quod omnis ciuitas approbauit. Item uis ciuium. Cicero, Qui ciuitate donatus eſt. Aliquando tamen hæc cõfunduntur, & modo contentum pro continente ponitur. Seneca. Cũ pleraſq; ciuitates uiderimus terræmotu funditus collapſas. modo continens pro contento. Virgilius, inuadunt urbem ſomno, uinóq; ſepultã. Ciuitas à ciuibus appellata eſt, quaſi ciuium multitudo. Ciues autem dicti à coëundo, quod uinculo quodam ſocietatis in unum coëant cœtum, & ſub legibus uiuant. Ab hoc fit ciuile, quod ad ciueis pertinet. Vnde ciuile odium, ciuileis diſcordias, & ius ciuile dicimus, & aduerbiũ ciuiliter, et ciuilitas nomen, quaſi ciuilis mos, et ciuicus ad ciueis ſpectãs, à quo ciuica corona, quã ciuis ciui, a quo ſeruatus fuiſſet, in prælio teſtem uitæ, ſalutiſq; pceptæ dare ſolebat ex fronde quercna, quoniam 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, poniturq; pro territorio, & pro regione, ſiue prouincia, ut ſupra diximus. Ab urbe ſuburbia dicuntur dũtaxat plurali numero, frequentes extra urbẽ domus inſtar uici urbani. Vicus proprie pars urbis eſt. quippe Vrbs in uicos, quaſi in minora membra diuiditur. ut ſunt ſuburra, carinæ, eſquiliæ. Nã 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, quod uias circum haberet. uici & olim, & nũc ſupra mille. Extra urbẽ ergo frequẽtes uillæ, ac frequentes domus inſtar uici urbani ſuburbia appellãtur. Item uici. Liuius, incendijs deinde non uillarum modo, ſed etiam uicorum, quibus frequenter habitabant Sabini exciti. À ſuburbio fit ſuburbanum, qđ ſignificat prædium in ſuburbijs, & ſuburbanum meum, & ſuburbana mea, ſi plura ſunt. Talia ſunt, cũ dicimus in Cumano meo. in Thuſculano prædio tuo. in Pompeiano agro Varronis. dicitur etiam Vicus paganus, ſi plures ſimul uillæ, quæ & pagi dicuntur, hoc eſt plures ruſticanæ domus coniunctæ ſint, & 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 ſitiẽs terra conſumpſerit, nihilo minus de receptaculis, hoc eſt caſtellis aqua miniſtretur. Frontinus, Omne plũbum, & 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 circundari ſolent, à quo caſtrenſe dicitur quicquid ad caſtra pertinet. unde caſtrenſis labor. caſtrenſes curiæ. caſtrenſis uigiliæ. caſtrenſe priuilegium. 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 filiofamilias non acquirantur, ita tamen fiunt illius, ac ſi acquiſita in militia fuiſſent, ut ſunt ea, quæ ex officijs acquiruntur. Item à caſtro, ſiue caſtris procæſtria dicta ſunt munimenta quædam, quæ fiunt ante mœnia caſtrorum, ſiue ante caſtra. Quidã etiam procæſtria aditum, & ueluti 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. cateruatim. gregatim. manipulatim. turmatim. per diuerſas cateruas. diuerſos greges diuerſos manipulos. diuerſas turmas. Domeſticatim. regionatim. municipatim. prouinciatim, per uarias domos. uarias urbis Romæ regiones. uaria municipia. uarias prouincias. Nominatim per nomina ſingulorum, quamuis & de uno dicatur. Plau. Nominatim quis fuerit exprome. quemadmodum uiritim per ſingula capita uirorum, ut Gracchus diuidebat uiritim ſemodia frumenti. & aliquando de uno dicimus. Curtius. Siqs uiritim dimicare uellet, prouocauit. Guttatim, per ſingulas guttas. Plau. Aedepol cor miſerum meum quidem guttatim contabeſcit, quaſi in aquam indideris ſalem. nã 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 etiam poculi guttus erat, quo in ſacrificijs utebantur. À gutta fit guttula diminutiuum. & à guttus guttulus. Plau. Vt guttulam hauriret ex guttulo. Mẽbratim. per membra. Cæſim per inciſionem gladij. Punctim per

punctiones, infixionesq; gladij, ſiue incidendo, & pungendo. Strictim ſingula ſtringendo. carptim hinc, atque illinc ſine aliquo 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 ſignificant 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, infinitum mihi uidetur id dicere, in quo aliquid generatim quæreretur, hoc modo expetenda'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 properãter, nec diſſimulatim à diſſimulanter, nec ubertim à copioſe, nec affatim ab abundanter, ſiue abunde, nec raptim à feſtinãter, nec curſim à currendo. Vrbium, ſiue oppidorũ 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, inſtitutáq; populi Romani, non proprij arbitrij habẽt, ut Bononia, Feſulæ coloniæ ſunt, quæ conditio licet magis obnoxia, & minus libera uideatur, quàm cæterorum oppidorum, potior tamen, ac præſtabilior exiſtimatur, propter amplitudinem, maieſtatemq; populi Romani, cuius huiuſmodi coloniæ, quaſi effigies paruæ, & ueluti quædã ſimulachra eſſe uidentur, unde à colendo coloniæ uocatæ, quod populum Romanum colerent, uel quod ad eas colendas Romani proficiſcerentur. Municipia autem uocabantur, quæ aliunde ueniebant in ciuitatem, & cum ſuo iure uiuerent, muneribus tamen populi Romani, honóribusq; fungebantur. à quo munere capeſſendo nomen ſibi uendicauere, nullis alijs neceſſitatibus, neq; populi Romani legibus aſtricta. Eorũ incolæ municipes uocati ſunt. Primos autem municipes ſine ſuffragij iure cærites factos fuiſſe conſtat, conceſſumq; illis, ut ciuitatis quidem Romanæ honorẽ caperent, ſed negotijs, oneribusq; uacarent, pro ſacris bello gallico receptis, ac cuſtoditis. Hinc tabulæ cærites appellatæ, in quas Cẽſores referri iubebant, quos nota cauſa ſuffragijs priuabant. Quidam etiam cærimonias ab his putant appellatas, quamuis alij à carendo dictas malint, quemadmodum inferius dicemus. De his Strabo ita ſcribit, cærites capta urbe Roma redeũtes 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 ſuffragiorum tamen iure fungi noluerunt, quos aliqua cauſa ſuffragijs priuabant, ad cæritum tabulas iubebant referri. hunc locum, quam inepte in latinum uerterit Strabonis interpres, operæpretiũ eſt uidere. Cære oppidum fuit Thuſciæ non longe à Tarquinijs, quondam Agylla nominabatur, quæ à Pelaſgis è Theſſalia profectis condita fertur. Verum, cum Lydis, quos poſtea Tyrrhenos uocauere, aduerſus Agyllinos bellũ gerentibus, quidã murum ſubiens urbis nomen percontatus fuiſſet, reſpõſum eſt à quodam Theſſalo è muro χαῖρε, quod ſignificat ſalue, quo ueluti bono omine à Thuſcis accepto, captã urbẽ mutato priori nomine Cære uocauere, à quo Cærites dicti, & cæritiana balnea. Cæretum uero Vmbriæ oppidũ eſt

inter Spoletum, ac Nurſiam, à quo Cæretani appellãtur, totum 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. Campanos. Puteolanos. Neapolitanos. à quo municipale ius dicitur priuatum ius uniuſcuiuſq; ciuitatis. Itẽ Municipalia ſacra uocabantur, quæ ante urbem conditam colebantur, & municipale urbanum, & à municipe municipaliter dicimus, quemadmodum à ciue ciuiliter. Ab urbe fit ſuburbium, de quo poſtea dicemus. Et 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. Item urbanus urbana urbanũ, quod modo eandem ſignificationem habet, quam Vrbicus, Vnde urbanas tribus appellabant, in quas urbs à Seruio Tullo Romanorum rege diſpartita fuerat, ut ſuburra. palatina. exquilina. collina, & alia huiuſmodi. quamuis à principio in tres tantũ tribus diuiſa urbs fuerit, ut poſtea docebimus. Itẽ prædia urbana. mores urbani. curiæ urbanæ, & ſimilia. Vnde ſuburbanum, & anteurbanum deriuantur, de quibus inferius dicemus. modo urbanum dicimus cultum, atq; deſertum, hoc eſt eũ, qui in uerbis, & ſono, & uſu proprium quendam præ ſe fert urbis geſtum, & ſumptam ex conuerſatione doctorum tacitã eruditionem. deniq; 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. A' dicace dicaculus deducitur. à quo aduerbium dicacule. Apuleius, Eadem amatoris ſui uxorem, quod in eam dicacule probrum dixerat, perpetua prægnatione damnauit. Quemadmodum autem urbanum, & dicacem hominem dicimus, ita urbanum, & dicacem ſermonem, unde urbanitas, & dicacitas tam de homine quã de oratione dicitur. eodem modo uenuſtus homo, & uenuſta oratio. lepidus homo, & lepida oratio. ſalſus homo, & ſalſa 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 dicuntur. Hæc autem ita inter ſe differunt, quod uenuſtum uocamus, quod cum gratia quadam, & uenere 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 leporem in oratione à pedum ſuorum leuitate putat appellatum. habet enim oratio quoq; ſuos pedes ſiue ſoluta, ſiue numeroſa ſit. A' 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 compoſiti. & Catullus, cum dicit, Nulla in tam 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 conſiſtit, cum dicat Horatius facetum Catoni genus natura conceſſum eſſe, Virgilio decens, ſed excultæ cuiuſdam elegantiæ hæc appellatio eſt. Itaq; in epiſtolis Cicero hæc Bruti uerba refert. Nec ulli ſunt pedes faceti, ac delitijs ingrediẽdi mollius. iocum uocamus, quod eſt contrarium ſerio. Nam & fingere, & terrere, & promittere, aliquando iocus eſt. Ab Vrbano urbane aduerbium deducitur, hoc eſt culte, eleganter, & urbanatim pro urbane, modeſte. Pomponius. Ego ruſticatim tangam, urbanatim neſcio. Cæterum quam nos urbem uocamus græci πόλιν appellant. Quamuis πόλις non modo urbem, ſed etiam ciuitatem ſignificet. Vnde politicus ciuilis dicitur, & Conſtantinopolis Cõſtantini urbs. Neapolis noua urbs. metropolis mater urbs, hoc eſt cæterarum urbium caput. Item polio uerbum, quod eſt colo, orno, & quaſi urbano, & politico more, qui ruſtico contrarius eſt, compono. Hinc politum dicimus cultum. ornatum, & ad nitorem deductum. & polite, culte, ornate, & politior, politiſſimus. politius, politiſſime. & politule diminutiuum, quo utitur Plautus, Et politiones agrorum cultus diligentes, ſicut politiones ueſtimentorum, hoc eſt munditiæ, & cultus. & polimenta teſticuli porcorum, cum caſtrantur, quod ad ſimilitudinem ueſtium poliantur, & depolio compoſitum, quod modo polio ſignificat, modo perficio, unde depolitum perfectũ dicimus, quoniã omnes perfectiones antiqui politiones appellabant. Polit tamen aliquando ueteres ſcripſere pro eo, quod eſt pila ludit. Atq; ut cætera ad urbem pertinentia obiter dicantur, mœnia ſunt proprie quæ urbem cingunt. Virgilius, & mœnia pandimus urbis. Significant tamen & alia ædificia. Plautus, Prohibentq; mœnia alia. unde ego fungar mea. & à muniendo 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. A' mœnibus ſummænium, quaſi ſubmænium dictum, quod ſub mœnibus urbis eſſet. à quo Summænianum, de quibus alibi dicemus. Meniana uero non à mœnibus dicta, ſed à Menio quodã, qui primus id genus ædificij inuenit extenſis tignis ultra columnas, quo ſuperiora ampliarentur, uulgo nunc quoq; Meniana, ſiue Podioli dicuntur. Sueto. Pauci è proximis Menianis ſpectabant. murus quoque à muniendo ſimiliter dictus eſt, ut Varro affirmat. à quo muralis corona appellatur, qua donari ſolebat ab imperatore, qui primus murum ſubijſſet, & in hoſtiũ oppidum per uim aſcendiſſet. hæc aurea dari ſolebat. Et proximurium põtificale pomerium proximi muri. & murcæus Auentinus mons, quod è lapidibus, & ueluti muro conſtaret. à quo Murcia dea, cuius ſacellum ſub Auentino monte erat, & Murmilſionica ſcuta (ut quidam putant) cum quibus de muro pugnabant. Erant enim ad hoc ipſum apta. Muria uero, ſiue muries non à muro, ſed à mari (ut quidam exiſtimant) deducitur. Eſt enim, aqua ſalſamentorum. Murrhinia uero, ſiue murrhina uina dicuntur, 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, Vinum & myrrhatum dicebatur, & myrrhata, ſiue murrhata potio, & (ut Varro teſtatur) murrhiola. Myrrha arbuſcula eſt in Arabia præcipue naſcens altitudo ei ad quinq; cubita, nec ſine ſpina, caudice duro, & intorto, craſſioreq; quàm Thuris, corticem lenem

habet, ſimilemq; unedoni. folium rotundius, ſed ſapore Iuniperi. Inciduntur bis ijſdem temporibus, quibus thus. Sudant autem ſponte, priusquã incidantur. Stacten dictam, cui nulla præfertur. Fuit autem Myrrha Cinaræ cypriorum 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 pretio eſt colorum uarietas circumagentibus ſe ſubinde maculis in purpuram, candoremq;, & tertium, qui fit ex utroq;. Sunt qui maxime in his laudent extremitates, & quoſdã coloris repercuſſus, quales in cœleſti arcu ſpectantur; his maculæ pingues placent. tranſlucere quicquam, aut pallere uitium 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. & muralis herba, quæ uulgo uitreolum dicitur, quod uaſa mirum in modum confricata purificet. Ideo Vrceolaris à ueteribus dicta. eadem parietaria uocatur, quod in muris, ſiue parietibus frequenter naſcatur, & perdicium, quoniam perdices ea præcipue ueſcantur, & helxine ἀπὸ τοῦ ἕλκω, ideſt traho, quoniam cauliculos denſos leuiter rubentes habet, & ſemina in capitibus lappaceis, quæ ueſtibus adhæreſcunt. & Parthenium, quod uirgineum ſignificat, cuius nominis hæc ratio eſt, quod uernula quidam Periclis Athenienſium principis nomine Splanchonoptes, cum forte repſiſſet ſupra 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. hinc 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 uehiculorum euerſiones ſingularem. Magicæ uanitas contra tertianas ſiniſtra manu euelli eam iubet, dicíq; cuius cauſa euellatur nec reſpicere. dein eius folium ægri linguæ ſubijcere, ut mox in cyatho aquæ deuoretur. A' 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 conditum repiſſent, nomen eius urbi indidere. Sed poſtquam ob locorum ubertatem, atq; amœnitatem maiorem in modum 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. A' Parthenope parthenopeius deducitur. Murus, & paries hoc differunt, quod murus urbis eſt lapideus ambitus. Paries uero domorum. Maceria murus eſt, ſiue 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. Pomœriū eſt circa murum locus, quem in condendis urbibus, quondam Hetruſci, qua 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, ſicut pomœridianū dixerunt pro poſt meridiano. Nam locus pomis conſitus non pomœrium (ut quidam exiſtimant) ſed pomarium appellatur. Ouidius Id metuens ſolidis pomaria clauſerat Atlas Mœnibus. In ſummitate uero murorū pinnæ ab ijs, quas inſigniti milites in galeis habere ſolent, ita dictæ. Pinnæ enim proprie ſunt pennæ, quæ plumæ, hoc eſt molliores, & exiguæ pennæ non ſunt. nam pennæ generale nomen eſt ad plumas, & pinnas. 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 uoluerūt 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. & de puluino ſurgat equeſtri. à quo puluinatum dicimus, quod ad puluini ſimilitudinem molle, ac connexum eſt. Plynius, 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. Plynius, Areis diſtingui, eaſq; reſupinis puluinorum toris ambiri ſingulis tramitum ſulcis, qua datur acceſſus homini, ſcatebriſq; decurſus. Columella, Vlpicum habet, uelut allium plureis cohærenteis ſpicas, hæq; cū ſint diuiſæ, liratim ſeri debebunt, 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 collocabātur numina, ac Deorum imagines, ut eminentiora uiderentur. Item à pluma plumatile, aut clauatum, aut ex plumis factum. Plautus, Comatile, 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 non dum plumas emiſerūt. Pinnas etiam geſtare gladiatores ſolebant. unde pinnirapi retiarij dicuntur, quod pinnas è galeis marmillonum 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. Plynius, Achamenes Phidiæ diſcipulus æreum petalum fecit, qui uocatur Encrinomenos & ἀπὸ τοῦ πέτασθαι, 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. Plynius, Supra id quadratum Pyramides ſtant quinque, quatuor in angulis, & in medio una. In imo latæ pedum ſeptuagenum quinum. Aliæ centum quinquagenum, ita faſtigatæ, ut in ſummo orbis æneus. et petaſus unus omnibus ſit impoſitus, ex quo pendeant excepta cathenis 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 uocantur. 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 quoq; non niſi petaſatus ſub diuo ſpatiabatur. Petaſo autem ea pars ſuis dicitur, quæ ab alis incipit, & coſtas comprehendit qbuſdam 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 coxe dicuntur. Plynius, Caſtrantur ſues poſt bidui inediam ſuſpenſæ pernis prioribus. Ab huius pernæ ſimilitudine piſcis quoq; genus perna appellatum eſt, ex concharum genere circa pontias inſulas frequentiſſimum. Stant pernæ uelut ſuillo crure longo in arena defixæ, hiāteſq;, 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 quoq; ſeruant Hiſpani. Hinc pernio appellatur morbus pedum ex nimio frigore proueniens, & calcaneum præcipue infeſtans, quem græci χείμετλα uocant. Plynius, Rapum domeſticum perniones feruens impoſitum ſanat, & crudum tuſum cum ſale prodeſt cuicunque uitio pedum. Hinc fit diminutiuum perniunculus. Idē perniunculos curat, & cotyledon cum axūgia. À petaſo fit diminutiuum petaſunculus, de quo Martialis, Muſteus eſt propera, caros 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 candēti batillo uris, & melle contegis, uel quod melius eſt, miſſum in furnum, melle obligas, cum colorauerit mittis in cacabum. paſſum. piper. faſciculum 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 ſimilitudinem pilæ, id & batalum, quaſi patulum primo uocatum, deinde patillum per diminutionem dictum. Plynius, Batillis ferreis candentibus ramento argenti impoſito, quod candidum permaneat, probatur, in muris ſunt turres arctæ, atque alta ædificia à terrendis hoſtibus dictæ, ſicut arces ab hoſtibus arcendis, uel quod aſpectu toruæ ſint, hoc eſt terribiles. Toruum quippe terribile dicimus uel à terrendo, uel à tauris. Toruitas enim proprie taurorum eſt dicta, quaſi taurorum acerbitas. Ab hoc fiunt torue, & toruum, & torua aduerbia. Plautus, Quid me torue aſpectas? Apuleius, Cum toruum in eos intueretur. Virgilius. Talibus Aeneas ardentem, & torua tuentem, 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 Turri-

ta cognominatur,

ta cognominatur, quia terra eſt, quæ urbeis ſuſtinet. Virgilius, Qualis Berecynthia mater Læta deûm ꝑ phrygias turrita ꝑ urbeis. Et turriger. Lucanus, Turrigero canos effundens uertice crineis. Plyn. Sed turrigeros elephantorum 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. Mart. Quærit cōpoſitos manus improba mittere talos. Si ꝑ me miſit nil niſi uota facit. Eadē pyrgus appellatur, quoniā græci πύργον turrim uocant. Horatius, Talos Mitteret in Pyrgum. Quamuis Pyrgum oppidum quoq; Thuſciæ fuerit nobiliſſimū eo tempore, quo piraticam Thuſci exercebant. Dicitur etiam orca. Perſius, anguſtæ collo non fallier orcæ. quod nomen ſumit à ſimilitudine marinæ belluæ. eſt enim ſpecies teres, atq; 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 accumulate, ut circūagi nullo modo poſſet, profectus eò Cæſar cum prætorianis cohortibus, populo Romano ſpectaculum præbuit milite è nauigijs lanceas congerente, quorū unus mergi uiſus eſt, reflatu belluæ unda oppletus. turriū inuentores (ut Ariſtoteles refert) Cyclopes (ut Theophraſtus) Phœnices fuere. Item 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 ferróue, quæ demitti, ac tolli pro uolūtate cuſtodum poſſunt, hæ cataractæ appellantur. Liuius, porta cataracta deiecta clauſa erat. eā 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 maſculinò 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. Ouidius, de porticu Pompeiana. Tu modo Pōpeia lætus ſpatiare ſub umbra, Cū 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 Vlpia. ſcribit) locus concluſus, quo importantur merces, & inde exportantur. Nūc quartæ declinationis eſt. Veteres in ſecunda uſi fuere. Turpil. Nec nautæ, cum eſſent circumuenti 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 pergulam tenet, quæ portiſculus dicitur, qua excurſum, & hortamenta moderatur. Plautus, Tu ha-

bes portiſculum, Et Portunnus deus à portu dictus, qui portubus præeſt. græce palæmon uocatur. hic idē Melicerta eſt Inûs filius. & portorium merces, quæ portitoribus datur. Item Vectigal, quod ſoluitur portitori. Lucilius, Facit idem, quod illi, qui inſcriptum è portu exportant clanculum, ne portorium dent. & portitor, qui uectigal portus, hoc eſt portorium conduxit. Item qui traducit homines, ac uehit uel ad nauim de littore, uel ad litus de naui, uel ad ulteriorem fluminis, ſtagni, aut lacus ripam, quem græca uoce porthmea dicimus. Iuuenalis. Iam ſedet in ripa, tetrumq; nouicius horret Porthmea. Item abuſiue interdū is, qui portatur, ſicut uector. præterea importunus. importune. importunitas. Opportunus. opportune. opportunitas. de quibus ſupra diximus. Intra urbem quoq; 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, et locus ædificatus, appellatum Macellū, ſeu qđ ibi fuerit hortus (ut quidam putant) quem Macellum à Lacædæmonijs appellari diximus. unde Iones quoque hoſtia hortorum macellotas uocabant, ſiue quod ibi domus fuerit eius, cui Macello cognomentum fuerit, quæ ibi publicæ diruta, et 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. n. interficere eſt. Plautus, At ego certe cruce, et cruciatu mactato. tractum à ſacris, ubi mactari oues dicuntur, quæ immolantur. Virgilius, Et nigrā mactabis ouem, lucumq; reuiſes. Dictum eſt autem macto, quaſi magis aucto, hoc eſt augeo. Nam prius, q̄ uictimam immolarent, thus, aut uinum ſuper eā fundebant. unde mactum eſſe taurū dicebant thure, uel uino, hoc eſt cumulatum hoſtiam, & magis auctam. Hinc mactare pro magis augere ueteres uſurparunt. Cicero, Ferunt laudibus, mactant honoribus. et macte uirtute dicimus eum, q̄ uirtute præditus eſt, quaſi magis aucte ſemper in uocatiuo. Virgilius, macte noua uirtute puer, ſic itur ad aſtra. Cicero, Macte uirtute eſto. Lucilius. Macte inquam uirtute, ſimulq; his uerſibus eſto. Apuleius 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 metaphorā 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. Plautus, Tum honeſte mactatum reducam domum. Quidam etiam macellum à macerando deductum arbitrantur, quod pecora, dum eò ducuntur, ibiq; tenentur, macerantur. À 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. carnariū tamen proprie dicitur, ubi ſalitæ carnes domi reponuntur. Plynius, Quippe è macello, aut carnario uiuendū eſt. Qui uero carneis in carnario uendunt, etiam lanios conſtat appellatos fuiſſe. Plautus, I uelabro uel piſtorem, uel lanium, uel aruſpicem. 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 laniomæ menſæ dicuntur, in quibus ſcinditur caro. Sueto. Carnuficem ſtatim acciri cum machæra, menſa'q; laniona flagitauit. & lanium aliquando pro carnario poſitum, hinc laniſtas dictos, qui laniandis gladiatoribus præſunt, quemadmodum inferius oſtendemus. Carnarium quoq; 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, atq; extenuatus. Virgilius, Heu heu, quàm pingui macer eſt mihi taurus in aruo. & à græco (ut ego arbitror) deducitur. græci enim μακρὸν longum dicunt, quæ autem tenuia ſunt, longiora uidentur. à μακρὸς macroſmus dictus, hoc eſt longus mundus. Sicut Microcoſmus paruus mundus, & macrologia longa oratio, multiloquẽtia, ſicut brachylogia, breuiloquentia, & macrobius longæuus. βίος enim uitam ſignificat. & macrochir longimanus. A' macer uero macilẽtus dicitur eiuſdem ſignificationis, & macreſco uerbum, quod eſt extenuor, & macies extenuatio. Apule. Vnde iſta tam ſubita macies, & tantus pallor, & macritudo? & macor eiuſdem ſignificationis. Plautus, Oſſa, atque pellis, ut miſer macritudine. Pacu. Corpus'q; meum tali mœrore errore. macore ſenet. Ab hoc fit maceſco. Varro, Ruralis homo iturus in curiam ante maceſcebat. Item Maceror eiuſdem ſignificationis. frequenter tamen ad animum transfertur, & capitur pro affligor. Item maceries, hoc eſt paries ſine calce factus, quaſi ſine pinguitudine, qui & maceria dicitur ſolis lapidibus conſtans. Maceries etiam ipſam macritudinem, ſiue macerationem ſignificat. Machæra uero græca uox eſt, & latine ſica dicitur, & culter ſiue cultellus. Iuuenalis, ames nomen, uictum'q; machæræ. notum inſtrumentum eſt ad ſcindendum ſimul, uulnerandum'q;. unde machærophori ſicarij dicuntur. Item Macula, q̃d ſignificat turpitudinem, quoniam macies animal decolorat, ac fœdũ facit. Plynius, Fullones eas maculas è ueſtibus tollunt. hinc maculo, & commaculo, ideſt fœdo, deturpo. capitur etiam macula pro nota, hoc eſt ſigno quocunq;. Vnde genitiuæ notæ in corpore maculæ dicuntur. Item pro infamia. Cicero, Cuius ut adoleſcentiæ maculas, ignominias'q; prætercam. Item pro foramine in rete. Idem, Reticulum'q; ad nareis ſibi admouebat tenuiſſimo lino, minutis maculis, plenum roſæ. A' macula maculoſum dicitur, quod modo ſordidum, immundum'q; ſignificat. Plautus, Sordida, ac maculoſa facie, modo uarium, ac notis plenum. Virgilius, Succinctam pharetra, et maculoſæ tegmine lyncis. Item à macro, ſiue macie fit marceo, q̃d eſt putreo, & marceſco, putreſco, quoniam quæ macie attenuata ſunt, facile putreſcunt. hinc marcor, putredo, & marcidus, putridus. & (ſi Varroni credimus) mœreo, doleo, q̃d mœror, hoc eſt dolor corpus marceſcere faciat. ab eo mœſtum deducitur, hoc eſt triſte, miſerandum. Virgilius, et mœſtas promere uoces, à quo mœſtitia. & mœſtitudo deducuntur. Quintil. Dolore, atque animi mœſtitia languens. Accius, Ni ueſtitus teter, mœſtitudo, uaſtitudo, prædicarent hominem eſſe. Plautus, Cui tanta mœſtitudo obtigit. Veteres etiam mœro pro mœſtum, et mœrentẽ facio uſurparunt. Pacu. Qui multis me mœrauit modis. At cum 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. A' quibus meretricium pro meretricia arte, et meretricari, quod eſt ſcortari, & meretricius meretricia meretricium, quicquid quæſtum facit corpore ſuo. unde equi meritorij dicuntur, et meritorij muli, et meritoriæ rhedæ, quæ quæſtus gratia locantur, aut conducuntur. et ſcorta meritoria, quæ lucri gratia proſtituuntur. et pueri meritorij, qui uel iuſſu dominorum, uel ſua ſponte proſtant. Cicero, Ingenui pueri cum meritorijs, ſcorta cum matribusfamilias uerſabantur. Corpus quoq; meritorium dicitur, & ratio meritoria, quaſi uilis, et male cœpta, & taberna meritoria ſtabulum, ſiue diuerſoriũ eſt. hinc merces appellata, quæ pro labore, & ſtipendio ſoluitur. Iuuenalis, Scire uolunt omnes, mercedẽ ſoluere nemo, et mercenarius, qui operam mercedis gratia præſtat, et mercor uerbum, quod eſt modo emo, modo emendi, aut uẽdendi 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 differunt. quod merx eſt ſpecies ipſa, quæ emitur, uenditur'ue. à quo mercimonium, et commerciũ, quaſi contrectatio quædam mercium deriuatur. mercatura uero actus ipſe emendi, ac uendendi merces. Cicero, Mercatura autem ſi tenuis eſt, ſordida putanda eſt. Sin magna, & copioſa multa undiq; apportans, multis'q; 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 Vlpia. inquit) ad res tantum mobileis pertinet. Afranius addit mercis appellatione homines non contineri, et ob eam rem mangones, non mercatores, ſed uenalitiarios appellandos cenſet. Mercem Varro à merendo ære dici appellari. A' merce uero Mercurius deriuatur Iouis filius ex Maia Atlantis filia, qui mercaturæ deus eſt, et deorũ interpres, ideo à græcis Hermes dictus ἀπὸ τοῦ ἑρμηνεύειν quod eſt interpretari. hic palæſtram docuit, Lyram inuenit, Hermaphroditum ex ſorore Venere genuit. et ex Lycaone Deucalionis filia Autolicum. 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 alijs inſigniunt, alij petaſo hoc eſt talaribus alatis, & addunt capiti galerum. Stati. Obnubit'q; comas, & temperat aſtra galero. Item dant ei caduceũ, quæ uirga eſt, qua bellum dirimitur. Nam, quia Mercurius orationis deus eſt, deorum nuntius, merito à dijs mittebatur, ut diſſidentium animos oratione ſedaret. Hinc legati pacis Caduceatores dicti. ſicut enim per feciales bella indicebantur, ita per caduceatores finiebantur. Caduceũ Aegyptij in ſpeciẽ draconum maris, ac fœminæ coniunctorum figurauerũt, & Mercurio, conſecrarunt. hi dracones parte media uoluminis ſui nodo, quẽ uocant Herculis, inuicem obligantur, primæ'q; partes eorum reflexæ in circulum preſſis oſculis ambitum circuli iungunt, & poſt nodũ caudæ reuocantur ad capulũ caducei. Cauſam aũt cur exteræ gentes caduceũ in pace tractanda circundatũ anguiũ effigie fecerint, quidam hanc eſſe tradunt. Cũ Mercurius lyrã in Cyllene monte Arcadiæ ſeptichordẽ ad Atlantidum numerum inſtituiſſet, q̃d Maia mater eius ex illarũ numero eſſet, ac nõ multo poſt de-

prehenſus ab Apolline fuiſſet boues ſuas abigere, quo facilius ueniam ab eo impetraret, Apollini traditur conceſſiſſe, ut lyram à ſe primo inuentam prædicaret. propter quod Apollinẽ ferunt uirgam quandã Mercurio dono dediſſe, quã cum manu tenens in Arcadiam 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 dirimendũ. Sed hæc fabuloſa ſunt. Veritas autem hiſtoriæ hoc habet. Oui genus eſt in magna fama Magorum. angues enim numeroſi, ouorum conuoluti ſaliuis, faucium, corporum'q; ſpumis artifici complexu glomerantur. Id ouum anguinum appellatur. Magi dicunt ſibilis in ſublime iactari oportere, ſago'q; intercipi, ita ut terram non attingat, raptorem equo profugere, ſerpenteis .n. inſequi, donec interuentu alicuius amnis arceantur. Experimentum eius eſſe ſi contra aquas fluitet, uel auro cinctum, certa quoque luna capiendum cenſent, ad uictorias litium, ac regum aditus maxime laudatur. à diuo Claudio principe interẽptus eſt quidã eques Romanus non ob aliam cauſam, quàm ut eã uanitatem Cæſar experiretur. hanc igitur Caducei cauſam eſſe affirmant. ideo Criſtatos angueis in caduceo non eſſe. A' Mercurio mercurialis herba dicitur, quã græci λινόζωστιν uocant, quam hermupoam, quaſi ἑρμοῦ πόαν hoc eſt Mercurij pabulum. Duo eius genera maſculus, & fœmina. ocimo penè ſimilibus folijs. caule cubitali. ramoſo in cacumine. geniculis denſis. naſcuntur in campeſtribus cultis. Mirum eſt, quod de utroque proditur. Maſculum ut mares gignantur efficere. Fœminã, ut mulieres. hoc fieri, ſi poſt conceptũ ſuccus ſtatim bibatur in paſſo, edantur'q; folia decocta ex oleo, et ſale, uel cruda ex aceto. Ab Hermes autem etiam Hermopolis dicta urbs, quã Mercurius cõdidit. Nã, cum Argum occidiſſet, fugit in Aegyptum, et quoniam in omni diſciplinarum genere eruditiſſimus erat, maximo in honore habitus eſt, primum'q; anni menſem Aegyptij ex illius nomine nuncuparunt. ipſe uero Triſmegiſtus, hoc eſt ter maximus appellatus eſt. Item ab Hermes, et Aphrodite, quod Venerẽ ſignificat, Hermaphroditus eſt dictus Mercurij, & Veneris filius. Ouidius, Mercurij puerum, & diua Cythereide natum Naiades idæis enutriuere ſub antris. Cuius erat ſpẽs, 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, hanc ſubito amore eius correptam, cum nullis flectere eum blanditijs, nullis precibus poſſet, tandẽ ſimulato receſſu, poſt ueprẽ latuiſſe, iuuenẽ autẽ, dum abijſſe nympham exiſtimat, nudum fontem intraſſe, q̃d conſpicatam nympham decurriſſe ſubito, & abiectis ueſtibus iuuenẽ arctiſſime complexam fuiſſe. Sed cum obſtinatum exorare non poſſet, petijſſe à dijs, ut ex duobus corporibus in unũ redigerentur, itaq; factum, ut qui fontem intrauerat Androgynus, hoc eſt utrunq; ſexum habens exiret. Quamobrem à ſuperis exoraſſe fertur, ut quicunq; eum fontem intraret, idẽ pateretur. quod aliqui ea ratione fictum fuiſſe à poëtis exiſtimant, quia Salmacidis fontis aqua, potanteis eam molleis, atq; effœminatos redderet. Sed hoc falſum eſt. neq; enim molles, & impudici ex ea aqua potantes fiunt, ſed & color fontis plucidus eſt, & ſapor aquæ egregius, aquaq; ipſa ſalubris. Ratio autem fictionis hæc eſt, quod, cum græci eò coloniam deduxiſſent, Caras, et Lelegas inde eiecere. hi autẽ ad monteis fugati congregari inter ſe, ac diſcurrere, latrocinari'q; ſolebant, a-

grum'q; omnem crudeliter uaſtare. Inter hæc unus ex colonis ad eum fontem propter bonitatem aquæ quæſtus cauſa tabernam omnibus copijs inſtruxit, eam'q; exercendo barbaros allectabat. ita ſingulatim decurrentes, & ad cœtus conuenientes è duro, feroq; more commutati in græcorũ conſuetudinẽ, et ſuauitatem ſua uoluntate inducebantur. Ergo ea aqua non impudico morbi uitio, ſed humanitatis dulcedine mollitis animis barbarorum eã famã eſſe adeptam. Ab hoc hermaphrodito, hermaphroditi dicti ſunt oẽs utrunq; ſexũ habentes olim in prodigijs, poſtea in delitijs habiti, et à græcis uocibus, quæ uirum, ac mulierem ſignificant, Androgyni appellati. Hos eius ſexus exiſtimandos Vlpianus putat, qui in eis præualet. uiſi ſunt et aliquãdo mares ex fœminis facti. Licinius Mutianus ſcripſit uiſum à ſe Argis Ariſtenem, cui nomen Areſtuſæ fuerat, hũc nupſiſſe ẽt, mox barbã, et uirilitatẽ proueniſſe, uxorem'q; duxiſſe. eiuſdem ſortis & Zinyrtæ puerum à ſe uiſum. Item Plyn. prodit uidiſſe in Africa mutatum in marem nuptiarum die. L. Conſitiũ 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, & prohibentur exire. Eſt enim cuſtodiæ locus, quæ græce Phylaca dicitur. Plau. illic eſt abductus recta in phylacam, ut dignus eſt. et Carceres, ex quibus equi meuẽtur ad curſum, quod coërceantur equi, ne inde exeãt ante, q̃ magiſtratus miſerit ſignum, quãuis hæc aliquando à poëtis confundãtur. Virg. Ruunt'q; effuſi carcere currus. Comitiũ, in quo coitur ad litiũ, & ſuffragiorũ cauſas. Curiæ, Vbi uel ſacerdotes res diuinas, uel magiſtratus humanas curat. Senaculũ, ubi ſeniores conſultandi gratia conſiſtunt, dictũ ut geruſia apud græcos. Lautulæ à lauando, quas græci thermas appellant, de quibus paulopoſt dicemus. à quo locus extra urbẽ Romã, in quo propter fluẽteis aquas lauandi uſum exercebant, lautulæ uocabãtur. Itẽ in maritimis urbibus portus, de quibus pauloante diximus, in quibus naues à tẽpeſtatibus defendũtur. et naualia, in q̄bus fiunt naues, et remi, et oĩa ad claſſem neceſſaria tenentur. & emporia, hoc eſt mercatus rerũ, quæ mari uehũtur. Itẽ in urbe uici, de quibus ſupradiximus, et regiones, et templa. Compita. Quadriuia ab eo, q̃d multæ uiæ in unũ confluant, & quaſi unũ petant locũ. unde cõpitalia feſta dicta, quæ in cõpitis p̄agebãtur. et cõpitalicius dies. in quo cõpitalia celebrãtur. Item areæ. Plateæ. Cãpi, de q̄bus paulopoſt dicemus. nã amphitheatra. theatra. circos, alia'q; p̄multa, quæ nunc in uſu nõ ſunt, ſponte præterimus. Itẽ ueſtibulũ, quod ante domos eſſe ſupra memorauimus, et græce propylæũ dicitur. Plyn. Protogenes, cũ Athenis celeberrimo loco Mineruæ delubro propylæũ pingeret, adiecit paruulas naueis lõgas in his, quæ pictores parerga appellãt. Hic obiter notandũ eſt, parergon dici, q̃d alicui rei præter propoſitũ additur, ut ſi pictor Iunonẽ pingens, ornãdæ tabellæ gratia arbuſculas, & auiculas, ſiue naueis, maria'q;, aut aliq̄d aliud huiuſmodi addiderit. Poſtremo domus uocabulum (ut ſupradiximus) à græcis ſumptũ, quæ Aedes etiam multitudinis numero dicuntur, ut meas ædes non præſcribã. In ſingulari uero tẽplũ ſignificat, ſeruat'q; eandẽ ſignificationẽ in plurali, habẽs tamen ſemper in utroq; numero adiectionẽ. Vt 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 tẽplo, quantũ in me fuit, ieci fundamẽta pacis. Aliquãdo ædes pro ſepulchro ponitur. Ouid. Eſt mihi marmorea ſacratus in æde Sicheus. Aedes ab aditu dictas Varro teſtatur, alij q̃d in edito poni ſolerẽt. aliq̄ ædẽ pu

tant appellatā, qđ in ea ſacrificantes edere conſueuerunt. Aediū appellatione oēs ædificij ſpecies contineri Paulus iuriſcō. affirmat. Ab hoc fit ædifico, qđ proprie eſt ædē facio. Hor. Diruit. ædificat. miſcet quadrata rotundis. Ponitur tamen in oī genere cōſtructionis. unde ædificiū oīs cōſtructio dicitur, utputa quadrigæ. currus. portus. pōtis. nauiū, et aliorū huiuſmodi. ædificij quoq; appellatione non ſolū ſuperficiē ſignificari, ſed ſolū quoq; ipſum, cui ædificium ſuperpoſitū eſt, Vlpi. putat. Ab ædifico fit proædifico. Veteres qppe proædificatū dicebant, qđ ex priuato loco proceſſerat in publicū ſolum. Item ab Aede fit Aedepol iurandi aduerbiū quaſi p Aedē Pollucis, et æditus, q curat ædes ſacras ab æde tuēda. à quo fit æditor uerbū, pro ædē tueor. Veteres nō æditū, et æditor, ſed æditimū, et æditimor dixere. M. Varro Aeditimū dicendū exiſtimat, non æditū, qđ alterū ſit recenti nouitate factū, alterū antiqua origine incorruptū. Cic. In Verrē, Aeditimi, cuſtodesq; mature ſentiunt. Aedituētes quoq; legimus pro ædes ſacras tuentes, hoc eſt æditos, et Aedilis ab ædibus dicitur. ſiue (ut quidā uolūt) qđ facilis ad eum plebi aditus eſſet. Hic magiſtratus erat, q nō modo ſacrarū, ſed ēt priuatarū ædiū curam gerebat. ludos quoſcunq; ēt ex quacunq; cā inſtituere ad eos ptinebat. Vnde Pompeiū legimus ædilē factū, theatrū, qđ ſumma impēſa ædificauerat, magnificentiſſimis ludis dedicaſſe, in quibus currus cum elephantis induxit. Comœdiæ quoq; et tragœdiæ ædiliū iuſſu recitabantur, et loca in theatro aſſignabantur. Vnde Attilium Seranū, et L. Scriboniū legimus, dum ædiles eſſent, Senatus, ac plebis loca ſecreuiſſe. Si qſpiam ſeruū, aut iumentū morboſum, uitioſum'ue pro integro, ſanoq; uēdidiſſet, edicto ædiliū emptori ſuccurrebatur. hi ēt curam gerebāt, ut cloacæ, et aquæductus, cæteraq; ædificia tā priuata, q̄ publica, luta, munda, & integra ſeruarētur. Deniq; qcqd uitioſum pro ſyncero, fractū pro integro uenūdatū eēt, ædiliū imperio redhibebatur, idq; ædilitiū edictū dicebatur. Aediles ab initio duo ex plebe creati fuere. Poſtea alij duo patricij additi, q, qm ſella curuli uterentur, Aediles curules uocitati ſunt, alij plebei dicti. Pri ex patricijs ædiles creati ſunt Cn. Capitolinus, & P. Cornelius Scipio, cū ludos ſolēneis pro ordinibus ī cōcordiā redactis faciēdos, et ī faſtis referēdos Senatus iuberet, idq; ædiles plebis ſe facturos negarēt. Tūc.n. cōclamatū à iuuētute patricia dicitur, ſe id honoris deorū īmortaliū gratia libenter facturos. Quibus cū ab uniuerſis gratiæ actæ forēt, ſenatuſcōſultū factū ē, ut duos ex patribus, q ædiles eēnt, dictator populū rogaret, patres comitijs authores forēt. Duos quoq; ædiles alios à Iulio Cæſare creatos legimus, q frumento præeſſent. à quo cereales ſunt noīati. Ab ædili ædilitas, et ædilitatus, et ædilitiū deducūtur pro ipſa dignitate, ſiue magiſtratu ædiliū. In prima pte ædiū. Hoc ē poſt ueſtibulū, de quo iā diſſeruimus. Ianua ē dicta à Iano, qđ huic deo cōſecratū ſit oē principiū. hinc ianitor, cui ianuæ cuſtodia demādata ē, cuius fœmininū ē ianitrix, et ianeus quoq; à ueteribus dicebatur. Ianus aūt ab hiatu dictus ē, detracta aſpiratiōe, eo qđ fuerit oīum primus, cui ueluti parēti oīum ſupplicabāt, et à quo rerū oīum factū putabant initiū. Etenim chaos appellarūt ueteres, ī primiſq; Heſiodus cōfuſam quandā ab initio unitatē hiantē, patētemq; in profundū. à quo et χάσκειν græci, et nos hiare deduximus. et qđ nos hiatum illi χάσμα dixere. Ouid. Ante mare, et terras, &, qđ tegit oīa, cœlum, Vnus erat toto naturæ uultus in orbe, Quem dixere chaos, rudis, indigeſtaq; moles, Nec quicq̄ niſi pōdus iners. Dicitur aūt ianua ēt oſtium, uel ab obſtando, uel ab ore, qđ quaſi os ſit, p qđ ſit ingreſſus, et exitus. Quidā tamen ianuā ab oſtio ita diſtinguūt, ut ianua domus ſit, oſtiū uero partiū, nam et tricliniorū, & cubiculorū, et cællarū, atq;

aliarū partiū oſtia dicuntur. Confunduntur tamen hæc ſæpenumero, et græce θύραι dicūtur. à quo thyridiō oſtiolū, et obthuro uerbū, qđ ſignificat claudo. à quo obthurator. obthuratrix. obthuratio. Mox atriū ē, qđ à qbuſdā ēt aula dicitur, de quo ſupra diximus, cui proximū eſt tablinum locus hybernæ ſtationis à tabulis dictus. deinde porticus, qbus īcludi areæ ſolent egregiū aduerſus tēpeſtates, ac feruorē ſolis receptaculū. Ab hoc cryptoporticus dicitur nomē ex græco, latinoq; cōpoſitum κρύπτειν enim græci ſubterraneas teſtudines uocāt. Sunt aūt cryptoporticus ſubterraneæ porticus cū amplis feneſtris, qbus refrigerādi gratia p æſtatē utimur. Nec à porticu diſſimile ē piſtylium, qđ latine interpretari circūcolumniū περὶ enim circū ſignificat στῦλος dicitur colūna. ē aūt locus circūquaq; porticū habēs, uel saltē à tribus lateribus, qualia fieri ī ruſticanis domibus ſolēt. Quædā ēt domus Atriolū habent, hoc ē aliud paruū atrium. Cic. Quo loco te ſcribere aiunt, ut atriolū fiat mihi, ut ē magis placebat. neq;.n. ſatis loci uidebatur eſſe atriolo, nec ferè ſolet, niſi in his ædificijs fieri, ī quibus ē atriū maius. Poſtea cauū ædiū, qđ et cauædiū à quibuſdam uocatur, q locus intra parīetes relinqtur patulus, q fit ad cōem oium uſum in hoc ſi nullus locus relictus eſt, q ſub diuo ſit, teſtudo dicitur, à teſtudinis ſimilitudine. ut Romæ in prætorio, et roſtris fuiſſe legimus. Si uero relictus ē in medio locus, ut lucē capiat deorſum, quò īpluit, īpluuiū dicitur. Surſum, qua cōpluit, cōpluuiū, utrūq; à pluuia Thuſcanicū quoq; appellatū à Thuſcis, poſtq̄ illorū cauū ædium imitari Romani cœperūt. Reliquarū partiū ordinē qdē referre, ſuperuacuū ē, cū magna ſit ædificiorū ubiq; diuerſitas. Quapropter ptes tm̄ ædiū ſunt loca ad res neceſſarias reponēdas ſepta, quæ à cælādo (ut ſupra diximus) Cællæ uocantur, et penariū, ſiue penu, in quo res in lōgiorē uſum conſeruātur. et granarium, in quo reponitur granum, qđ & ab hordeo horreū dicitur, & à ueteribus a farre farreum uocabatur. Quibuſdā tamen locis granū ſeruatur in ſcrobibus in ſicco ſolo factis, & palea ſubſtratis, q Syri uocantur. Præterea apothecæ, quæ latine cællæ uinariæ dicuntur. Plyn. Vina in apothecas canis ortu mutantur, poſtea q; reſtituūtur ſibi. Proprie tamen apothecæ dicūtur, ī qbus uinū, & ſeruatur, & uēditur. Idē Apothecas fuiſſe, et diffundi ſolita uina anno ſexcenteſimo triceſimotertio urbis apparet. Idē, tm̄ pecuniarū detinent uini apothecæ, nec alia res maius incrementum ſentit. fœnilia. farinaria. piſtrina, hoc eſt loca, in quibus fœnū, et farina ſeruantur, ac pinſitur triticum, et panis fit, etſi aliquando in domibus ſint, potius tamen extra domū facienda uidētur, ut ædes ab ignis periculo ſint tutiores. Similiter præſepia equorū, 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 arcēt. Idē, Stabāt tercentū nitidi in præſepibus altis. Dicimus ēt præſepium, ſed hoc potius locus eſt, in quo pabulū aīalibus porrigitur. Ply. Elephāti maxime odere murē et ſi pabulū in præſepio poſitum attingi ab eo uidere, faſtidiunt. præſepia ēt dicimus puā nubeculā in cœlo. qđ in ea aſelli, de qbus īferius dicemus, ſtabulari uideantur. Plyn. Sunt in ſigno Cācri duæ ſtellæ puæ aſelli appellatæ, exiguum inter illas ſpatium obtinēte nubecula, quam præſepia appellāt. hæc cū cœlo ſereno apparere deſierit, atrox hyems ſeqtur. Poſt hæc tricliniū eſt locus, in quo diſcumbitur, dictū à tribus lectis. nā treis menſas in conuiuio apponere ueteres ſolebant, et iacendo cœnare. unde à cubo, qđ eſt iaceo, factum eſt diſcum-

bo, quod ad

bo, quod ad menſam ſolūmodo pertinet. τρεῖς dicunt treis κλίνην lectum, Quint. de loco, ubi Simonides artem memoriæ traditur inueniſſe. Vix eo limē egreſſo tricliniū illud ſupra cōuiuas corruit. Cicero eundē locū interpretatus nō tricliniū, ſed cōclaue dixit, ex quo notari poteſt tricliniū à noſtris cōclaue appellari. Verba eius hæc ſunt. nec iter cōclaue illud cecidit. proprie tamen conclaue appellatur, quicunq; locus ſecretior, in quo uel uiri colloqui, uel mulieres cōfabulari ſolēt, habetq; clauem unā cōmunem domeſticis. nec eſt omnibus ad eū eūdi poteſtas. Vitruuius. In triclinijs autē, cæteriſq; conclauibus maximus eſt uſus luminum. ab hoc cōclauatæ res dicuntur, quæ ſub eadem ſunt claui. A triclinio architriclinus uocatur, qui triclinio præeſt. et triclinarius miniſter, qui in triclinio miniſtrat. & triclinariæ res, quæ ad tricliniū pertinent. Tricliniū tamen proprie inſtrumentū eſt, à quo locus ipſe denominatur, et treis toros, ſiue treis menſas habet, ita cōiūctas, ut trāsferri huc, atq; illuc poſſint. Ply. Antiquiſſima æris gloria deliaca fuit, mercatus in Delo celebrante toto orbe. et ideo cura officinis tricliniorū pedibus, fulcriſq; ibi prima nobilitas æris. Idem. Nā triclinia ærata, abacoſq;, & monopodia Cn. Manliū Aſia deuicta, primū inueniſſe triūpho ſuo, quē duxit anno qngenteſimo, ſexageſimoſeptimo, L. Piſō author eſt. Idē. Antias quidē refert L. Craſſum hæredem Lucij Craſſi oratoris, multa ēt triclinia ærata uendidiſſe. Sunt autem in potentiorum præſertim domibus triclinia autumnalia, & uerna, quorū feneſtræ ad orientē ſpectāt. Hyberna, quæ meridiē aſpiciunt. æſtiua, quæ ſeptentrionem. Eadē ē et cubiculorū diuerſitas, quæ tamen ita ſæpe diſponūtur, ut altera feneſtra orientē, altera occidentem aſpiciat, uel altera meridiē, altera ſeptentrionem. Cubicula à cubando dicta ſunt, hoc eſt iacendo, qđ in ijs quieſcere interdiu ſolemus. nā ea, in qbus nocte qeſcimus, dormitoria cubicula dicuntur, & ea, ad quæ ſalutatores admittuntur, cubicula ſalutatoria. et ubi uir cū uxore dormit, græco uocabulo thalamus uocatur. à quo epithalamiū dictū ſacer hymnus, qui in nuptijs canitur, quale eſt illud Papinij in Stellā, et Violantillā. procul ecce canoro Demigrant Helicone deæ, quatiuntq; nouena Lāpade ſolennē thalamis cœuntibus ignem. Ad hæc cœnaculū eſt, ſiue cœnatio, ſiue diæta, locus, in quo æſtate cœnamus, ſatis à nobis ſuperius declaratus. Item bibliotheca, et pinacotheca, hoc eſt librorū, et tabularū repoſitoria, quæ ſpectare ad orientē debent, tum quia uſus matutinum poſtulat lumen, tū quia in his libri, ac tabulæ non putreſcūt, etenim quæcunq; ad meridiem, et occidentem ſpectant, à tineis, & humore uitiantur. quoniā uenti humidi aduenientes procreant eas, & alunt, infundenteſq; humidos ſpiritus pallore uolumina corrumpunt. Item ſacellū, in quo res diuina fit. & baſilica locus amplus, in quo & conſilia priuata, et iudicia, et arbitria conficiūtur, in qua expectant aliquando ſalutatores. & conuiuia maxima fiunt, et ſaltationes, et ludi. dicta quaſi regia. Nam græci Βασιλικὴν, hoc eſt baſilicam, regiā dicunt, quam uocem nos quoq; in eadem ſignificatione frequentiſſime uſurpamus. & baſilicam dicimus etiā ueſtem, de qua inferius loquemur. & baſilice aduerbiū uſurpamus pro eo, qđ eſt regie. excellenter. Plau. Baſilice ornatus incedit. et fabre ad fallaciam. Tum zetæ, quæ in uſu noſtra tempeſtate non ſunt. Veteres autem frequentiſſimas in domibus habebant. loca erant in uarijs partibus domus, ad quæ per meatus quoſdam intra parīetem relictos, qui tubuli dicuntur, aſcendentes ex imo ſpiritus frigidæ, ſeu calidæ aquæ in pauimento inferiori ſparſæ, locum ipſum, aut tepefaciebant, aut refrigerabant, prout ratio temporum exigere uidebatur. unde Paulus iuriſcon. tubulos eſſe definit, 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. cœlo ue peractum Fluxit opus, ſiculis an conformata caminis effigies laſſum Steropem, Brontemq; reliquit. à zeta fit diminutiuum zetecula. Plyn. Mox zetecula refugit, quaſi in cubiculū. Præterea pergula locus apertus eſt ab omnibus, aut ſaltem pluribus lateribus aērem excipiens, aliquādo extra parīetem 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, cui cedere debeat omnis Pergula. Plyn. L. Fuluius argentarius bello punico ſecundo cum corona roſacea interdiu è pergula ſua in forum proceſſiſſe dictus, ex authoritate Senatus in carcerem adductus, non ante finem belli emiſſus ē. Idem. Apelles perfecta opera proponebat in pergula tranſeuntibus, atq; poſt ipſam tabulam latens, uitia, quæ notarentur, auſcultabat. Pergula etiam in naui dicitur excurſus, qui eſt per totam nauim. et portiſculus etiā appellatur. Sunt quoq; in domibus balneæ, in quibus ad lauandum aquæ calidæ, & frigidæ ſunt, quæ & balnearia dicuntur. Cice. Eo latere, quod proximum eſt balnearijs, columnas poſuerat. et hypocauſtum locus ad ſudandum, quod παρὰ τὸ ὑποκαίειν, hoc eſt à ſuccedendo dicitur. habet enim ſub pauimento locum uacuum, 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 lauandū. etenim ſupra eam tria ahena componuntur, unum caldarium, ex quo aqua calida hauritur. alterum tepidarium, ex quo tepida. tertium frigidariū, ex quo frigida, quantumq; aquæ calidæ ex caldario exit, tantum ex tepidario in caldarium, & ex frigidario influit in tepidarium, hoc latine uaporarium dicitur. Cice. In balnearijs hypocauſta, in alterum apoditerij angulum promoui, propterea quod, ita erant poſita, ut eorum uaporarium, ex quo ignis erumpit eſſe ſubiectum cubiculo. Eſt & aliud hypocauſtum temperatius, quod unctuarium dicitur, in quo poſt ſudorē, ac lotionē homines unguntur. Item hypocauſtum dicitur locus, in quo proiectis calidis, aut frigidis aquis per ſpiracula means uapor zetas, uel calefaciebat, uel refrigerabat. & apodyteriū ante balnei, ſiue hypocauſti ingreſſum, in quo ſe exuūt homines ἀπὸ τοῦ ἀποδύειν, quod exuere eſt, ita appellatur. Sunt & cubicula ſeruorum, ac libertorum uſibus deputata. Sunt & turres, quæ cubicula ſua habent, & zetas. Præterea cœnationes, quæ uel latiſſima rura, uel longiſſima litora, uel uiridiſſimos colleis, monteiſq;, uel amœniſſimos cāpos, uel placidiſſimos amneis proſpiciant. Quidā ēt fructibus ruſticis ſeruientes in eorum ueſtibus ſtabula, hoc eſt diuerſoria habent, et tabernas. Itē in ædibus cryptas ad fructus ſeruandos magis, quam ad elegantiæ decorē. Sunt præterea culinæ in ædibus, hoc eſt coquinæ, dictæ qđ locupletiorē in his ignē colimus (ut Marcellus ſentit) uel à colluuie, ut īferius docebimus. Quidā et torcular, quod etiam torculum dicitur, domi habent, qđ ſignificat tam locum, in quo uuæ calcatæ premuntur, quam inſtrumentum ipſum, quo premuntur; à torquendo dictum, ſi cochlea ſit, alioquin prelū à premēdo uocatur, ſiue (ut qdā uolūt) à præluēdo. Itē trapetū locus, in quo eſt mola olearia, et ipſa mola. dictū à terēdo. Virg. Venit hyems, teritur ſicyonia bacca trapetis. Item putei, de qbus ſuprà diximus, & ciſternæ, quæ ita inter ſe differunt, quod putei aqua uiua conſtant, Ciſternæ

imbribus cœlo purificatis implentur. dictæ (ut Pompeio placet) quod cis inſint infra terram. 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, cocleæ 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 glebã uarie diſtribui in uenas, ac macularum ductus tantæ interdum magnitudinis, ut aliquando equis regum pro faleris adhibuerint. Coclea autem id animal eſt, quod alio nomine à limo, in quo uiuit, limacem uocamus, quamuis proprie limax ſit, quæ ſine teſta ſit. Coclea uero, quæ teſtam habet. Coclearum aliæ marinæ ſunt, aliæ terreſtres. utraq; tamen pro piſce eſitur, adeo in delitijs apud ueteres habitæ, ut earum uiuaria inſtituerit Fuluius Lupinus in tarquinienſi 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. ſolitanæ, 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 late ſunt, multifariam naſcentes. Saginare quoq; eas commentus è ſapa, et farre, ut cocleæ quoq; altiles eſſent, cuius artis gloria in tantam magnitudinem perducta eſt, ut ſcribat Varro Octingenta quadrantes ſingularum calices cœpiſſe. A` coclea, cocleare dictum, inſtrumentum notum, quo cocleæ, & alia huiuſmodi ueſcendo ſumuntur. Martia. Sum cocleis habilis, ſed non minus utilis ouis. Numqd ſcis potius cur cocleare uocer? & coclea lapis ex flumine rotundus ad cocleæ ſimilitudinem. ſcalas numero tantum plurali dici oportere Valla, & alij quidam exiſtimarunt moti authoritate Salluſtij ita ſcribentis. Deinde ubi unæ, atq; alteræ ſcalæ comminutæ ſunt, qui ſuper ſteterant afflicti ſunt. Sed numero quoq; ſingulari ſcala frequentiſſime reperitur. Proprie tamen ſingulari numero ea ſignificatur, quæ ex teretibus lignis, aut funibus, aliaũe ſimili materia conſtans, huc, atq; illuc transferri poteſt. Plurali uero ea, quæ latiores habet gradus, & immobilis, ac fixa permanet. De hac plynius, etiamnum ſcalis tectum Epheſiæ Dianæ ſcanditur. De illa Caius iuriſcõ. uel ſcalam ſciens commodauerit ad aſcendendum. Cor. Celſus. Neceſſaria eſt ſcala lignea, quæ craſſitudinem duorum 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 authores confunduntur. Gradus autem hi ſunt, ex quibus ſcalæ conſtant, & per quos ad ædificiorum altiora conſcenditur, à gradiendo, hoc eſt eundo dicti, quod per eos eatur. Vir. Aerea cui gradibus ſurgebant limina. Interdũ gradus eſt gradientium pedum uiciſſitudo. Idem. gradibusq; ſonare compoſitis. à quo gradarij equi dicuntur, qui ſine ſucuſſatura 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, tectumue ſcandere uelim ex ſaxo, aut ſcãno aliquaue alia re gradum facio. Cice. Hunc quaſi gradum quendam, atq; aditum ad cætera iactũ intelligetis. Gradus quoq; cognationis Paulus iuriſcon. affir-

mat dictos eſſe, ad ſimilitudinem ſcalarum, locorumue decliuium, 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 ἐπιπλοκὴν uocant, cum ex prima ſententia ſecunda oritur, ex ſecunda tertia, atq; ita deinceps complures. Nam quemadmodum in cathena multi inter ſe circuli coniuncti uinciuntur, ſic in hoc ſchemate complures ſententiæ inter ſe connexæ continẽtur. Lyſias. Conſtat igitur iudices Simonem 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 domum eius expugnauit. ui domo familiam abſtraxit. abſtractam tormentis omnibus excruciauit. cruciatam uinxit. uinctam in publicum proiecit, ne ſuum maleficium 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 crurũ eius generis gradiebantur, utiq; propter difficultatem conſiſtendi. Plau. Vinceretis curſu ceruas, & grallatorem gradu. Gradiuumq; à gradiendo dictum quidam exiſtimant, qđ in bello ultro, citroq; gradiantur. 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 muliëre emiſiſſe Mineruam armatam, uerſus Oceanum profecta eſt, ut ſcrutaretur, quo pacto et ipſa parere poſſet ſine uiro. Sed cum itinere fatigata ante oſtiũ deæ Floræ uxoris Zephyri conſediſſet, interrogata ab ea dicitur, quã ob cauſam ad Oceanum pergeret, qua cognita, facturã ſe uoti compotem deam pollicita eſt, ſi id Iuno Iouem celaret. Quod cũ facturam ſe Iuno iureiurando affirmaſſet, mox illã Flora monuit in campis olenijs florem eſſe, quo tacto, repente ſine uiro conciperet. Id experta Iuno, Martem concepit, deinde peperit. Quapropter Flora apud Ouidium loquitur. Mars quoq; ſi neſcis, per noſtras editus artes, Iupiter hoc, et adhuc neſciat uſq; precor. Hinc gradiuum quidam non à gradiẽdo, 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 gradiuũ nec græcũ eſſe, nec latinũ uocabulum uelint, ſed thrax. ſignificareq; bellicoſum, & fortem. Mars uero ideo uocitatus eſt, quod maribus in bello præſit, ſiue qđ à Sabinis acceptus eſt, apud quos Mamers uocatur, unde mamertus prænomen eſt. à quo Mamertini in Sicilia dicti, q Meſſanã habitabant. Veteres etiam Maſpitrem, hoc eſt martem patrem appellauerunt. à poëtis Mauros quoq; uocatur. Ouidius. Sic ego, ſic poſita dixit mihi caſſide Mauors. Hinc martius ſiue mauortius dicitur, qđ aliquãdo ſignificat qcquid ad Martẽ ptinet, ut Martia auis. Idẽ. Martia picus auis gemino pro ſtypite pugnat. et, Martia ter ſenos proles adoleuerat annos. Hinc Martius menſis dictus eſt primus anni menſis, quoniam Romulus primũ anni menſem genitori ſuo Marti dicauit. Idem. A` te principiũ Romano dicimus anno, Primus de patrio nomine menſis erit. & Martius campus, quod Marti conſecratus ſit.

Liuius. Ager tarquiniorũ, qui inter urbem, & Tyberim erat conſecratus Marti, martius deinde cãpus fuit. Ab hoc martialis campus, in cœlio monte appellatus eſt, quod in eo equiria ſolebant fieri ſiquando aquæ Tyberis campũ martium occupaſſent. Aliquando martius bellicum ſignificat, ut martius furor. martia arma. Aliquãdo bellicoſum, ut martiæ gentes. martius populus. Siquidẽ, & mars pro bello ponitur. Ouid. ſæuo contendere marte. Liuius. Aliquãdiu ibi marte incerto uaria uictoria pugnatũ fuit. Martius etiam aliquando propriũ nomen eſt, ut in Qu. Martio, q iuſſus à Senatu aquarũ ductus Anienis reficere, nouã à nomine ſuo aquam martiã appellatã cuniculis per montem actis intra præturæ ſuæ tempus adduxit. Martialis quoq; à Marte deducitur, & modo natũ ſub Martis ſtella ſignificat, modo uiri cognomen eſt, ob id præcipue felix, quod ab hoc, quem interpretamur, poëta 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 circundãtum ſanguinis è naribus fluxiones ſiſtit. Eſt genus eius aculeatum quod dactylon uocant, eo quod digitis medeatur. et Paronychias, ac pterygia unguium, carnemq;, quæ unguibus excreuerit, tollat. Gramen tamen generali uocabulo quãcunq; 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. Plyn. Nullæ ergo herbæ fuere certæ in hoc honore. Sed quæcunq; 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 hac eadem graſſatus uia. Afranius. Conſimili graſſantur uia, à quibus hic eſt omnis cultus. à quo oggraſſari ſimili modo pro gradi uſurpamus. Plau. Niſi cum pedicis didiciſtis oggraſſari gradu. Graſſari etiam 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 faciunt, proximi latronibus habentur. A` gradior compoſita fiunt tardigradus, qui tarde graditur. Vnde teſtudinem tardigradã dicimus, & ſpiſſigradus, qui frequenti paſſuũ motu in ambulando utitur. à quo ſpiſſigradior, & ſpiſſigradiſſimus. Plau. Homines ſpiſſigradiſſimos tardiores, quàm corbitæ ſint in tranquillo mari. Spiſſum enim (ut inferius dicemus) ueteres aliquando pro tarde uſurparunt. Aggredior, qđ proprie eſt inſulto, inuado. Iuſtinus. quos ex improuiſo aggreſſus facile fudit. Vir. Talibus aggreditur Venerem Saturnia dictis. Ennius. Aggretus fari ſcripſit pro eo, qđ eſt aggreſſus fari. Trãſgredior, tranſeo. hinc apud rhetores tranſgreſſio dicitur, cum ab ea ſententia, quam propoſuimus, conuertimus ſermonẽ ad aliquã pſonã, aut rem, aut fortunã, & tanquã præſentẽ appellamus. Myconi. Hæc mulier nuper fuit locuplex, et potẽs in amore, atq; delitijs neceſſariorũ. ornatus eius opibus abundat, magnus ancillarũ, quæ ſequebantur, comitatus appellabatur. Nunc contra ſubito, et graui caſu afflicta, uix mediocris ancillulæ dignitatem retinet. O´ fortuna, quàm uehementer te rerũ uarietas oblectat, et q̃ magno odio eſt tibi beatæ uitæ ppetuus, & conſtans fructus. Egredior, exeo, à quo egreſſus, et egreſſio deriuantur. Progredior, procedo. unde progreſſus pro proceſſu accipitur. Interdũ prægredior, hoc eſt antecedo. Pacu.

Extremũ intra carcerem ipſum progreditur Parthenopeum. Prætergredior, prætereo. Apuleius. Cumq; ſtabulum prætergreſſus fuiſſem, recognita, cœpi retrocedere. Ingredior, modo intro, quod & introgredior dicimus. Cice. Cũ paulo ante roſtra ingreſſus cõſediſſet, modo gradior, eo. Vir. Continuo pecoris generoſi pullus in aruis Altius ingreditur, & mollia crura reponit. Cice. ſi dormis, expergiſcere. ſi ſtas, ingredere. ſi ingrederis, curre. ſi curris, aduola. Supergredior, ſuperius eo, ſubtergredior, ſubter eo. Digredior, diſcedo. à quo digreſſio pro diſceſſu. regredior, reuertor, à quo regreſſus, & regreſſio pro reditu. Cõgredior, manus conſero, dimico. Gellius. Qui ter cum hoſte congreſſus uictor redijt. A` quo congreſſus pro pugna accipitur. Sall. Multi in eo congreſſu perierũt. Interdũ ſimul gradior. Varro. Omneſq; in unam domum congreſſi, ſimul diſcubuere. Præterea à gradior tardigradus, qui tarde ambulat. Pacu. de teſtudine. Quadrupes tardigrada, agreſtis, humilis. aſpera. capite breui. ceruice anguinea. aſpectu truci. euiſcerata inanima cum animali ſono. Feneſtræ quoq; in ædibus ſunt, aliæ amplæ, aliæ minores, partim ad lucem reddendã factæ. & ἀπὸ τοῦ φαίνειν quod eſt lucere, nomen habentes, partim, ut uenietes auras accipiant, tranſmittantq;, ne äere pigro, & manente locus ingraueſcat. Ab hoc fit feneſtro uerbũ, qđ eſt aperio, pforo, & ueluti feneſtras facio. Plau. Nulla eſt feneſtratior domus. Ab hac feneſtella, et feneſtricula per diminutionem deducuntur, & per detractionem mediæ ſyllabæ, Feſtra, quod eſt oſtium minuſculum in ſacrario. Item latrinæ, de qbus ſupra diximus, quæ ita conſtitui in domibus debent, ſpiraculis etiam quibuſdã adhibitis, ut fœtorẽ reddere nõ poſſint. Item lauatrinæ, in quas lotura proijcitur, quæ & aquaria, & aquariola dicuntur, ne in culina tantũ, ſed in triclinijs quoq;, & cubiculis, & cœnationibus cum dignitate, & eleganti fiunt. Adhæc in parietibus ædiũ armaria inſeruntur. et 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. Plyn. Laudatus et Cteſipho gnoſius æde Epheſiæ Dianæ mirabiliter fabricata. et Philon Athenis armamentario mille nauium. 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 abſurdũ, quaſi ocreæ. caligæ. lanceæ. ſcorpiones. baliſtæ. cæteraq; 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 hoſtes arcendos utimur. Nos arma dici putamus non tantum bellica, ſed omnium generũ inſtrumenta. Quapropter Virgilius non ita ſimpliciter ſcripſit. Arma, uirumq; cano, ſed hoc modo ſcriptum reliquit. At nũc horrẽtia Martis Arma, uirumq; cano. Quãuis priores uerſus, ab his, q emendare opus imperfectum uoluerunt, propter humilitatem principij detracti fuerint. Erũt ergo Martis arma inſtrumenta omnia, quibus in bello utimur. unde fraudes quoq;, & cõſilia inſidiantis, arma uocantur. Virgilius. Et quærere conſcius arma. Arma uero ruſticorum. raſtra. ligones. qualli. crates. fiſcinæ. & alia huiuſmodi uillatica inſtrumenta. Idẽ. cerealiaq; arma. et alibi. Colligere arma iubet. Itẽ alibi, Dicendũ, et quæ ſint duris agreſtibus arma. Arma coquinaria. lebes. patella. tripus. olla. ueru. & ſimilia

Plau. Quã eleganter inſtructum coquinarijs armis. arma ſtudioſorum. ſtilus. pugillares. calami. libri. lucerna, cæteraq; huiuſmodi. Plyn. Cuius arma erant, non uenabulum, & lancea, ſed ſtilus, & pugillares. Dicta autem arma exiſtimamus, non ab arcendo (ut Varro ſentit) ſed ab armis (ut Pompeius, et Seruius) non quia ab armis dependeãt, aut armos tegant (ut ipſi affirmant) ſed quod armis oneri ſint, dum geruntur, ſic omnia inſtrumenta arma dici iure optimo poſſunt. quinetiam ipſa conſilia, cum per translationem humeros etiam ad cogitationes, & conſilia referamus. Hora. Sumite materiam ueſtris, qui ſcribitis, æquã Viribus, et uerſate diu, qd ferre recuſent, Quid ualeant humeri. hinc Laurentum legibus ſancitum erat, ne pomum ex alieno legatur in armum, ideſt quod humeri onus ſit, & armata uirgo dicebatur ſacrificans, cui lacinia togæ reiecta in humerum erat, et armillæ uocitatæ ſunt, quas uiri militares ex auro ab imperatoribus donati gerunt, quod antiqui humeros cum brachijs armos appellabant. & armillum uas uinarium in ſacris, quod armo, ideſt humero deportetur. Ab arma autem deriuatur armo uerbum, quod eſt armis inſtruo. Sall. Armati fores obſidebant. Virg. Tunc quoq; fas nobis Graios armare fuiſſet. Ab hoc armamenta dicuntur, quæ ad inſtruendum aliquid pertinent, ut in nauibus armamenta ſunt, non ſolũ arma, ſed remi. uela. antẽnæ. rudentes. claui. et alia huiuſmodi. Item ab arma armipotens dicitur. et armiger, 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 dedũt, 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 exiſtimat, quod ibi circum metas fertur pompa, et equi currunt. Item ab arma armentum deducitur, quod armis aptum, atque idoneum ſit, etenim equi prælijs interſunt, boues, ac maiora animalia armant ex corijs. Armenta quippe proprie maiorũ animalium congregationes dicuntur, utputa Camelorum. boum. equorum. aſinorũ. ſicut greges minorum. ut ouium. porcorum. caprarum. Ouid. Mille greges illi, totidemq; armenta ꝑ herbas Paſcebant. Vir. Hæc ſatis armẽtis, ſuperat pars altera curæ Lanigeros agitare greges, hirtaſq; capellas. Quidam tamen armenta non ab armis, ſed ab arando dicta affirmãt, quaſi aramẽta, & de bobus tantum dici proprie uolunt. Virgilius de ceruis dixit armentum. hos tota armenta ſequuntur, ut non ſit mirandum gregem quoq; de bobus eundem dixiſſe. Aut aliquam in magno ſequitur grege. tamen ad diſtinctionem addidit magno, ſicut Hora. adiecit mugientium. Aut in reducta ualle mugientium proſpectat errantes greges, quaſi grex generalius nomen ſit. Armentum uero ſpecialius. & illud ſine appoſito de pecoribus minutis intelligitur, cum appoſito poſſit etiam ad maiora transferri. Cice. Fudit apothecas, cecidit greges armentorum. Ennius fœminino genere armentas dixit. Ab armento armẽtarius dicitur cuſtos armenti. Illud 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. Virg. Os, humeroſq; deo ſimilis. Armi uero ſunt proprie brutorum q̃uis & de hominibus aliquando dicantur. Humeros ab humo deductos exiſtimant, quia humeri, ſicut humus, ferendis oneribus apti ſunt. A grege uero fit gregatim, quod ſignificat per diuerſos greges. & gregarius ex grege, uulgaris. unde gregarius miles dicitur non electus, ſed tumultuarie, undecunq; collectus. & egregiũ excellens, quaſi ex toto grege electum. &

egregie aduerbium excellenter, quamuis aliquando ponitur pro ualde nimis. Teren. Horum ille nihil egregie, præter cætera ſtudebat. Veteres etiam exgregie dixere. & aggrego, quod eſt addo, adiungo, & quaſi in gregem duco, dicimuſq; aggrego te in noſtrum ordinem, uel in noſtrum numerum. Abgrego abmoueo, & quaſi ab grege duco. Diſgrego, ſeparo, disiungo. ſegrego ſimiliter, cuius contrarium eſt congrego, hoc eſt coniungo, unio. A quibus diſgregatio. ſegregatio. & congregatio deriuantur. Item domũ pariẽtes cingunt, diuiduntq;, quemadmodum urbem, ſiue oppidum muri. A pariẽte parietinæ dicuntur muri ueteres, ac ſemiconſumpti. Plyn. Aſtericũ herba eſt folio ſimilis Ozimo, nigrior tantum, naſcens in tegulis, parietiniſq;, et parietaria à pariẽte deriuatur herba alia, de qua ſupra diximus. Item in ædibus ſunt pauimenta, hoc eſt ipſa ſolidamẽta domorum dicta à feriendo, quod, dũ fiunt pauimenta, pluribus ſimul diebus feriuntur, hoc eſt percutiuntur uirgis, ſeu marculis, ut ſolidiora ſint, nec rimas faciãt. Veteres quippe pauire pro ferire dicebant, quod à græcis ſumptum eſt, qui παίειν dicunt percutere. Ab hoc depauire tractum eſt, hoc eſt cædere. Lucil. Palmiſq; miſellam depauit me, hoc eſt uerberauit. Item oppauire, unde opauia uerbera dicuntur. Afra. Oppauijs pueri coërcentur. & pauſia oliuæ genus, quod non niſi pauiendo, hoc eſt tundendo oleum emittat. Pauſa uero dicitur requies alicuius rei. Accius. Sed iã eum huc uadere cerno, & nobis datur pauſa loquendi. Lucil. Hæc ubi dicta tibi pauſam dedit ore loquendi. Ab hoc pauſo uerbum quieſco. à quo repauſo, quod eſt requiem capio. Deducuntur autem à græco παύομαι, quod ſignificat deſiſto ab opere, requieſco. A pauio etiam tripudia ſoliſtima dicebantur auguria, quæ fiebãt quoties offa, quæ pullis dabatur, aliquo modo cadebat in ſolum. ita enim à ſolo ſoliſtimum, ut à medio mediaſtinum dicimus. Solebant quippe in auſpicijs apud ueteres adhiberi non paſſim omnes, ſed hi tantum, qui eſſent periti. Peritos enim oportebat eſſe eos, qui quid ſilentiũ foret intelligerent. ſilentium id in auſpicijs dicebatur, quod omni uitio careret. rogabat hũc augur, an adhuc ſilẽtiũ eſſet. Reſpõdebat ſtatim ſilentiũ ſibi eſſe uideri. Tum ille ſi paſcerentur petebat, aut ubi, nõ quod ad auſpicia ꝑtineret utrũ paſcerentur, necne pulli, quos pullarius attuliſſet (ita enim nominabant eum, qui pullos in caueã ferebat) ſed quia, cum paſcebantur, neceſſe erat aliquid ex ore decidere, & terrã pauire, ex hoc terripauium primo, poſt terripudiũ, deinde tripudiũ eſt dictum. Cũ igitur offa iã ex ore pulli ceciderat, tum auſpicãti tripudiũ ſoliſtimũ nũtiabatur. Extabat decretum collegij uetus oẽm auem tripudiũ facere poſſe. deriſit hũc augurãdi modũ Flaminius. Nã, cũ tripudio auſpicaretur pullarius, diemq; committendi prælij propterea differret, Tũ Flaminius ex eo quæſiuit, ſi ne poſtea quidẽ pulli paſcerentur, qd faciendũ cenſeret. cũ ille qeſcendũ cenſeret, præclara uero inquit Flaminius, auſpicia ſi eſuriẽtibus pullis res geri poterit, ſaturis nihil geretur. itaq; ſigna conuelli, et ſe ſequi iuſſit. Tripudiũ ẽt ſaltatio dicitur, ſimiliter à pauienda terra, qđ ſcilicet ſaltando terra pauitur. Liuius. Ferre, ac ꝑurbẽ ire cum tripudijs, ſolẽniq; ſaltatu iuſſit. A pauimentum fit pauimẽto uerbũ. & paſſiuũ eius pauimentor. A quo pauimentata loca dicuntur, in quibus ſtrata ſunt pauimenta. Ply. Ergo pauimẽtandũ ubi ſata ſit cẽſent, ut lachryma nõ abſorbeatur. Apud ueteres primo. facta ſunt pauimenta, quæ barbarica, ſiue ſubtegulanea uocantur ex teſtis tuſis, rudere, et calce. In Italia uero feſtucæ ſubijciebantur, propter qđ canea uocitata. Inuenta deinde ſunt à græcis elaborata arte picturæ, quæ aſarota dicta ſunt, quod uerri non debeant ἀπὸ τοῦ α priuatiua particula, & σαρῶ, quod eſt uerro. Solebant

quippe purgamenta cœnarum, quæ analecta uocantur, in pauimento quoq; euerri, dum ſubtegulanea pauimenta in uſu erant. Poſtea uero aſarotis inuentis ceſſauit uſus ſcoparum, & manibus colligi purgamenta cœperunt, pauimenta uero ſpongijs mundari. Mart. In pretio ſcopas teſtatur palma fuiſſe. Otia ſed ſcopis nunc analecta dabũt. teſtatur hoc Lucilius poëta. Arte pauimento, atq; emblemate uermiculato. Hoc pauimenti genus laudat Papinius in uilla Tyburtina Manlij Vopiſci. Calcabam nec opinus opes, nam ſplendor ab alto Defluus, & nitidum referentes aëra teſtæ, Monſtrauere ſolum, uarius ubi picta per artes, Gaudet humus, ſuperatq; nouis aſarota figuris. Clariſſimus in hoc pauimenti genere Zenodorus fuit, qui Pergami ſtrauit aſarotum paruis cruſtulis tinctis in uarios colores ubi mirabilis columba bibebat aquam umbra capitis infuſcans, alia ſibi eſcam arripiente. Scalpturata etiam pauimenta fuerunt, in quibus picturæ radendo fiebant, quo modo nunc ſcalpturata albaria in exteriori parte parietum, ac murorũ facimus. Inuenere & alia pauimenta græci, quæ, quoniam ſub dio ſunt, ſubdialia nuncupantur, his domos contegebant ſicilibus locis, atq; tepentibus, qđ nunc Neapoli, & per omnem campaniam faciunt. Fallax genus, ac minime durabile ubicunq; imbres gelant. Huiuſmodi pauimenta maxime idonea facienda ſunt, quod contignationes humore creſcentes, aut ſiccitate decreſcentes, ſeu pandationibus ſedentes mouendo ſe faciunt uitia pauimentis. Præterea gelicidia, & pruinæ non patiuntur integra permanere. Itaq;, ſi neceſſitas coẽgerit, ut minime uitioſa fiant, ſic erit faciundum. primum obſeruandum eſt, ut æqualis, & ſolida contignatio fiat, ne gradus ambulantium, tremor fabricæ titubantis excutiat. deinde ut axes quernæ cum eſculeis non miſceantur. Nam quercus humore concepto, cum ſe cœperit ſiccare, torquetur, & rimas in pauimento facit. Eſculus uero ſine uitio durat. Sed, ſi quercu ſuppetente eſculus deſit, ſubtiliter quercus ſecetur, & binæ per diuerſum coaxationes ſubſternantur, capita earum præfigantur frequentibus 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 coaxatum fuerit ruderi nouo tertia pars teſtæ tuſæ addatur, deinde rudus, in quo duæ quintæ calcis miſceantur pedali craſſitudine feſtucetur. Tunc nucleo craſſo ſex digitos ſtruatur faſtigium uero ſeruetur in duos pedes, & ſeſuncem, & cote diligenter deſpumetur. Quod ſi nigrum facere pauimentum uoles, ſolo feſtucato inijciatur rudus, aut teſtaceum pauimentum ſabulo. calce. ac fauilla miſta carbonibus, ſpiſſe calcatis, craſſitudine ſemipedali, tum cote depoliatur. Hoc pauimentum græcanicum dicitur, quod & nigrum eſt, & ſiqua ex poculis funduntur, uelociter rapta deſugit. Alio quoq; 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, ςρωτὸν autem ſtratum. Cæſarem tradunt in expeditionibus, teſſellata etiam pauimenta circuntuliſſe, de quibus inferius dicemus. Marmoreis etiam tabulis ſterni domus cœpere. A quo pœnica pauimenta dicta ſunt numidico marmore ſtrata, deinde etiã lateribus. pauimenta uero, quæ lithoſtrata dicebãtur, humo pulſa in cameras tranſiere. Cameræ teſtudines dicuntur, quaſi camuræ, hoc eſt curuæ. Camurum enim curuũ ſignificat. Virg. & camuris hyrtæ ſub cornibus aures. unde Camerinum piceni urbs præclara à curuitate ſitus ita appellata. ab ea uero Camertes dicti, quos Liuius ſcribit, Publio quondam Scipioni, in armanda claſſe, quam in Africam duxit, cohortem unam ſex-

centorum militum armatorum præbuiſſe. Hinc etiam concamerata loca dicimus teſtudinea, hoc eſt, quæ fornicibus conſtant. huiuſmodi pauimenta lapideis, ſiue figulinis cruſtis conſtant uitro tectis, atq; encauſto pictis, inuentum Agrippæ in Thermis, quas Romæ ædificauit. Vulgo id opus nunc muſaicum uocant. Muſeacum autem dici debet, quoniam pumices, hoc eſt lapides leues mire eroſos in ædificijs muſea uocant. dependentia (ut Plynius inquit) ad imaginem ſpecus arte reddendam. Item in ædibus andron eſt ſpatium illud, quod eſt inter duos pariẽtes, in quod pluuia deſcendit. Plyn. Tam alti, abditiq; ſecreti illa ratio eſt, quod interiacens andron pariẽtem cubiculi, hortiq; diſtinguit. Atq; ita omnem ſonum medij inanitate conſumit. 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, & cãnales à canna, quod ad earum ſimilitudinem facti ſint. A fonte fontana aqua dicitur, quæ ex fonte eſt. Plyn. Fontanæ aquæ cyathos duos. & fontanalia fontium ſacra dicuntur. & fontinalis porta urbis Romæ ob propinquitatem ſcaturientium fontium, eadem (ut quidam putant) capena uocabatur. Iuue. Subſtitit ad ueteres arcus, madidamq; capenam. Liuius. Cenſores uiam ſternendam à porta capena ad Martis ædẽ locauerunt. Idem. Aediles alteram porticum ad portam fontinalem ad Martis aram, qua in campos iter eſſet, perduxere. Romulus in conſtructione urbis tres tantum portas ſtatuiſſe dicitur. Carmentalem primam appellatam à Carmenta matre Euandri, quæ ibi prius habitauerat, eratq; ei id nomen à carminibus, quibus dabat reſponſa, cum proprie Nicoſtrata uocaretur. Vir. Et carmentalem Romano nomine portam. Poſtea uero ſcelerata uocata eſt, quod per eam, ſex, & trecenti Fabij cum clientibus quinq; millibus egreſſi aduerſus Hetruſcos ad amnem Cremeram omnes interfecti ſunt. Ouid. Carmentis portæ dextro eſt uia proxima Iano. Ire per hanc noli, quiſquis es, omen habet. Illa fama refert Fabios exiſſe trecentos, Porta uacat culpa, ſed tamen omen habet. Sic ſceleratus campus Romæ appellatus eſt, proxime portam collinam, in quo uirgines ueſtales, quæ inceſtum fecerant, defoſſæ ſunt. & ſceleratus uicus Romæ, in quo cum Tarquinius ſuperbus interficiendum curaſſet Seruium regem ſocerum ſuum, corpus eius iacens filia carpento ſuperuecta eſt, properans in poſſeſſionem domus paternæ. hæc omnia ſcelerata dicta ſunt, hoc eſt polluta. etenim ſcelerare polluere eſt. Vir. Parce pias ſcelerare manus. Interdum tamen ſceleratum capitur pro nocente. Idem. at ſceleratum exquirere frigus Difficile eſt. Quidam ſceleroſum, & ſceleratum ita diſtinguunt, ut ſceleroſus ſit author ſceleris. Sceleratus uero, in quo ſcelus ſit conſtitutum, aut commiſſum. Terentius. Vbi ego illum ſceleroſum. hæc à ſcelus deducuntur, quod ſignificat flagitium, facinus. à quo ſceleſtus, idem, quod ſceleratus. & ſceleroſe, ſcelerate, ac ſceleſte aduerbia. & ſcelerator, contaminator. A græco autem hæc deducuntur, quippe græci σκελετὸν ſceleſtum indicant. Secundam portam inſtituit pãdanam, quod ad res, quæ in urbem ferebantur, panderetur, eadem & à libertate libera dicebatur. Tertiam mugoniam à mugitu, quod per eam uenale pecus intraret, hæc et 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 Põpilio, ut eſſet clauſa ſemper, niſi cum bellum foret. cuius rei cauſa hæc fertur. Cum bello ſabino, quod uirginum raptarum gratia commiſſum eſt, Romani portam, 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. Cumq; Sabini per portam patētem irrupturi eſſent, magna uis torrentium ex æde per eam portam dicitur erupiſſe, multasq; per duellium cateruas, aut exuſtas feruenti, aut deuoratas rapida uoragine deperiiſſe. Ob eam rē 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 ſuperum, atq; inferum ianitor eſt, & Ianus pater, quaſi deorum deus, & Ianus iunonius, quaſi non ſolum ianuarii, 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 conſerendo, hoc eſt à propagine humani generis, quæ Iano authore conſeritur. Ianus quirinus, quaſi bellorum potens ab haſta, quā Sabini curim uocant. Aliæ quoq; deinde diuerſis tēporibus 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 indictum. Collatina, quæ per eundem circuitum ad ſiniſtram Tyberis partem proxima eſt, à Collatia appellata oppido propè Romam. in quod aliarum urbiū opes collatæ fuerunt. 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 ægonenſis (ut quidam exiſtimant) uocabatur, quod mons ipſe quirinalis prius Aegonus cognominatus eſt. Hinc porta collina ab eodē colle, ad quē alia uia iter erat. huic portæ propinquum fuit Erycinæ Veneris templum. 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 uiminum, 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 excubiis 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 Diocliciani thermæ, & duo equi marmorei ingentes, cum uiris ſeminudis lora tenentibus, miro artificio inſignes, quorum unius inſcriptum latinis literis habet. opus Praxitelis. alter, Opus Phidiæ. Conſtat hos à Tyridate Armeniorū rege Romam delatos, quem Nero, ut laute exciperet theatrū Pompeii unius diei opera totum inaura-

uit. Tum Næuia à Næuio, qui ea loca tenuit. & Cœlimontana à Cœlio monte. & Latina, quod in Latiū duceret. & Trigemina, per quam trigemini fratres Horatii exierunt. Sed tertius, qui ſuperſtes fuit porta capena rediit. Liuius. Minutius extra portam Trigeminā boue aurato donatus eſt. Eadē Oſtienſis appellatur, quod per eam iter ſit Oſtiam proficiſcentibus. Aurelia ab Aurelio, qui eum tenuit locum. Querquetulana, quod quercum intra muros iuxta ſe habeat. Lauernalis à Lauerna dea, cuius in obſcuro, atq; abdito loco fures prædā, furtaq; inter ſe partiri ſoliti erant. & ideo lauerniones uocabantur, quod ſub tutela deæ Lauernæ eſſent, cuius ædes erat iuxta portam 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 nominamus. A quo fit erudio, quod eſt doceo. inſtruo, & eruditio doctrina. & erudite aduerbium docte. & ruditas imperitia. & obtuſitas ingenii. & rudis impolita uirga dicitur à quo fit rudiculus diminutiuum. Plynius. Non eſt opus in hoc uſu lanas rudiculis eſſe curatas. Idē. 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 commiſta conſtat. Plynius. Complanatæ ueteri rudere erant uiæ. Hinc ruderatus ager dicitur, qui ueterum ædificiorū materia ſcatet, hoc eſt lapidibus confractis, arena, calce. Plynius. Roſam ſiccis locis, quàm humidis odoratiorem conſtat naſci. Serendam nec pinguibus, nec argilloſis locis contentam raris. proprieq; ruderatum agrum amare. derudere nouo. Vitruuius. Tunc ſuperſtratum duces rudus, hoc eſt ſaxa contuſa duabus partibus, & una calcis temperante conſtitues. Rudo uero factitium uerbum eſt, proprieq; de aſinis dicitur. ſicut hinnio de equis. Perſius, Findor, ut Arcadiæ pecuaria rudere credas. hinc rudētes aſini dicuntur. Virgilius. ſera ſub nocte rudentum. Rudentes etiā appellantur nautici funes, quoniam cum uento agitantur rudere uidentur. Idem. Inſequitur clamorq; uirûm, ſtridorq; rudentum. Item Rutumenta porta, quæ à nomine cuiuſdam aurigæ cognominata eſt propè eam habitantis. & Catularia, quod nō longe ab ea ad placandum Caniculæ ſydus 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 etiā fonticulus deducitur, hoc eſt paruus fons. Plynius. 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 conſueuerunt. hinc pagani dicti, quaſi ex eodē fonte potantes, hoc eſt uillani. hinc paganus uicus, hinc ſemipaganus, quaſi ſemiuillanus. lapis in quē aqua ſcaturiens colligitur modo crater, modo labrū, modo a guſtādo guſtatoriū appellatur. Cratera à ſimilitudine

uaſis huiuſmodi. Eſt enim crater, ſiue cratera uas rotundum amplum. Virgilius. Crateras læti ſtatuunt, & uina coronant. Idem. Crateresq; duos ſtatuam tibi pinguis oliui. Et alibi. fuſo crateris oliuo. Nam quod Marcellus ait, crateras dici uaſa uinaria, Crateres uero uaſa olearia, falſum eſt. magnū, atq; amplum eſſe idem Virgilius oſtendit. Sed magnum metuens ſe poſt cratera tegebat, græcum uocabulum eſt κρατὴρ, & 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 mōtis Aetnæ cacumina flagrantibus incendiis multipliciter mutari manifeſtum eſt. Nunc quidem in craterem collabitur ignis. nunc diuiſus egreditur. modo igniti defluunt riui. modo flammæ, aut fumus, fuligo'ue 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. Plynius. 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, alio'ue genere lapidis ædificati, in quibus lauandi gratia merguntur, dicta ἀπὸ τοῦ βαπτίζειν, quod mergere eſt, hæc in cellis ædificari ſolent, hoc eſt ſecretioribus locis, in hunc uſum factis, quarum aliæ caldariæ ſunt, in quibus calda lauamur, aliæ frigidariæ, in quibus lauamur frigida. Plynius. Cella 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. Plynius. Si natare latius, aut tepidius uelis, in area piſcina eſt, in proximo puteus, ex quo poſſis rurſus aſtringi. Quinetiam 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 cū perueniſſem. idem accidit in naniſcor, quod, cum ſimiliter acquiro ſignificet, ſi tamen cum homine iungatur, frequentiſſime capitur pro inuenio. Cicero. Eum tu hominem teneto, ſiquem eris nactus iſtis mortis, aut exilii muneris. Ab hoc ueteres renanciſcor dixere pro eo, quod eſt reprehendo, & indipiſcor, quod

ſimiliter ſignificat aſſequor. Dicitur etiam in actiuo indipiſco. Plautus. Neq; partem tibi adeo indipiſcas, neq; 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. Plynius. 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. piſcatorii ludi dicebantur, qui pro quæſtu piſcantium fiebant. Item piſcariæ, loca in quibus piſces uenduntur, & piſcarii, q piſces uenditant. Varro. Nullus in piſcaria piſcis erat. inter piſcarios nemo uendebat. iidem & cetarii dicuntur, quā uis cetarii potius ſunt, qui magnos piſces, & ſalſos uendunt. Cete enim maiores piſces in mari ſunt, non ouum, ſed animal pariētes, quod nulli ex paruis accidit, præterquam ranæ. Virgilius. immania cete. Cetarii etiam, piſcatores magnorum piſcium dicuntur, utputa thynnorum, & aliorū huiuſmodi. Varro. Aduertis cetarios, cum uidere uolunt in mari turmas aſcendere in malum, alti ut penitus per aquam perſpiciant. Hinc cetariæ dicuntur loca iuxta mare ſtagnante lacu, in qbus thynni, & alii huiuſmodi piſces capiuntur, & iuxta ſaliuntur. Plynius. Carteiæ in cetariis aſſuetus polypus exire, atq; 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. Plynius. Acus, ſiue belone unus piſcium dehiſcente. propter multitudinem uero parit, à partu coaleſcit uulnus, quod & in cæcis ſerpentibus tradunt. Interdum à colore, ut aurata à colore auri, & mulus à colore mulleorum calceorum, quibus primo reges albani, poſtea patritii 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, qđ cancri marini. Echites, quod uiperæ. ſcorpites, quod ſcorpionis. ſcarites, quod ſcari. Viliſſimus inter eos eſt, quem lutarium nominant. Hunc 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 nūc audimus, nihil eſt moriente formoſius. Da mihi in manus uas uitreum, in quo exultet, & diu laudatus eſt, ex illo perlucido uiuario extrahitur. Tunc, ut quiſq; peritior eſt, monſtrat. Vide quam exarſerit rubor omni acrior minio. Vide quas per latera uenas agat. Ecce ſanguineum putes uentrem. quam lucidum quiddam cœruleum ſub ipſo tempore effulſit. Iam porrigitur, & pallet, & in unum colorem cōponitur, non tempero mihi, quin utar interdum temerarie uerbis, & proprietatis modum excedam. Non ſunt ad popinam dentibus, & uentre, & ore contenti, oculis quoq; 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, & cæteros omneis piſces noſtra ætate excedentes pretio, quas à lambēdis 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 īfeſtant, 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 Aequoreo dulceis cum ſale paſtus aquas. Var. Lupo tyberino palmam tribuit his uerbis. Ad uictum optima fert ager campanus, frumentum, falernum uinum. caſſinās, oleum. Thuſculanus, ficum. mel, Tarētinus. 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 pollutum Herculis ultimi conueniebant, 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 liguriſſe uiderentur. Lucilij uerſus hi ſunt. Fingere præterea afferri, quod quiſq; uolebat. Illum ſumma ducebant, atq; altilium lanx. Hunc ponteis Tyberinos inter captus catillo. Caium quoq; Titium ita ſcripſiſſe cōmemorat,

quin potius putamus mulſum inſtum 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 congrū cum murena, cum lupo mulum acriter pugnantes Beſſarione noſtro præſente animaduertimus, mugilemq; in metu, cum caput occultaſſet, totum ſe abſconditum eſſe exiſtimantem, propter quod cephalum à græcis uocari uериſimile eſt. Galenus quoq; excellens medicus de eo ſic ſcribit. λάβρακα οὐ τεθέαμαι γενόμενον 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 γε πελάγιος ὤν. τοῦτο γὰρ τοὔνομα τίθεται τοῖς εἰς τὸ βάθος ἀποχωροῦσιν. Lupum inquit, in dulcibus aquis natum nonuidimus, ſed ex mari in flumina, ac lacus aſcendentem conſpeximus, propter quod parumper limoſus inuenitur aliquando, quemadmodum cephalus. Non fugit autem ſtagna ſalſa, nec oſtia fluminum, quāuis 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 unū, modo aliud oſtendunt, & quolibet ſe fraudulenter commutant. Lucilius. At libertinus tricorius ſyrus iſte admaſtigias, 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 appellatū, qui Pani deo ſacer eſt, quod magis mihi placet, quàm quod ſcribit Seruius lycæum 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 etiā 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 Lycæus 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 compoſita, hinc lupercalia ſacra, quæ in eo loco fiebant, appellata. & luperci à Romanis dicti, quaſi ex illorum myſteriorum ſemine exorti, ſiue (ut Varro putat) quod lupercalibus in lupercali ſacra facerent. A` lupo etiā meretrices lupæ appellatæ, quod, ut illi cibi, ita hæ uel libidinis, uel quæſtus appetentes ſint. Unde turpia earū loca lupanaria uocantur. & lupari ſcortari, ac meretricari eſt. Accius. Qui cum meretrice ꝑ uias habitu noſtro lupantur. 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 putentur, deinde ad Fauſtulum perueniſſe paſtorem. Alij tamen exiſtimant hanc non fabulā, 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. Vir. Preſſiq; negabunt uulnera dura pati, & duris parēre lupatis. Lupinū dicitur quicquid ad lupum pertinet. ut lupini dentes. lupini oculi. lupina rabies. Plynius, Maſurius palmam lupino adipi dediſſe antiquos tradit. ideo nouas nuptas illo perungere poſteis ſolitas, nequid mali medicamenti inferretur. Lupinum quoq; leguminis genus appellamus, qđ nō minus terram appetat, uoraxq; illius ſit, quàm lupus. hoc unum coli non uult, ſeriturq; non arato, & tellurem adeo amat, ut q̄uis frutetoſo ſolo coniectum inter folia, uepreſq;, ad terram tamen 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 Zithū celia, & cerea in Hiſpania. horum omnium ſpuma cutem fœminarum in facie nutrit. A` lycos etiā Lycus deducitur proprium uiri nomen. Multi autem hoc nomine clari fuerunt. Unus troianus Virg. Fata Lyci, Alius thebanus ignobilis genere, qui, cum à Creonte Herculis ſocio in exiliū miſſus fuiſſet, Hercule deinde cum Pirithoo ad inferos profecto, regnum Thebarum occupauit. Itē alius Thebarum rex. alius Pandionis filius, qui à ſe Lyciam nominauit. Item à lycus Lycaon Calyſtonis 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 nomen. & Lycimnius frater Aſtioches, & Lycinus propriū 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, nunq̄ conciliari potuit. cumq; patris ætate iam graueſcente in ſucceſſionem tyrannidis uocaretur, reſpōdit ſe nūq̄ 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. Itē alius Rex Thracum, 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 q̄bus 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, cōplectenſq; deuorat. Dum admoueri ſibi manum ſentit, mutat colorem, & contrahitur uis. pruritu mordax. nam tacta uredinem mittit inſtar terreſtris herbæ, quæ ab urendo urtica dicitur, qđ folia eius tacta acerrime urant. quamuis genus urticæ eſt, quod ononium uocant, multo cæteris mitius, & folijs ferè nihil mordentius. Conſtat, ſiquis decocto urticæ pedes hyeme lauerit, eo die non 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 cacalium. articularibus, & podagricis morbis. arteriæ. tuſſi. uentris diſtillationi. ſtomacho. panis. parotidi. pernionibus. Pectus præterea purgare. urinam 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 cōmendatus patinis. à ſolea, & paſſere ſitu tantum corporis differens. etenim dexter Rhombo, re ſupinatus eſt, ſoleæ, & paſſeri læuus. Rhombi mentionem 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, quam dorica ſuſtinet ancon. Impleuitq; ſinus. Rhombos tradunt optimos eſſe Rauennæ, ſicut lupos inter duos ponteis Romæ. Rhōbus græca uox eſt, ſignificatq; proprie figuram quadratam ſolidam, cuius latera omnia ſunt æqualia, anguli uero oēs 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 lunam deducere rhombo. Idem, Numerare quis pigri damna poſſit ſomni, Dicere quot æra uerberent manus urbis. Cum ſecta colco luna uolupat rhombo. Solebant q̄ppe ueneficæ mulieres ad deducendam lunam noctu æra percutere. Ouidius de anu lunam deducente. Temeſæaq; concutit æra. Themes enim antiquum oppidum Cypri eſt, in quo repertum primo æs, ab eo ſumpſit cognomen. Theocritus in Ecloga, quam pharmaceutriam inſcripſit, mulierem maleficam inducit amore adoleſcentis captam inter multa alia, quibus allicere ſibi amantem conabatur hoc rhombo uſam fuiſſe χὡς δινεῖθ' ὅδε ῥόμβος ὁ χάλκεος ἐξ ἀφροδίτας ὣς κεῖνος δινοῖτο ποθ' ἁμετέρῃσι θύρῃσι. ut Rhombus iſte (inquit) æneus uertitur, ita uertatur meus amans ad meas fores. Eſt ēt Rhōbus 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, et piſceis ſupra natanteis torpenteis facit. poſtquam uero obtorpuere, deuorat. Et ſquatina ex planorum piſcium genere; quod propter ſqualorem, hoc eſt aſperitatem cutis ligna ea, & ebur poliantur. hæc in aqua mira ſolertia pinnas exertas mouet, ut Rhombus, ut ſpecie uermiculorũ aſſultanteis piſciculos attrahat. quos propè accedenteis aſſiliat. Et Echeneis, quod nauem retineat. ἔχειν enim tenere eſt, ναῦς à græcis dicitur nauis. Magnus noſtri ſeculi, & ſuperioris error circa hoc uocabulũ 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 retinẽs euro tendẽte rudẽtis. In medijs echeneis aquis, oculiq; draconum. Eſt autem piſcis admodũ paruus in petris uiuens, qui adhærens carinis naueis retardat, ideo ἐχενηίς dictus à græcis. À quibuſdam uero è noſtris latinis remora appellatus, qđ naueis remoretur. Hunc Plyn. ſcribit ob eam cauſam amatorijs ueneficijs infamem eſſe, tum propter iudiciorum, ac litium moram. Sed hæc crimina una laude compenſat, quod fluxus grauidarum utero ſiſtit, partuſq; ad puerperium continet, in cibos tamen non admittitur. Pedes eum habere arbitratur Ariſtoteles. Mutianus muricem eſſe latiorem purpura, 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. Plynius de hoc elegantiſſime ſcribit in hunc modum. Quid uiolentius mari, uentiſ'ue? & turbinibus? procellis? quo maiore hominum ingenio in nulla ſui parte adiuta eſt, quàm uelis, remiſq;. Addatur his et reciproci æſtus ienarrabilis 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 nõ uincula ulla. non anchoræ irreuocabili pondere faciunt. Infrenat impetus, et domat mũdi rabiẽ, nullo ſuo labore. non retinendo, aut alio modo, quàm hærẽdo. Hæc tantilla 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 et 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, cũ è tota claſſe quinqueremis 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. Conſtat etiã peculiariter miratum quomodo adhærens tenuiſſet, nec idem polleret in nauigium receptus, qui tunc, poſteaquam uidere eum, limaci magnæ ſimilem eſſe dicunt. Quidam è græcis authoribus hunc alio nomine odinolyontem appelluere ἀπὸ τοῦ λύειν τὰς ὠδῖνας, hoc eſt à partu ſoluendo. Quippe ſale aſſeruatum, & alligatum grauidis partum ſoluere prodiderunt.

Echinus uero piſcis eſt calicem habens echinatum inſtar caſtaneæ propter quod echinus eſt dictus. græci enim χῖνον hirtum uocant, ſpinas pro pedibus habet. ingredi huic eſt in orbem uolui. itaq; detritis ſæpe aculeis inuenitur. Ex hoc genere echinometræ appellantur, quorum ſpinæ longiſſimæ. calices minimi, nec omnibus idem rufus, & uitreus color. Circa Turonem candidi naſcuntur. ſæuitiam maris præſagientes. operiunt ſeſe, ut mobilitatem ſtabiliant pondere, ne nimia uolutatione atterant ſpinas, qđ aſpicientes nautæ, pluribus mox anchoris nauigia firmant, oua omnium amara ſunt, qna 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. uſqueadeo grata oculis ea uarietate, ut ſi colores durarẽt, nulla eſſet cum gemmis comparatio, ſed mortuo piſce colores tabeſcunt. ſcinditur leui percuſſu hirta teſtudo, in duaſq; parteis diuiditur. abijcitur altera, altera uero leuiter aqua abluitur. decidunt ſordes, quæ in ijs pro uiſceribus ſunt, remanent quinq; partita oua ſubrufa, ad ſtellæ imaginem formata. hæc cruda ſumuntur ſapore non iniucundo, quãuis neſcio quid amaritudinis habeant. præſtant qui Miſeni naſcuntur. Horatius. Oſtrea circeis, Miſeni oriũtur echini. Sæpe etiam à uitæ conſuetudine uocantur. unde mulum lutarium dicimus, qđ in luto uerſetur, & terreſtrem teſtudinem cherſinam, quod χερσὸς apud græcos dicitur continens. Martialis. Fœmineam nobis cherſon ſi credis ineſſe, Deciperis, 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 ĩ 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, &, ſiquid 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 crineis uocamus. item caudam, quæ biſulca eſt, & acuta. fiſtulã præterea in dorſo qua mare tranſmittit, eandemq; modo in dexteram, 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 dũtaxat aſperum. leuia odio habet colorem mutat ad ſimilitudinem loci. Captus olim fuit in Hiſpania tantæ magnitudinis, ut caput eius Lucullo oſtenſum, quindecim amphorarum capax fuerit. crines, qui uix utroq; brachio complecti poſſent. acceptabula, ſiue caliculi inſtar peluium urnam æquauerint. Reliquiæ eius miraculo aſſeruatæ ſeptingenta pondo pependerint. Ex polyporum genere eſt ozena dicta à graui capitis odore, propter quod murenæ maxime eam cõſectantur. Polypi ſemper ferè tabe pereunt. fœminæ celerius, auidiſſimi ſunt choncarum. illæ ad tactum comprimuntur brachia eorum prædentes, ultroq; eſcam ex prædatore capiunt. carent choncæ uiſu, omniq; alio ſenſu, quam cibi, & periculi inſidiantur Polypi apertis, impoſitoq; lapillo extra corpus, ne palpitans eijciatur, ſecuri prædam faciunt, & deuorant carnes. illæ ſe contrahendo diſcuneantur. Negant aliqui ullum eſſe atrocius animal ad conficiendum hominẽ in aqua. In naufragos, urinanteiſ'ue maiorem immodum impetum facit.

facit. Ab huius ſimilitudine Polypus etiam narium morbus dicitur, à quo eum morbum patientes, dicuntur Polypoſi. Martialis. Naſutum uolo, nolo polypoſum. Creſcit caruncula modo alba, modo ſubrubra, quæ narium oſſi inhæret, & modo ad labra pendẽs narem implet, modo retro per id foramen, quo ſpiritus à naribus ad fauces deſcendit, ita creſcit, ut poſt uuã conſpici poſſit. ſtrangulat hominem, auſtro præſertim, atque euro flantibus, ferro in modum ſpathæ facto ab oſſe reſoluitur, adhibita diligentia, ne chartilago lædatur, in qua difficilis curatio eſt. Eſt etiam quando piſces nomina habeant, quorum nulla ratio reddi poſſit, ut torſio piſcis delphinorum ſimilitudinem habens, niſi quod triſtior eſt, caretq; illa laſciuia, roſtris caniculæ ſimilis. & Attilus piſcis grandis ſatis, q̃ in Pado inertia pingueſcens ad mille aliquando libras captus eſt cathenato hamo, nec niſi boum iugis extractus. & carpio piſcis notus, qui capitur in Benaco. Piſcis quoq; cœleſte ſignum eſt. Duo hoc piſces conſtituunt, alter Notius, alter Boreus appellatur. Boreus inter æquinoctialem, & æſtiuum circulum ſub Andromedæ brachio collocatus, & arcticum polum ſpectans conſtituitur, Notius in Zodiaco circulo poſitus eſt ſpectans ad occaſum. Tradunt Venerem aliquando cum Cupidine filio in Syriam ad flumen Euphratem ueniſſe, eodem repente ſuperueniſſe unum ex gigantibus nomine Typhona, cuius aſpectu territam Venerem ſeſe cum filio in flumen proiecſſe, & in piſcium figuram eſſe mutatos, ita denum periculo liberatos fuiſſe. Quapropter Syros ea loca incolenteis ab eſu, & captu piſcium poſtea deſtitiſſe, ne numina ſua lædere uiderentur uel edendo, uel capiendo. Hos piſces in propriam deinde effigiem reuerſos, eam imaginem in cœlo collocaſſe. Fuere etiam qui lacus, et ſtagna in domibus habuerint, ut Nero princeps, qui marinas, atq; albulas aquas domi habuit. Item ſtagnum 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, & uarijs aucupiorum generibus capiuntur. Eſt etiam lacus, fontium, ſiue fluuiorum receptaculum. Virg. Iamq; domum mirans genitricis, & humida regna, Speluncisq; lacus clauſos. Item uas, in quo uua calcatur, ac muſtum defluit. Plynius ipſe uindemias colligo. ſi tamen colligere eſt nonnunquam decerpere uuam. torculum 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 luſtrũ nominant. Virgil. Præſertim in certis ſi menſibus amnis abundans Exit, & obducto late tenet omnia limo. Vnde cauæ tepido ſudant humore lacunæ. Lacuna etiam dicitur foſſa ad ſiccandos agros parata. Idem. Et totæ ſolidam in glaciem uertere lacunæ. Lacus à græco ſumpſit nomẽ, græci enim λάκκον lacum nominant. Piſcis græce ἰχθὺς dicitur, à quo ichthiophagi dicti ſunt populi montanas regiones Indorum habitantes, quos ſubactos Alexander Magnus iuſſit à piſcibus abſtinere, cum antea ſolis piſcibus alerentur, à quibus habẽt nomen, ἰχθὺς enim piſcis eſt, φάγω edo. Sunt præterea in ædibus Sphæriſteria loca rotunda, uarijs luſibus, et uarijs exercitationum 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 dũtaxat matres familias cum lanificis ſedent. Qui locus etiam gynæcium dicitur, & gynæconitis. Aemilius Paulus, materfamilias apud Romanos primum locum tenet ædium, 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 οἰκῶ 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, & διοικῶ, quod ſignificat adminiſtro, à quo διοίκησις, hoc eſt Diœceſis, adminiſtratio dicta. hinc pontificum Diœceſes dicuntur, in quas adminiſtrandi officium ſuum liberam habent poteſtatem, propter quod à quibuſdam nouo quidem, ſed non inepto uocabulo Diœceſani uocantur. Oecumenicus autem 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, et medius, ut q̃ in uendendo aliquid, aut emendo medius eſt. Item Xenodotus nomen 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. & Xenophanes uir colophonius (ut Apollodorus refert) Octomenis filius, q̃, cũ eſſet uiginti annorũ, patria pulſus fuit, ſcripſit elegias contra Heſiodum, & Homerum, fuit & alter Xenophanes leſbius poëta, Iambici carminis ſcriptor. Xenophon philoſophus, & dux inſignis patria Atheniẽſis, Grilli filius, Socratis diſcipulus, Platonis æmulus, qui omnium philoſophorum ſcripſit hiſtoriam, & ex ultimis Babyloniæ finibus exercitum aſperis itineribus in patriam reduxit. Septem fuiſſe Xenophõtes leguntur. Primus, & ſecundus athenienſes philoſophi. tertius cous. quartus, qui Annibalis hiſtoriam ſcripſit. quintus, qui prodigioſa quædam, & fabuloſa commentus eſt. ſextus Paphius ſculptor egregius. ſeptimus antiquæ comœdiæ 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 cellas. Mos enim Græcorum erat primo die ad cœnam hoſpites inuitare, poſtero mittebant pullos. oua. olera. poma. reliquaſq; res agreſteis. Ideo pictores ea, quæ mittebantur hoſpitibus, pictura 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 pretioſi. Omnis in hoc gracili xeniorum turba libello, Conſtabit nummis quatuor empta tibi. Quattuor eſt nimium. poterit conſtare duobus, Et faciet lucrum bibliopola Triphõ. Hæc licet hoſpitibus pro munere diſticha mittas, Si tibi tam rarus, quàm mihi, nũmus erit. Inter hoſpitalia, & porticus, ſiue peri-

ſtilia ædium itinera ſunt, quæ meſauli hoc eſt μεσαυλοὶ dicuntur à græcis, quod inter duas aulas, hoc eſt inter duo atria ſint interpoſita. noſtri andronas appellant, nec græco, nec latino uocabulo. græci enim andronas uocant 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 ſtuporem 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 ſignum, Octo capit. ueniat quiſquis amicus erit. Plynius, In capite ſtibadium candido marmore uite protegitur. Fiebant etiam ſtibadia è tabulis, quæ ebore, atq; auro ornabantur, transferebanturq; de loco ad locum, prout libido animi ferebat, de hoc locutus eſt Martialis, cum inqt, Et teſtudineũ menſus quater hexaclinon, ingemuit atrio non ſatis eſſe ſuo. Heraclinum uocat ſtibadium ſex capiens conuiuas. Sunt Hippodromi, hoc eſt loca ad curſus equorum diſpoſita, quæ ſtatim intrantium oculis tota ſimul offeruntur, hinc, atq; hinc platanos, aut buxos, aut cupreſſos, aut alias arbores perpetuo uirentes habentia, & à curſu equorum appellata. Græci enim ἵππον equum uocant, δρόμον curſum. ſunt xyſti, hoc eſt loca exercitationi corporis accommodata, quas græci παραδρομίδας uocant. à latinis etiam ambulationes dicuntur. Plynius. Ante cryptoporticum xyſtus eſt uiolis odoratus. Cicero. Sed tamen nihil ei reſtabat, præter balnearia, & ambulationem, & auiariũ. Idem. Qua baſis uillæ erat, qua inter columnia ambulationis, ambulacra etiam appellantur. Plynius. Tum fora, atque Gymnaſia, et pro ſuis extẽta 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 cubiculũ ipſum iuuant, à ſedendo ſedilia appellata, hæc maxima in hypodromo, xyſtoq; conſtituuntur. Sunt præterea in hortis topiaria, hoc eſt opera ex arboribus, aut fruticibus, aut herbis facta ad decorem, ut ſunt teſtudines. cameræ. naues. columnæ. uiculæ, aliaq; huiuſmodi, quæ ex ſanſuco. libaontide. edera. buxo, alijſq; 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. Plynius. Accidit in topiario opere lauri genus, quæ taxa dicitur excreſcente in medio folio paruula ueluti lacinia. Idẽ, Ramos ſpargit à radice topiarij, ac coronarij opis. hinc topiarij dicuntur, qui topiaria faciunt, ſicut coronarij, qui faciunt coronas. Idem. Satiuæ myrthi genera topiarij faciunt. Tarentinam folio minuto. noſtratem patulo. exoticam denſiſſimo ſenis foliorũ uerſibus. item ars ipſa faciẽdi huiuſmodi operis topiaria uocatur. Cicero. Vt deniq; illi topiariam facere uideantur, & ederam uẽdere. 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, quem colimus, ſiue arando, ſiue conſerendo, & is, q ſeritur frumentis, ab arando dicitur Aruum. Primus ager plurali caret, dum tantum loquimur de ſingularum urbium territorijs, & complectitur nemora, ſaltus, paſcua, mõtes, lacus, flumina, cæteraq; huiuſmodi. Quod ſi dicamus romanos agros, Campanos, leontinos, priuatim ciuium agros intelligimus, in quibus hæc includuntur. Si uero romanum, campanum, ac leontinum agros, prorſus territoria ſignificamus, ideoq; 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 compoſitione 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 etiã colonus dicitur. Et peragro, quod eſt inquirendo circumeo. Virgilius. illa fuga ſyluas, ſaltuſq; peragrat. à quo fit peregrinus, ideſt 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, qđ 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, & tam 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. & hoſpitium 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, nõ habitandi dedit. Ab hoſpes deriuatur hoſpitor, quod eſt ſtabulor, diuerto, & hoſpitium, de quo diximus. & hoſpitale hoſpitium, domus, de qua ſuperius diximus. & hoſpitalis adiectiuum, quod modo ſignificat liberalem, & facile ſuſcipientem hoſpitio, aptumq; ad ſeruiendum hoſpiti, modo ad hoſpitem pertinentem, ut hoſpitalis lex, & hoſpitalitas, ipſa facilitas. & (ut ita dicam) benignitas in recipiendo. et 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 circunuectus 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, ſeq; inter illos duodecimum Fratrem appellauit, ut arua fruges ferrent, ciq; ſacerdotio Acca larentia, quæ poſtea populum romanum hæredem inſtituit, Romuli nutrix, tribuit albas infulas, & ſpiceam coronam pro religioſiſſimo inſigni, quæ

ſigni, quæ prima apud Romanos corona fuit, & hic honor nõ niſi uita finitur, exuleſq;, & captos comitatur. Fundus etiam pars agri eſt, ſingula enim prata, ſingulæ uineæ. ſinguli horti. ſingula olueta. 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. Itaq; 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 uniuſcuiuſq; rei, quod ſcilicet fundus ſit ac fundamentum pecudum, atq; pecuniæ, uel quod fundit quotquot annis multa, uel quod ſit planus ad ſimilitudinem fundi uaſorum. Campus obiter eſt planicies terræ ampla, & grandis, ideoq; ſpecioſæ plateæ, ſiue areæ campi uocitantur, ut Romæ campus Martius. diciturq; à capiendo, quod animalium, ſeu rerum multitudinem facile capiat. ſiue qđ 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 colles, Palatinum. Quirinalem. auentinum. cœlium. uiminalem. exquilinum, & ianicularem. Iugum, ipſa montis procliuitas, & (ut ita dicam) prona ſupinitas, qualis eſt in colle Cliuus, quamuis cliuus ponatur etiam pro colle mitiore, uelut Cliuus capitolinus. Cliuus, qui ducit ad Ianiculũ, quos in urbe ſcimus colles eſſe, propter quod dicitur ſepticollis. & apud ueteres feſta quædam fiebant ſeptimontialia. Liuius. Quantum in altitudinem egrediebantur magis, magiſq; ſylueſtria, & pleraq; inuia loca excipiebant, ut uero iugis appropinquabat, 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. et iugoſum dicitur, quod in iugum acuitur. & decliuis, inclinatus, atq; 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. Montes 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 locorum. Interdumq; mons pro ſaxo ponitur. Virgilius penſantemq; undis 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 montes uagatur. & montigena, qui in montibus genitus eſt. & ſeptimontium, locus ſeptem montes habens. Vnde 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. Plynius, promontoria aperiuntur mari, & rerum natura agitur in planum. Idem. Adiunctaq; inſula Euboea, & excurrente uelut in altum promontorio attica terra. Vallis dicitur id ſpatium concauum, quod eſt inter duos montes, uel colles, ſiue quaſcunq; rupes altiores, quod hinc, atq; hinc uallata ſit. Cuius diminutiuum eſt uallicula. À ualle Vallonia dea, quæ uallibus præeſt. Item conuallis, quæ, noſtra ſententia, eſt arcta uallis, & quaſi coniuncta, quales ſunt, quas metaphorice Fauces appellamus, quãuis ab alijs dicatur eſſe planities ex omni parte comprehenſa montibus, uallibuſue. Vnde conuallis appellatur ſciſſio terræ manu facta ad deducendam aquam. Plynius. 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, atq; 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 ſudes ſecum geſtare, quibus caſtra muniebant. Idem, Quadrifidaſq; ſudes, & acuto robore uallos. À uallo ueteres ualleſſit pro perierit dixere, quod qui uallo eijciuntur, pro perditis habentur. Item à uallus interuallũ, 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 Vannus. Cereale hoc cribrum eſt. dictum (ut Varro putat) à uolatu, quod inde dum iactatur, leuia uolent. Virgilius. et myſtica uannus Hiacchi. in hoc etiam ob capacitatem coloni frugum primitias congerere ſolebant, ut Libero ſacrificarent. Ideo poëta myſticam dixit. Quippe myſticum græci dicunt omne id, quo in arcanis deorũ ſacris utimur, qualia erant Bacchi orgia, quæ noctu clàm à ſolis mulieribus celebrabãtur. et myſteria arcana ſacra appellabantur, hinc non ſine myſterio fieri dicimus, quod occulta aliqua, quaſi ſacrorum ratione perficitur. À uannus 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, ac palea, uannatur foras extra aream. Euadne Martis filia fuit ex Thebe uxore Aſopi, uxorq; Capanei, quæ, cum maritum apud Thebas raptum 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 exiſtimant, quales ſunt, quæ ui torrentium fiunt. Vnde fluminum quoq; altiores, atq; inacceſſas (ut ita dicam) ripas, rupes 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.Nam litus maris proprie dicitur, deſiniturq; à Celſo quouſq; maximus fluctus à mari peruenit,idq; M. Tullium aiunt primum conſtituiſſe,cum arbiter fuiſſet electus. Poëtæ litus aliquando capiunt pro terra mari uicina. Virgilius. cui littus arandum. Interdum etiam pro ripa litus uſurpant. Eſt præterea litus locus circa aram pedes duodecim à litando dictum, quãuis 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 dicantur duntaxat ea materia,quæ ædificijs apta eſt. à quo contignatio deducitur, hoc eſt ſtrues è lignis in domo habitandi gratia facta,unde ſuperior contignatio, & inferior contignatio dicitur. Hinc Materiarius faber, hoc eſt lignarius dicitur, & materiaria fabrica lignaria, & materiari lignari. Hinc etiam ſyluam uocant ſubitum illud ſcribendi genus,quod quadam feſtinandi uoluptate defluit, eſtq; uelut prima materia, quales ſunt Papinij ſyluæ,de quibus ipſe ſic ſcribit. An hos libellos,qui mihi ſubito calore, & quadam feſtinandi uoluptate fluxerunt,cum ſinguli de ſinu meo prodiſſent, congregatos ipſe dimitterem. Quint. Diuerſum eſt huic eorum uitium, qui primo decurrere per materiam ſtilo quamuelociſſimo uolunt, & ſequentes calorem, atque impetum ex tempore ſcribunt,hanc ſyluam uocant. Repetunt deinde, & componunt quæ effuderãt, ſed uerba emendantur, & numeri. manet in rebus temere contextis,quæ fuit leuitas. Materiam quidã exiſtimant à matre dictam eſſe. eſt enim materia,ex qua aliquid fit,ut materia libri eſt membrana,& atramentum. Item materia libri,ipſa hypotheſis. Horatius, Sumite materiam ueſtris, qui ſcribitis,æquã Viribus. materia domus, Calx. cementa. tigna. tegulæ. Quapropter non immerito materiæ appellatione ligna comprehenduntur, ſiue quod ex his diuerſa ædificia fiant, ſeu quod græci ὕλην pariter & ſyluam,& materiam uocent. Ab hoc fit materiale, quod materiæ eſt, & materialiter aduerbium. Materialiter enim ſumi aliquid dicitur, cum non forma rei, ſed materia ſignificatur. A' ſylua, ſyluestrem, & ſyluaticum dicimus incultum moribus,atq; aſperum, & Syluanum ſyluarum deum, quem græci Pana uocant. & ſylueculam,ac ſylulam paruam ſyluam,& ſyluicolam ſyluarum habitatorem. & Syluium,quod in ſylua ortus fuerit. Lucus nequaquam cæduus eſt,ut ſylua,quin potius manu conſitus,religioſuſq;,ac alicui deo,uel alicuius hominis cineribus conſecratus. ideoq; aut circa delubra deũm,aut circa ſepulchra poſitus eſt,& à luce ſacrificiorum,lucus appellatus. Saltus ſylua eſt non facile peruia,ideo à ſaltando dictus,in quo paſci et æſtuare pecudes ſolent. & ſi locus, atque aër patiatur hyemare. A' quo Saltuarij huiuſmodi ſyluarum cuſtodes dicuntur, ſicut inſularij inſularum cuſtodes. Pomponius. Dominus proprietatis etiam inuito uſufructuario, fundum uero ædes per ſaltuarium,uel inſularium cuſtodire poteſt. Nemora uoluptatis cauſa comparata ſunt,& plena amœnitatis,dicta ἀπὸ τοῦ νέμω paſco,quod in his greges, atq; armenta depaſci ſoleant. A' Nemore nemorale dicitur,quod nemoris eſt,ut nemoralis umbra,nemorale frigus. Item Nemorenſis. Sueto. Nemorenſi regi,quod multos iam annos potiretur ſacerdotio,ualidiorem aduerſarium 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, uillam in nemorenſi à fundamentis inchoatam, magnoq; ſumptu abſolutam,quia non tota ad animum ei reſponderat,totam diruit. Nunc eo in loco exiguum oppidum,quod incolæ ueteri loci appellatione Nemus appellãt. Quidam dumum à nemore non diſtingunt. græce δρυμός, hoc eſt dumus dicitur. Hinc dumoſum, frondoſum dicimus,& dumetum locum nemoribus cõſitum,qui duſmoſus locus à ueteribus dicebatur. Interſerebant enim frequenter S. literam conſmittere pro committere dicentes,& caſmœnas pro camœnas. Prata ſunt, ex quibus fœnum colligitur. Vnde pratum Vlpianus appellat, in quo ad fructum percipiendũ falce duntaxat opus eſt, ex eo dictum, quod ſponte ſua paratum ſit ad fructum faciendum, quapropter & fructus ipſe fœnum uocatur à fœnore, quoniam idipſum manens quotannis nouum parit. A' quo feſtuca appellatur,& à fœno fœniſex,qui fœnum ſecat, & fœniſeciũ ſectio,& ueluti meſſis fœni,et 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, q̄bus in ſcirpandis hoc eſt ligandis uineis utimur ad amputanda ſuperflua ligamentorum. Scirpi fragiles, paluſtreſq; ſunt, nec in fruticum,ueprum'ue,aut caulium, ſiue herbarum genere numerantur. ex his tegũtur domus,et 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 ſuſpendentes. Mauri quoq; mappalia ſua hoc genere tegũt. Hinc factum eſt prouerbium. Nodum in ſcirpo quæris, de his,qui in rebus claris,atque apertis difficultatem faciunt. Ab hoc ſcirpo uerbum deriuatur,qđ eſt uincio,ligo. Hinc ſcirpita dicuntur dolia quaſſa,cum alligata ſunt. Item ſcirpea,quæ uirgis ſcirpatur,hoc eſt colligãdo implicatur,in qua ſtercus,aliud'ue aliqđ ſimile uehitur iumentis. Sunt etiã præliares falces, quibus Cæſar Venetos ſuperauit. Sunt item uineaticæ falces, quibus putantur uites, & Syluaticæ,quibus ſyluæ cæduntur, & ruſticariæ,quibus paſſim ad diuerſa opera utuntur ruſtici. A' falce falcarij dicuntur,qui falces geſtant,hoc eſt meſſores, & falciferi, falcem ferentes,et falcati currus, falcibus inſtructi. Macrobius. Inducebat etiam currus cum falcibus,& elephantos cum turribus. & falcariæ cotes,q̄bus falces acuuntur, ſiue illæ oleariæ ſunt, ſiue aquariæ,et falcatum quodcunq; in falcis formã arcuatum eſt. Plynius. Falcatæ ſiliquæ ſunt. & falcare, ac defalcare,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 ἱέρακας, hoc eſt ſacros uocant. Apud Thuſcos ueteres falco, capis uocabatur. unde Capuam urbem Cãpaniæ à ſe conditam Capuam uocitauere, quod uiſo falconis augurio,eam condidiſſent. Sunt tamen qui uelint eam à locis campeſtribus,in quibus ſita eſt, appellatam. 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 bonorũ non ſuperſit hæredibus, Ea eſt huiuſmodi. Quicunq; ciuis romanus poſt hanc legem rogatam teſtamentum faciet,quantam cuiq; romano pecuniam iure publico dare, legare'ue uolet,ius, poteſtaſq; eſt,

dum ita

dum ita detur legatum,ne minus,quàm quartam partem hæreditatis eo teſtamento hæredes capiant. eis, quibus ita datum,legatum'ue erit,eam pecuniam ſine fraude ſua capere liceat,iſq; hæres, qui eam pecuniam capere iuſſus, damnatuſq; erit,eam pecuniam iam debeto dare,quam damnatus eſt. Falcem à farre dictam ſupra demonſtrauimus. In Cãpania à ſecando ſecula appellatur. A' prato fit pratenſe,quod prati eſt, ut pratenſis herba, pratenſes fungi. Hortus eſt ſiue in urbibus, atq; oppidis, ſiue in uillis, ruriſq; locus, in quo arbores, & olera 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, ſiue natiuitatem ſignificat. Quidã ita diſtingunt, ut hortus tam in ſingulari,quàm in plurali hortum olitorium,hoc eſt herbarium ſignificet, cuius diminutiuum eſt hortulus. In plurali uero duntaxat arborarium,qui à noſtris pomarium,à græcis παράδεισος, hoc eſt paradiſus uocatur. Olitor eſt qui olerum hortum exercet. Olus enim dicitur omnis herba folijs intubo ſimilis,cuius folijs,& caule in edulium utimur. Inde Horti olitorij dicuntur,horti herbarum,& Hoſtia olitoria hoſtia hortorum huiuſmodi. Plynius. 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. procellia. ſenecio,atq; in totum quæcunq; intubacea ſunt propter foliorum ſimilitudinem. Plynius. Gemina betis natura,& oleris,et capite ipſo exilientis. Idem. Vſus betis & cum lente,ac faba,idemq; q̄ oleris. Idem. Olus, cauleſq;, quibus nunc principatus hortorum apud græcos in honore fuiſſe non reperio. Villa non ager eſt, ſed domus in agro. Plynius. Modus hic probatur,ut neq; fundus uillam quærat,neq; uilla fundum. Non ut fecerunt iuxta diuerſum eadem ætate exemplum L. Lucullus,& Quin. Scæuola, cum uilla Scæuolæ fundus careret, uilla Luculli agro. Hinc domus,quæ in urbe eſt,urbana domus dicitur. Villa uero hoc eſt domus,quæ ruri eſt,Domus ruſtica,quæ Pœnorum lingua Magar appellatur,unde uillæ magalia dicuntur. Mapalia uero eadem punica lingua agreſtes caſæ,& furnorum ſimiles appellantur. Virgilius. & 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, propter quod à principio uocabant Veheam, non uiam, & uellam, non uillam,& qui uecturis uiuebant,uellaturam facere dicebantur. Quidam tamen uiam quaſi iam dictam exiſtimant,quod per eam itur,ut ſupra diximus. A' uilla fit uillula diminutiuum, hoc eſt parua uilla. Item uillicus,& uillica, qui uillæ præſunt,& uillicari,quod modo eſt ruſticari. Pomponius. Ego rus eo,ut aliquot diebus uillicer,modo uillæ præeſſe. Idem longe ab urbe uillicare,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 uillatica,omniq; deniq; prouinciæ uoluptarij ſeceſſus ſumus. & uillanus,qui in uilla habitat, ſicut paganus, qui in pago, unde ſemiuillanus,et ſemipaganus dicitur,hoc eſt ſemiruſticus. Perſius. ipſe ſemipaganus. Ad ſacra uatũ carmen offero noſtrum. Sunt q̄ uile quoq; à uilla dictum uelint una litera abiecta,qđ omnia in uilla uiliora ſint,hoc eſt minori pretio uendantur, quàm in urbe. Vile enim proprie dicitur, quod parum ualet,cuius contrarium eſt carum. L. Piſo, Romulum dicunt ad

cœnam uocatum,ibi non multum bibiſſe, quia poſtridie negotium 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 etiam pro abundanti ponitur,quia quicquid nimis abundat,uile eſt,hoc eſt paruo uenditur pretio. Virgilius. uilemq; faſellum. Ab hoc fit uilitas,& uilito, quod eſt uile facio, & uileſco uile fio, & uiliter aduerbium hoc eſt exiguo pretio, & quaſi cum contemptu. Rus locus dicitur extra urbem ubi agri ſunt,& uillæ. dictum,qđ in agris quotquot annis rurſus eadem fiant,ut rurſus capias fructum. Hinc ruro fit,& ruror, & ruſticor eiuſdem ſignificationis,hoc eſt ruri dego. Plautus. Dum rurant homines,quos liguriant. Varro. Dum in agro ſtudioſus ruror. Plynius. Cum ſimul æſtate ruſticaremur, & ruſticus,qui modo ruris eſt,ut domus ruſtica,modo,uita, & moribus incultus,quaſi ſemibarbarus. Vnde ueteres ruſtice pro barbare uſurpabant,& ruſticanus adiectiuum. A' quo aduerbium ruſticane. Item ruſticatim pro ruſtice. Pomponius. Ego ruſticatim tangam,urbanatim neſcio. & ruſticitas contraria urbanitati. Eſt autem urbanitas, qua ſignificamus proprium quendam,ut ſupra diximus,guſtum urbis, & ſumptam ex conuerſatione doctorum tacitam eruditionem, & ruſtica uinalia,quæ quartodecimo Calendarum Septembris celebrabantur,quo die primum in urbem uinum deferebant,& ruſticula auis Perdici ſimilis,niſi quod roſtrum longius habet. Martialis. Ruſtica ſum perdix. quid refert ſi ſapor idem, Carior eſt perdix ſic ſapit illa magis. & rurigena, qui ruri gignitur. & ruricola,qui rus colit. & rureſtris, idem quod ruſticus. Apuleius. Rureſtri uocabulo uulgus indoctum roſas laureas appellat,& ruſci uirgulta,quibus uites ligantur. Virgilius. nec non etiam aſpera ruſci Vimina per ſyluam. Frutex eſt,ex quo nunc ſcopæ fiunt,Græci χαμαιμυρσίνην καὶ ὀξυμυρσίνην nominant,hoc eſt humilem myrtum, & acutam myrtum,folia quippe myrto ſimilia,ſed acutiora et rigidiora habet, producitq; baccas 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 compoſitum corruſpor,quod ſignificat examino, inquiro. Plautus. Corruſpare 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,& incultis. Item ager conſitus,in quo ſatæ arbores ſunt,& inconſitus,ubi non ſunt arbores. Ager reſtibilis,qui reſtituitur,ac reſeritur quotannis. Plynius. Ordeum in nauali,& in agro,quod reſtibile poſſit fieri. Idem, Vbertatis tamen tantæ ſunt,ut ſequente anno ſponte reſtibilis fiat ſeges impreſſis ueſtigio ſeminibus. Columella, paſtinum uocant agricolæ ferramentum bifurcum, quo ſemina panguntur. Vnde etiam repaſtinari dictæ ſunt uineæ ueteres,quæ reſodiebantur, hæc enim propria appellatio reſtibilis uineti erat. Nunc antiquitatis imprudens conſuetudo quicquid emoti ſoli uineis præparatur,repaſtinatiuum uocat, & ab hoc repaſtinatio dicta. Ager noualis econtrario, qui intermittitur,ut nouetur. Noualis inquit Paulus eſt terra proſciſſa,quæ anno ceſſat. & Plynius. Nouale inquit eſt, quod alternis 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. Quin. Mox nitentibus 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, nulliq; maiorem modum Romulus tribuit. Iugerum uocabatur, quod uno iugo boum in die exarari potuiſſet. Actus, in quo boues agerẽtur, cum aratur, uno impetu iuſto. hic erat centumuiginti pedum, duplicatuſq; in longitudinem iugerum faciebat. in domo ruſtica eadem 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 nubilarium appellatur. STAGNA NERONIS. Habuit Nero (ut ſupra diximus) in domo ſua ſtagnum maris inſtar 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, ideſt ego ſum, qui lego. tu dicebas, ideſt tu es, q dicebas. ille intelliget, hoc eſt ille eſt, q intelliget, & in hũc modum cætera, propter quod huiuſmodi uerbum ſæpenumero præpoſitis pronominibus demonſtratiuis, non poſitum, ĩntelligitur. Virgilius. hic Cæſar, & omnis Iulia progenies. Idem. Tune ille Aeneas, quẽ dardanio Anchiſæ. Idem. Nam Polydorus ego, ſæpe etiam demonſtratiuis aduerbijs poſitis non eſt neceſſe huiuſmodi uerbum 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? Quoſue dabas gemitus. Qualis quoq;, & quantus, ſi addantur in oratione, deſunt aliquando uerba ſubſtantiua. Iuuen. O' qualis facies, et quali digna tabella. Copulat autẽ ſubſtantiuum uerbũ aliquando ſimiles caſus. Virg. Rex erat Aeneas nobis. Aliquando genitiuo adiungitur. Idem. grates perſoluere dignas Non opis eſt noſtræ. Nonnunquam 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 contemnere. Interdum nullũ 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. & noſtrum illud uiuere triſte. & alibi. Velle ſuum cuique eſt, nec uoto uiuitur uno. item alibi. uſque adeo'ne Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter. Quod genus loquendi apud græcos frequentiſſimus 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 abeo, quod eſt eſſe, uocatur eſſentia nouo quidem nomine, quo uſi ueteres non ſunt latini ſermonis authores, 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 æneidos. Coràm quem quæritis aſſum Troïus 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. Alioqui non addidiſſet, quod præſens eſt, hoc idẽ ipſe Cicero declarat mox ſubiungens. Paululum admodũ ſentiens præteritum, aut futurum, ideſt ſentiens tantum quod adeſt, hoc eſt, quod mox abijt, uel mox futurũ eſt. Aſſum per duplex. ſſ. & non per. d. ſcribi debere declarat Plautus, Niphio aſſum apud te. eccum. Agoraſtocles. At ego elixus ſis uolo. pſum ualde ſum. Gellius, Platoni & Socrati perſuit 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, et ſum componitur, ut ſupra diximus. Obſum, quod eſt noceo, quaſi contra, et aduerſus te ſum cuius contrarium 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, q portui faciendo præerant, ab eo ſubornati fuere. Ab hoc fit præſens, quod ſignificat nõ eum, q 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, et cum à Cicerone quæreretur, quid eſſet uirtus, Reſpondit non eſſe impræſentia de uirtutis nomine diſceptandum. Et, ſiquis 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. Pleraq; 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, & amare lento temperet riſu. nihil eſt ab omni parte beatum. Præſens quoque pro ſubito capitur, & non dilato in alterum tempus. Virgilius, Præſentemq; uiris intentant omnia mortem. Iuuenalis. Pœna tamen præſens. & præſens ultio. unde præſentaneum uenenum. & præſentiſſimum dici-

mus, quod

mus, quod ſtatim occĩdit, uel liberat. Et quoniam ea, quæ præſentem uim, atque effectum habent præſtantiora, ac potentiora cæteris uidentur, ideo præſens accipere ſolemus pro efficax. fortis, potens, ut præſens uirus, ideſt potens. Virgilius, Nunc ſicui uirtus, animuſq; in pectore præſens. Hinc præſens etiã pro propitio accipitur. Idẽ, Et uos agreſtum præſentia numina Fauni, In rem præſentem, non tempus, ſed locum ſignificat, quaſi in locum differentiæ. Cicero, Vt ſi conſtitueris cuipiam te in rem præſentem eſſe uenturum, ideſt ad locum, de quo controuerſia eſt. Liuius, Reſponderi 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, Quin. Labeo arbiter à Senatu finium conſtituendorum inter Nolanos, & Neapolitanos datus, cum in rem præſentem ueniſſet, tum utroſq; nominatim monuit. Veteres præſente pro præſentibus dixerunt. Pomponius, Qui id apud forũ præſente teſtibus mihi uendidit. Nonius, 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, quã præſtant proprie, uel Dij precantibus hominibus, uel homines ipſi alijs hominibus iniuriam patientibus, uel in diſcrimen adductis. Aliquando tamen indifferenter accipitur. Suetonius de Tiberio. Præſedit & Actiacis ludis, hoc eſt præfuit. Cicero. Noli animos eorum ordinum, qui præſunt, iudicijs offendere. Idem, Quamobrem uos Dij, & patrij penates, qui huic urbi, atq; imperio præſidetis, Quint. Nam & beneuolum auditorem inuocatione dearum, quas præſidere uatibus creditum eſt, & intentum propoſita 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 ſua quiſq; prouincia à rege, uel populo ſibi commiſſa. Quint. Quod omnia ſic egerit, ut genitus præſide bellorum. Vlpianus, Præſes is eſt, q maius in prouincia imperium habet, omnibus poſt principem. Aliquando tamen præſes pro auxiliatore ponitur. Liuius, Dij, Deæq;, qui capitoliũ incolitis, ſicine noſtrum militem, ac præſidem ſinitis uexari ab inimicis? Hinc præſidiũ 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 inuenerit puer. Terentius, Neſcio quid profecto abſente nobis turbatum eſt. Deſum, deficio. Seneca, Felix eſt, cui nihil deeſt ad bene, beateq; uiuendum. A' quo dextans dicitur, quia aſſi deeſt ſextans, quemadmodum deunx, & duodeuiginti. Inſum, quod ſignificat in aliqua re ſum, ut ineſt mihi cupiditas, hoc eſt in me eſt. In quo notandum, qđ ineſt huic rei dicimus, & ineſt in hac re. Quintilianus. Verum hoc melius fiet 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. Plynius, 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; ſuperſunt. Interdũ 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. Quint. Lælius Tubero defuit, doctrina etiam ſuperfuit. Virgilius, Florenteſq; ſecant herbas, fluuioſq; miniſtrant, Farraq; ne blando nequeãt ſupereſſe labori, hoc eſt uincere, & ſuperare laborem. Quandoq; ſuperfluus, ac ſuperuacuus ſum. Gellius, Memini ego prætoris docti hominis tribunali me forte aſſiſtere, atq; ibi aduocatum eum non habere, & cum is, q uerba faciebat, reclamaſſet, ego illi ſuperſum, reſpondiſſe prætorẽ feſtiuiter, tu planè ſuperes, non ades. Superes inqt, hoc eſt ſuperfluus, ſuperuacaneus es. Plerunq; longius, 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, uerũ id, quod fieri non poteſt, ne deſis, omnes te rogamus. Græci in eoſdem ferè omnes ſenſus περιεῖναι accipiunt. Poſſum quoque à porrò hoc eſt ualde, & ſum componitur. 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 et pote neutrum habet. ſignificat autem eum, qui poteſt. Virgilius, At non Euandrum potis eſt uis ulla tenere. Propertius. Qua pote 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, et potenter, atque impotenter aduerbia. Impotens tamen aliquando pro ualde potens uſurpatur. et impotentia pro potentia. Cic. Qui nihil metuant, nihil agant. nihil concupiſcant, nulla impotẽtia efferãtur. Item poteſtas, quod Paulus iuriſconſultus inquit, plura ſignificat. In perſona magiſtratuum imperium. In perſona liberorũ patriam authoritatem. In perſona ſeruorum dominium. At cum agimus de noxæ deditione cum eo, qui ſeruum non defendit, præſentis corporis copiã, ac facultatem. Item poteſtates dicuntur principes potentes, quos græci dynaſtas uocant, & ij, qui magiſtratus gerunt, & iudicijs præſunt. unde non inepte, nec parum latine prætores urbium uulgo nunc poteſtates appellamus. Plynius, Pingue draconis in pelle doradum neruis ceruinis adalligatam in lacerto, uictoriam iudiciorum conferre exiſtimant primum ſpondylum aditus poteſtatum mulcere. Apuleius, ſed iuſſit poteſtas officialem ſuum magna ſeueritudine coërceri, ubi notandum eſt, Officialis quoq; non inelegans uocabulum eſſe pro miniſtro magiſtratus. Idem alibi. Iam enim, fixo ſcias, quemadmodum ſub meo magiſterio mali debeant coërceri, & profuſa in medium ſportula iubet officialem ſuum ſuper piſceis inſcendere, ac pedibus ſuis totos obterere. Poteſtam quoq; ueteres pro poteſtate uſurparunt. Plautus. Neq; deſidiæ in otio operam dediſſe, neque poteſtam ſibi fuiſſe, adeo arte cohibitum eſſe à patre. Item à poſſum poſſibile, quod fieri poteſt, aut non poteſt, qbus uerbis uſi ueteres nõ fuere, nunc autem paſſim omnes utuntur. Item impos, q alicuius rei potis non eſt. Cõpos, qui uel habet aliquid, uel ſuo ſtudio aſſecutus eſt. Accipiturq; & in bonam, et in malã partẽ. Cic. Omniũ deſyderiorũ ſuorum compos factus. Plautus, Cedo manum, accipe erumnarum, et miſeriarum compotem, hoc eſt qui ſimul tecũ erũnas, ac miſerias hẽt. ſic. n. cõpotẽ mẽtis, compotem rõnis dicimus, hoc eſt q mentem, & rationem habet: & impotem, qui non habet. Cicero, Nam quomodo uictores di-

cinus 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. Afranius, Poſſeſtrix ita dicitur, ita tonſtrix, ita ĩpulſtrix. ita curſtrix. ita planctrix. ita aſſeſtrix. et poſſeſſio, quod modo actum ipſum poſſidendi ſignificat, modo bona, quæ uulgo uocantur immobilia, quemadmodum ſuperius diximus. & poſſeſſoriũ 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, et potiſſimum, &, quo iuniores quidam utuntur, Potiſſimo, aduerbia, quæ ſignificant magis, & maxime. potius enim de duobus, potiſſimum, ſiue potiſſime de pluribus dicitur, ut hoc potius, quàm illud elegi. et ex omnibus hoc potiſſimum elegi, ideſt magis, et maximè elegi, et quaſi pro meliori, atq; optimo elegi. Item à pote ut'pote aduerbium deducitur, quod confirmantis eſt, & quaſi cauſatiuum. Cicero, Me incommoda ualetudo, quia iam emerſerã, ut'pote cum ſine febri laboraſſem, tenuit. Idem, Ea nos ut'pote, qui nihil contẽnere ſolemus, non ptimeſcebamus, quod perinde eſt, ac ſi dixiſſet, quia, uel quoniã uel quandóquidem ſine febri laboraſſem. & quia, uel quoniam, uel quandóquidem nihil contemnere ſolemus. Sal. Antonius procul aberat, ut'pote 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. Quint. Si alienum, & ignotum tanquam communis omnium mortalium (Quippe ſub uno parente naturæ cognatio eſt) hominem cibo forte iuuiſſem, pœna dignum uideretur ſeruaſſe perituram animam. Titus Liuius, Notam iudici fabulã petitur, qppe apud quem authorem argumenti peragit. Profecto quoque, & utiq; eodem modo affirmant. Sed utiq; nunquam ferè apud Ciceronem, apud poſteriores frequenter reperitur. Quin. Solent huiuſmodi, negotiatores aliquid proprium, ac priuatum ſtipulari. Vtiq;, cum rem alienam uendant. profecto potius ad reſponſionem adhibetur. Cicero. Quis hæc renuntiatis profecto, qui interfuit. Quod etiam per certe facimus. Idem. Tantam ſolicitudinem bonorum, tantum amorem omnium, in quo meminimus? certe in nullo. et 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, quã uidit, reipublicæ reddidit. Aliquando ſine interrogatione ponitur nempe. Horatius, Nempe hoc quæſiſti. Perſius, Nempe hoc aſſidue, iam clarum mane feneſtras 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 et 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 ſuperlatiuo. Suetonius, Bellũ ſanè difficillimum geſſit. quandoq; permiſſiue accipitur. Quint. Tulerit ſanè filius noſter merito pœnas, dederit ſpiritum ſupplicio. nihil de præteritis loquur, quaſi eſto, ita ſit, ut tu uis. Certe quoq;, modo affirmat, modo pro 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 affimat. 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 motum? Certe coniuncta cũ ſcio, et ſimilibus uerbis ẽ in õ ſolet mutare. Cicero, Et ſi certò 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, ideſt rerũ imperiũ diu tenuerunt. In ſecundo ſignificato frequẽtius habet ablatiuũ, ut potitus ſum uictoria. potitus ſum amica. i. pugnando, uel laborãdo obtinui uictoriã, uel amicam. Aliquãdo etiã potior pro fruor accipitur. Cicero, Quod ſi his uoluptatibus bona ætas fruitur, libentius primum paruulis fruitur rebus (ut diximus) deinde ijs, quibus ſenectus, etiam ſi non abunde potitur, non omnino caret. Pro eodẽ poſuit fruitur, ac potitur hoc uerbum non modo quartæ, ſed etiam tertiæ coniugationis reperitur. Ouidius, Tuq; 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. Plautus, Non hic, ut poſſit, edit, ſed poſſe cupit, ut edat. modo pro eo, quod diuinari ab alijs malo, quàm exprimere, quale eſt apud Terentium. Amatores mulierum audieram eos eſſe maximos, ſed nihil poteſſe. Item ab eſt tertia huius uerbi perſona fit ambeſt, quod ſignificat circum eſt, nullamq; aliam habet declinationem. præter hæc, à ſum ſumo uerbum deriuatur, quod proprie eſt multum, & penè nimium mihi tribuo, & quaſi ſum mihi. Cic. Quãquam non tantum mihi ſumo iudices, neq; arrogo. ponitur tamen pro accipio, tollo. Salluſtius, Epiſtolam ſuper caput temere poſitam ſumit. Aliquãdo pro eligo. Horatius, Sumite materiam 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 ſummũ deriuari quidam falsò exiſtimant. Summum enim per ſyncopen fit à ſupremum (ut inferius oſtendemus) nam ſignificat, quod eſt omnium altiſſimum. Virgilius, Summóq; ulularunt uertice nymphæ. Cicero. Summam aquam attinget enectus ſiti Tantalus. Modo extremum. Virgilius, Venit ſumma dies, & ineluctabile tempus Dardaniæ. Aliquando laudabile, glorioſum. Idem, Me'ne igitur ſocium ſummis adiũgere rebus Niſe fugis? Hinc ſummates appellati ſunt principes ciuitatis, qui & optimates dicuntur. et 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 ſummã. in ſumma. ſummum ad ſummum, de quibus ſupra diximus. Summitudo quoq; apud aliquos pro ſummitate reperitur. et ſummula, parua ſumma, et ſumme, maxime, excellẽter. Sum pro eũ. Ennius. & pleriq; alij ex ueteribus poſuere. Summanalia appellantur liba farinacea ĩ modũ rotæ facta. Itẽ à ſumo dicitur ſumptus, hoc eſt ĩpenſa, qđ pecunia ĩpẽdatur, uel exponatur. Plyn. Qui eam domũ 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, et 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, quàm tulit Caius Orchius tribunus plebis de Senatus ſententia tertio poſt anno, quàm Cato cenſor fuerat. Hæc numerum tantum conuiuarum præſcribebat. iubebatq;, ut patentibus ianuis cœnitaretur, quo obſeruatio eius uideri poſſet. Poſt hæc, cum plures præſcripto in conuiuio uocarentur, ideóq; authoritatem nouæ legis aucta neceſſitas imploraret, poſt annum uigeſimum ſecundum legis orchiæ, Fannia lex lata eſt anno poſt urbem conditam quingenteſimooctauo, neque eam prætores, aut tribuni, ut pleraſq; alias, ſed ex omnium bonorum conſilio, & ſententia ipſi conſules pertulere, cum reſpublica luxuria conuiuiorum, maiora, quàm credi poſſet, detrimenta pateretur. Quippe eò redacta res erat, ut pleriq; ingenui pueri pudicitiam, & libertatem ſuam uenditarent, pleriq; 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 poëta 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, ſecundo, ut non modo qui conuiuia maiore ſumptu feciſſent, ſed etiam, qui ad ea uocitati eſſent, atq; 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 iuberetur, & tantummodo promulgata ante, quàm trinundino confirmaretur, ita obſeruaretur ab omnibus, quaſi iam populi ſententia cõprobata eſſet. Hæc lex nihil à Didia, ſeu Fannia differebat, authoritas 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 transferunt. 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, quàm Cornelius Sylla dictator tulit. In ea non conuiuiorũ luxuria prohibita eſt, nec gulæ modus impoſitus, ſed minora rebus facta ſunt pretia, ea opinor ratione, ut gulæ ſeruire etiam qui paruis 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 fiunt aſſumo, qđ aliquando ſignificat accipio. Cicero, Neque id onus inuitus aſſumpſit. modo nimium tribuo. Idem, Si id mihi aſſumo, uideor id mihi meo iure quodãmodo uendicare. Ab hoc aſſumptio deriuatur. tranſumo, ex alio ſumo. unde, quæ ex primis tabulis tranſcripta ſunt, ſolennitate iuris adhibita, dicuntur tranſumpta. & actus ipſe

tranſumptio. Item tranſumptio figura eſt apud rhetores, quã græci μετάληψιν uocant, cum rem ex alio ad alium tranſmouemus. Demoſthenes, Cum bellum phocenſe conflatum eſſet, et non per me. non dum enim ego ad rempublicam acceſſeram. Cicero. Refertum tribunitijs legibus exhauſtum, à quibus ſit, ipſi ſciunt. Abſumo, & conſumo notæ ſignificationis. Plynius, Sarcophagus lapis eſt fiſſili uena, corpora defunctorum condita in eo abſumi conſtat intra quadrageſimũ diem. ideo nomen habet à carne edenda. σάρξ enim caro eſt, φάγω edo. Quidam ſarcophagum pro ſepulchro uſurpant. Idem, Mitior eſt autẽ ſeruandis corporibus, nec abſumendis, chemites ebori ſimillimus, in quo Darium conditum ferunt. Solinus, Sunt etiam in Lycia ſaxa, quæ uiuentiũ quoq; corpora adalligata conſumunt. Ab his conſumptio, & ſemiconſumptum, hoc eſt magna ex parte conſumptum. et abſumptio deriuatur. Item aliud conſumo primæ coniugationis, quod ſignificat perficio. à quo conſumatum opus dicimus perfectum. & conſumatio perfectio, quod quæ perfecta ſunt, omnia ſibi ſumpſiſſe uideantur. Martialis, Quod magni Thraſeæ, conſumatiq; Catonis. Reſumo, rurſus ſumo. Plynius, Reſumptis poſt longam ægritudinem uiribus. Præſumo, anteccapio. 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, atque ego illum iudices arbitror Lycurgum laudatorem producturũ ſcilicet, qui ſit teſtis eius pudori, ac probitati, ſed ego Lycurgum uobis præſentibus hoc unum interrogabo, uelit'ne ſe ſimilem eſſe illius factis, & moribus, qđ ſi negarit, ſatis uobis factum eſſe de ueritate noſtra debebit. Lyſias, Hac oratione ſæpius apud me utebatur, & orabat, ut ſuarum erũnarum miſererer, inopiæ ſubuenirem. Quid multa? Commotus humanitate, precibus deprecantis, qđ 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 et illius, & mei memineritis. A' ſum poſtremo fit eſto, quod modo futurum eſt imperatiui, modo aduerbium concedentis. 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. Cicero, Quos puto iam tecũ 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. & moleſte grauiter. & moleſto, ango, ſolicito, & quaſi molem affero. Apuleius, Toties quoq; moleſtatus obmutui. In hunc ſenſum molem accepit. Virgilius, totamq; 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, ipſam 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, et Phrygiæ molimur montibus Idæ. moliri iter, eſt peragere. Idem, datum molitur iter. moliri habenas, eſt gubernare. Idem, & 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 amula uas. & amuletum, de quibus inferius dicemus. Terentius, Proinde hinc uos amolimini nam mihi impedimento 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, unde 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 artes diuidunt in liberales, atq; 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 authores frequẽter utuntur. Item mola, qua ueluti mole quadam, frumentum, legumina, & aliæ res quæcunque teruntur. unde molas frumentarias, molas fabarias, et molas olearias dicimus. Quãquam 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 tam creſcit uterus, quàm grauidæ mulieri, molucrum uocatur, tranſit ſine dolore. Eſt enim etiam mola à molæ, de qua diximus, ſimilitudine appellata in utero mulieris caro informis, inanima, 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 mulieris, ſed huic opinioni philoſophi repugnant. Simile quiddam, & uiris in uentre gignitur, quod σκίῤῥον græci, hoc eſt ſcirrum nominant, hoc ſplenus, et epatis uitio extuberat, præſertim in hydropicis, q̃d eueniſſe Oppio Capitoni prætorio uiro memoriæ proditum eſt. Item à mola fit molo uerbum, & molaris lapis, ex quo mola fit. hunc q̃dam pyritem uocitant, uel quod ei inſit plurimus ignis, quem

πῦρ græci uocant, uel à frumento, quod nominant πυρόν. Eſt tamen aliud pyritarum genus ἀπὸ τοῦ πυρός, 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 ignẽ 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, et 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. Mulieres genas ne radunto, ne'ue læſum funeris ergô habento. Dicuntur tamen etiam genæ, quæ ſuperius, inferiusq; ambiunt oculum. Ennius, Pandite quæſo genas, & corde relinquite ſomnum. Plynius, 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 deductum non coaleſcit. Quadrupedi ſuperiores tantum genæ ſunt, uolucribus inferiores, & quibus molle tergus, ut ſerpentibus, & quadrupedibus, quæ oua pariunt, ut lacertæ. Strutiocamelus alitum ſola utrinq; 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, et palpatores ex eo dicuntur adulatores. Plautus, Vt palpator nullus eſt, quando occepit blandior. Hinc 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. Plynius, Palpitat certe cor, & quaſi alternatim mouetur. A palpo fit compoſitum expalpo, quod eſt elicio. Plautus, Quid faciam? exora. blandire. expalpa. Idem. Nunc ſeruus argentum à patre expalpabit. Pomponius, Siquid expalpare poſſum ab illo. Defluere palpebras tradunt abundantibus uenere, præter hominem, & ſtrutiocamelum. 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 ſimiles, biſulcas comprehendendis lapidibus utiles, quos in fuga contra ſequentes pedibus ingerit. Concoquit quæcunque deuorat ſine aliquo delectu. Mira in co ſtoliditas eſt, etenim in tanta corporis altitudine, ſi colla frutice occultauerit, latere ſe putat. Oua eius in pretio ſunt propter amplitudinem pro quibuſdam uaſis habita. Item pennæ, quia conos bellicas, & galeas uarijs coloribus infectæ adornant. Conus proprie à græcis uocatur nux pinea, propter q̃d geometræ eiuſmodi figuram conũ 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 ferunt, hoc eſt nuces pineis ſimiles. Oui. et coniferæ cypariſſi. Quicquid præterea tali forma eſt, conoides dicitur. Vnde cupreſſus fœmina conoides eſt, quæ in faſtigium conuoluitur. nã mas ſpargit extra ſe ramos, deputaturq; et uitẽ accipit. Græci etiam κωνοφόρους, hoc eſt coniferos uocant eos, qui in Bacchi exercitu, dum in Indiã proficiſceretur, thyrſos ferebãt, quod thyrſi pineæ nucis ſpeciem habeant. Ob hanc cauſam mulieres poſtea in Bacchi ſacris conos, hoc eſt pineas nuces geſtare conſueuerunt. ſiue quod hic fructus cordis ſimilitudinem habeat. Græci autem humano cordi exiſtimãt Bacchum præeſſe, quoniam cor hominis, in quo mens habitat, uino accenditur. A molendo præterea molctrina deducitur, quod piſtrinum olim dici ſolebat, quo tempore tundebantur frumenta, non molebantur. Quidam ẽt molendinum uocant. à quo molendinarij opifices ipſi dicuntur. Item molendinariũ, quicquid ad molendinũ pertinet. unde molendinariam molam, et molẽdinarios aſinos dicimus. Paulus iuriſconſul. aſinam molendinariam, & molam negat ea appellatione contineri. Idẽ autem eſt meta molendinaria inferior pars molæ. Catyllus ſuperior. Piſtrinum aũt à piſendo dicitur. Piſere enim tundere eſt. Varro, Nec piſorem ullũ noſſent, niſi eum, qui in piſtrino piſeret farinam. Vnde piſores, ſiue piſtores ueteres uocabant, tam eos qui frumenta piſebãt, quã qui panes coquebant, ijdem quippe erant utriuſq; rei artifices. Ab eodem etiam piſtillum dicitur, quo quid in mortario piſitur. & piſtura actus ipſe piſendi. Plyn. Piſtura nõ oium facilis. Quippe et Hetruria ſpicam farris toſti piſente pilo præferrato fiſtula ferrata. & ſtella intus denticulata, niſi intenti piſant, concidantur grana, ferroq; frãgantur. Secundum quoſdam molæ dictæ ſunt, quod res molẽdo fiant molliores. Quidam molam, non à mole, ſed à græco dictam exiſtimant, quod eſt μύλος. unde μύλος ἐλαιῶν mola olearia nuncupatur, quã nos trapetum diximus appellari. Ab hac deducitur amylon, q̃d ſine mola fiat ex omni tritico, ac ſiligine. optimum uero ex trimeſtri fit, inuentum primo in inſula Chio. Id ita fit. Madeſcit triticum aqua dulci in uaſis ligneis, ita, ut totum tegatur. quinqes in die mutatur aqua, ita, ut miſceatur pariter emollitum ante, q̃ aceſcat, linteoq;, aut ſportis ſiccatum tegulæ infunditur, quæ illita ſit fermento, atq; ita in ſolo dẽſatur. probatur leuitate. leuore. candore. recentia. Moloſſa autẽ pars Epiri eſt, à Moloſſo Pyrrhi, & Andromaches filio ſic nominata. Ab ea uero fit moloſſus adiectiuum. 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, dignus qui admirationi ſit. Aliquando infinitiuum, uel actiuum, uel paſſiuum cum poteſt, uel natura aptum eſt, ut riſibilis, qui poteſt, uel natura aptus eſt ridere. Hinnibilis, qui poteſt, uel natura aptus eſt hinnire. Item penetrabilis, q̃ poteſt, uel natura aptus eſt penetrari. Stabilis, qui poteſt, uel natura aptus eſt diu ſtare. Poſſibilis dicitur, q̃ fieri poteſt, nec aliorum regulam ſeruat. propterea id nonnulli cum ſuo compoſito, quod eſt impoſſibilis, tanquam parum latina reſpuerũt. Venerabilis à ueneror deriuatur, quod eſt colo, ſignificatq; eum, qui cultu, & ueneratione dignus eſt. Plyn. Vir grauis, & ipſa iam ſenectute uenerabilis. Idem & uenerandus dicitur. Seneca. Vocẽ æſtimatione dignam, & omni ſeculo uenerandã.

Poëtæ ueneratum quoq; aliquando pro uenerabili, ſeu uenerãdo poſuerunt. Virgilius, Curſuſq; dabit ueneratã ſacerdos. Veneror autem compoſitum exiſtimant à uenia, & oro, ut ſit uenerari, quaſi ueniam orare. ab eo fit ueneratio pro honore, et cultu. & ueneranter aduerbium. Apuleius. Et ab eo ueneranter exceptus paululum quieui. Quidam etiam uenerabiliter uſurparunt. CONSPICVI. Clari, ſpectandi. Specio uerbum in uſu apud ueteres fuit pro aſpicio, uideo. Vnde augures ſpecere, hoc eſt inſpicere aues dicebantur. & ſpectionem auium pro contemplationem, & inſpectionem. Ennius, Vos epulo poſtquam ſpexit, & ueſtiſpici, cuſtodes ueſtium ſerui, quod frequenti diligentia ueſtes inſpiciebant. Plautus, Tum familia tota, ueſtiſpici, unctor, auri cuſtos. Afranius, Noui non inſciam ancillulam ueſpere, & ueſtiſpicam. ab hoc fit frequẽtatiuum ſpecto, quod interdum uideo ſignificat. Virgilius, Heu magnum alterius fruſtra ſpectabis aceruum. Interdum inſpicio, caueo. Plautus, Spectandum ne tibi annulum det, neq; roget. Aliquando approbo. Terentius, Spectandæ, an exigendæ ſint uobis prius. Cicero. Non igitur ex ſingulis uocibus philoſophi ſpectandi ſunt. Nonnunquam tendo, ut hic ad mortem ſpectat, hoc eſt quaſi reſpiciendo tendit. Cicero, ad extremum ſi ad perniciem patriæ res ſpectabit, patriæ ſalutem 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. Item generaliter quicunque aliquid aſpicit, eius rei ſpectator dici poteſt. & ſpectaculum, quod modo ſignificat id, quod ſpectatur. Virgilius, Nocte pluit, tota redeunt ſpectacula mane, modo ipſam ſpectationem. Cicero, O graue, acerbumq; ſpectaculũ. 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 facerent, fori appellati. Item à ſpecto compoſita fiunt aſpecto, & circunſpecto, quod eſt frequenter aſpicio. à quo circunſpectus dicitur, non qui circunſpicitur. hunc enim conſpicuum, uel circunſpicuum uocamus, ſed, qui circunſpicit, & in omnem partem ſpectat, hic eſt prudens, & ſagax. Plynius, 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. Virgilius, Tyria Charthagine, qui nunc Expectat. nonnunquam pro deſyderare. Idem. Expectate uenis. Cice. Nihil unq̃ expectatius fuit. Hinc fit expectatio, quæ modo præſtolationem, modo moram, modo deſyderium ſignificat. In expectatione enim eſſe aliquem dicimus, dum eum cum ſpe, & deſyderio expectamus. Proſpecto, proſpicio. deſpecto, deorſum aſpicio. Apuleius, In puteum forte deſpectans. ſuſpecto, modo ſurſum aſpicio, & tunc à ſurſum componitur. Martianus, Oculiſq; ſuſpectans ſydera. modo deorſum aſpicio, & tunc à ſub deducitur. Martialis, Sed ſuſpectat oculis deuorantibus draucos. Itẽ 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,

fama'ue mouetur, hoc eſt nec præſenti deformitate, nec rumore mox futuro. Specioſus tamen ſemper in bonã 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 ut puta animal genus eſt, qđ de homine. elephanto. equo. auibus. piſcibus. reptilibus. alijſq; ſpecie differentibus prædicatur. Homo uero eſt ſpecies, quoniam de Socrate. Platone. Ariſtotele. Fabio. Catone. Cicerone, alijſq; non ſpecie ſed numero differentibus dicitur, ob eam rationem ita appellata, quod multorum collectio una quaſi uiſione comprehẽdatur. 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, non, ut pilos è ſupercilijs, aut barba uelleremus, nõ ut faciẽ inficeremus coloribus, non ut rugas traheremus, ſed ut noſmetipſos noſſemus, & formoſi deuitaremus infamiam, deformes redimendum ſciremus eſſe uirtutibus quicquid corpori deeſſet, propter quod Socrates hortari adoleſcenteis ſolebat, ut ſeſe, frequenter in ſpeculo intuerentur. Nam ſi inquit formoſi eſtis, elaborandum eſt, ut dignũ ea ſpecie ſitis, ſin autem deformes, ut eã deformitatem uirtute, ac bonis artibus tegatis. quamuis aliæ quoq; ſint ſpeculi utilitates longe præſtantiores. in primis enĩ, quid pulchrius eſt, quàm naturam eius ſpeculari, & rerum ad id pertinentium rationes inquirere? cur concauum maiorẽ uera effigiem reddat. conuexum minorem. planum æqualẽ? Cur concauum modo intra, modo extra ſpeciem repræſentet, modo rectam, modo conuerſam. Conuexũ uero, planumq; ſemper eandem, & eodem modo. Cur concauum non lucem tm̃, ac radios conuerſum ad ſolem reflectat, ſed etiam calorẽ emittat talem, ut facilius accendat, quã aliquis alius ignis. Planum uero, lucem tantum reflectat ſine calore. Conuexum nec lucẽ, nec calorem? Ad hæc, quia imbecilli oculi, quod ſuſtinere cominus ſolem non 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 ſyderum occurſum, quem defectum, uel defectionem ſolis, ſiue græco uocabulo eclypſim nominamus, quo interpellari aliquando dies ſolet, quis unquam cernere potuiſſet, aut cauſam eius cõprehendere? niſi liberius in ſpeculo ſolis, lunæq; imagines uideremus. Taceo, quod iuuenis in ſpeculo ſe uidẽs admonetur flore ætatis tempus illud diſcendi eſſe, & fortia audiendi. Senex uero, ut quæ canis indecora ſunt, deponat, et 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 deſyderio affici, ſed læto, ac ſereno uultu modo uerba illa proferre θάῤῥει φιδέριχε, καὶ σαυτὸν βλέπε φανερῶς, ἵνα τῆς ἀρετῆς καθημέραν 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 non mo-

do unius luminis, ſed factis etiam, ac rerum geſtarum gloria æquiparare cõtende. hæc nobis ab alijs relata ſunt. Illud uero ex meipſo uideor augurari, te quando peruiglem iſtum tuum oculum in ſpeculo contemplaris, non mediocri lætitia affici, quod ſcias per omnem iam Italiam prouerbij loco haberi, Plus unum Federicum, uno oculo uidere, quã cæteros omneis principes duobus. Illa præterea Sertorij uerba frequẽti tecum 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 ſaxũ imaginem reddit. Virgilius, 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; imaginem reddat. finditur in tenuiſſimas cruſtas. hunc olim tantum citerior Hiſpania mittebat, poſtea Cyprus, et Sicilia, & Africa miſere. Eſt et in bononienſi agro breuis. maculoſus complexu ſilicis alligatus. nunquam uiſus eſt quinque pedum longitudine amplior. Humorem hũc terræ exiſtimant cryſtalli modo glaciari in lapidemq; cõcreſcere. Huius olim ramentis circum maximum ludis circenſibus ſtrauere, ut eſſet commendatio candoris. Item à ſpecio ſpecula dicta, de qua aliquid conſpicimus. 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 Exercitum neq; per inſidioſa itinera duxit unquã, niſi præſpeculatus locorum ſitus. per metaphoram tamen ſpeculari accipimus pro ſcrutari, et exacte conſyderare. à quo ſpeculatio, conſyderatio. Specus quoq; à ſpecio deriuatur, quod locus ſit (ut Vlpianus definit) ex quo deſpicitur, uel quod uox in eo repercuſſa hominem ibi alterum uideri faciat. Dicimuſq; hic ſpecus, hæc ſpecus, & hoc ſpecus. Item hoc ſpecu, & in plurali hæ ſpecus. Item ſpecium, cuius diminutiuum eſt ſpecillum. A' ſpecio deducitur inſtrumentum teres, ac paruum, quo medici ad tentandam uulnerum, aut fiſtularum uiam uel profunditatem, utuntur. Pacu. Vt medici faciunt, qui prius ſpecio uulnus tentant. Connelius Celſus. Ante omnia autem dimitti 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, diciturq;, & maſculino, & neutro genere ſpicus, & ſpicum. Eſt enim proprie cum per culmi folliculum, ideſt extremum tumorem ariſtæ adhuc tenues in modum ſpiculi eminent Abuſiue tamen, & de maturis frugibus hæc uocabula dicuntur. A' ſpica, ſiue ſpico fit ſpico uerbum, 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, et ſpinus pirorũ arbor, qđ ſpinis referta ſit. Idẽ, & ſpinos pruna ferẽteis. Item à ſpecio compoſita ſunt aſpicio, qđ eſt uideo, Virg.

Aſpice bis ſenos lætanteis agmine cygnos. A' quo fit aſpectus, ideſt intuitus, atq; effigies cuiuſq; animalis, ut horridus aſpectu, hoc eſt uiſu horribilis, & qui effigiem habet horrẽdam. Transferturq; etiam ad inanimata. Plynius. Prærupta rupes, & aſpectu horrida. Deſpicio, quod proprie eſt deorſum aſpicio. Quintil. Nullam ego res humanas deſpicere prouidentiam reor, hoc eſt rerum humanarũ curam habere. Quoniam uero ea, quæ contemnimus, quaſi deorſum, & ad pedes noſtros proiecta aſpicere ſolemus, capitur deſpicio pro contẽno. Cicero. 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. Expicio, 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, expecto aliquando pro maneo uſurpatur. Virg. Tyria Carthagine, qui nunc Expectat. Martialis. Expectant, curæq;, cathenatiq; labores. Item pro deſydero, quoniam quæ deſyderamus cum uoluptate aſpicimus. Idem. Expectate uenis. & proſpero, quoniam quæ ſperamus, quaſi cũ præſentia aſpicere uidemur. Idẽ. ſed illos Expectata ſeges uanis eluſit ariſtis. Ab hoc expectabũdus, & expectatio deducuntur. Suſpicio, ſurſum aſpicio. Virg. & 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, ſem p paſſiue accipitur, ut ueni in ſuſpicionem, ideſt factus ſum ſuſpectus. & ſuſpicioſus tam qui ſuſpicatur, quàm qui ſuſpectus eſt. Proſpicio, 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. Plynius. Nam & rebus illius non minus, q̃ meis proſpiciebam. & proſpicuus intentus, ac uigil. Præſpicio, ante uideo. inſpicio, cerno, introſpicio, ĩtrorſum aſpicio. Reſpicio, retro aſpicio, ſiue rurſus aſpicio, ſiue aſpicio. à quo fit reſpectus, qđ modo ipſam (ut ita dicam) reſpectionem ſignificat. Plautus. & me reſpectu tenuit. modo rationem, qua ad aliquid agendum mouemur. Plynius. Namq; 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. Vitrum cedo, neceſſe eſt conſpicilio uti. & conſpicuus adiectiuum, quod modo ſignificat ſagacem, perſpicacem, acutum. Quintilianus. Conſpicuus, ſagax, callidus. modo clarum, & qui ab omnibus conſpicitur, quemadmodum hoc loco Martialis conſpicuum amphitheatrum appellat. Deſpicio, pro uideo, diſcerno. hinc diſpicientia, hoc eſt diſcretio, conſyderatio. Perſpicio. intueor. animaduerto. à quo perſpicax, hoc eſt conſyderatus, acutus. unde perſpicaciter aduerbium, quod eſt conſyderate, acute. Item perſpicuus, clarus, translucidus. ut aqua. uitrum. cryſtallum, alijq; translucentes lapilli. à quo aduerbium perſpicue, hoc eſt clare. unde perſpicuam quoq; orationem dicimus, hoc eſt claram, atque apertam. & perſpicuitas à quibuſdam, ſicut perſpicacitas uſurpatur. illud ſplendorem, ac facilitatem, hoc conſyderationem, & acumen ſignificat. Præter 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 auſpicium ab inſpiciendis auibus, cum per inſpectionem captabãt auſpicium. hinc factum eſt, ut dicimus auſpicia, ductum, atque

principium, quæ à ſolo duce capiuntur. à quo fit auſpicari, qđ non modo ſignificat auſpicium capere, ſed etiam incipere, nec in bonam tantum partem accipitur, quod frequentiſſimum eſt, ſed etiam in malam. Plynius. At homo infeliciter natus, manibuſq;, pedibuſq; deuinctis animal cæteris imperaturum à ſupplicijs uitam auſpicatur. nam quando non eſt uerbum, ferè ſemper in bonam partem accipitur. Terentius. Haud auſpicato huc me attulit. ideſt non feliciter, & quaſi repugnantibus auſpicijs. Quintil. Itaq; apud illos Homerus, ſic apud nos Virg. auſpicatiſſimum dederit exordium, hoc eſt feliciſſimum. auſpex dicebatur, qui nuptijs præerat celebrandis, quia auſpiciũ pro nuptijs capere ſolebant. Adhibebaturq; hic pro parte mariti. ſicut pronuba, quæ præeſt et ipſa nuptijs celebrandis, pro parte uxoris. Aliquando etiã pro eo ponitur, qui dux militiæ eſt. Horatius. Nihil deſperandum teucro duce, & auſpice. Virg. Auſpicium pro poteſtate poſuit. Communem hunc ergo populum, paribuſq; regamus Auſpicijs, ab eo, quod præcedit id, qđ ſequitur, quod iiſdem auſpicijs creati conſules parem habent poteſtatem. Inter auſpicium, & augurium quidam hanc differentiam faciunt, ut auſpicium ſit auium conſpectio, et 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. quãuis aliqui ita diſtinguant, ut auguro dicamus, cum præſagio mentis futura colligimus. Virg. Et ſiquid ueri mens augurat opto Auguror uero, cum futura ueris captamus augurijs. Ab eodem auguraculum ueteres dicebant, quã nos arcem uocamus. quod ibi aues publice auſpicarentur. Auguſtum quoq; inde dictum opinantur. etenim proprie auguſtum tectum augurio conſecratum ſed per metaphoram 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, et omnes Albani reges dicti ſunt Syluij à Syluio Aſcanio Aeneæ filio. et Aegyptij reges dicti ſunt Ptolemæi. Perſæ, Arſacidæ. Latini, Murani. Auguſtum quidam ab auium geſtu, alij à guſtatu dictum 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, excellẽs. ſuperbus à ſuperbiendo dicitur. Superbio autem à ſupereundo. unde quicquid in aliqua re excellit. ſuperbum dicere poſſumus, quaſi ſuper alia iens. Virgilius. Ceciditq; ſuperbum Ilion, hoc eſt nobile, magnificum. hinc aliquando pro elato ponitur, atq; alto. Idem. Et greſſus glomerare ſuperbos. Idem. Quinq; adeo magnæ poſitis in cudibus urbes Tela nouant, Aruina potens, Tyburq; ſuperbũ. Aliquando pro ornato. Idẽ. Barbarico poſtes auro, ſpolijſq; ſuperbi. Interdũ pro opulento. Idem. ſimul enſe ſuperbũ Rãnetem aggreditur, qui forte tapetibus altis Extructus. Hinc fit quod ſuperbum aliquando et pro arroganti, ac truculento accipimus. Idẽ. Stirpis Achilleæ faſtus, iuuenemq; ſuperbũ. Idem. te Turne ſuperbum Cæde noua quærens. et pro uitabili. Idem. Floribuſq; affixa ſuperbis Ora uirũ triſti pẽdebãt pallida tabo. Et pro iniquo. Idẽ. Quos illi bello profugos egere ſuperbo. Antiqui etiã ſuperbos propter pompam 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, Sup̃bia deriuatur, quæ definitur ſupergre-

diens elatio mentis, ex quã 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, atq; arrogans 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, & generaliter pro omni loco, in quo tecti homines poſſint habitare. unde ſpeluncæ. tuguria. præſepia. caſæ. & generaliter omnia ædificia, tecta dicuntur. Vnde architecti, & architectores dicti, qui ædificandi ſcientiam habent. & architectura ædificandi ſcientia dicitur. Plyn. Grande, & Archimedi, machinalis ſciẽtiæ teſtimonium. hinc fit architectari, quod eſt componere, machinari. Cice. Vt optime poſſit architectari uoluptates. A' tegendo autem tecta appellantur. Tegere proprie operire eſt. cuius contrariũ eſt nudare. detegere. Plyn. Hæ plantæ paluſtri arundine per hyemem tegendæ ſunt. per metaphoram tamen tegere pro celare accipimus. Mar. Quod tegitur maius creditur eſſe malum. Virgil. Vix adeo agnouit pauitantem, & dira tegentem ſupplicia. Quemadmodum e contrario nudare pro indicare uſurpamus. Idem. traiectaq; pectora ferro Nudauit. A' tego fit etiam tegmen, quod etiam tegimen dicitur. tegmentumq; pro quacunq; re aliquid tegente. & tegulum eiuſdem ſignificationis. Plyn. Tegulo enim aquaticarum arundinũ domos ſuas ſeptẽtrionales populi operiũt. Idem tectum ouium genus, quod maiori lana opertum ſit. Idẽ. 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 ueſtimenti genus, de quo inferius dicemus, qđ corpus tegat, cuius diminutiuum eſt tegula. & tegulæ quod domos tegant, ex quibus, quæ ad balneas adhibentur, à laxitate dicuntur mammatæ, aliæ coctiles appellantur. & tugurium, quaſi teguriũ, ruſtica habitatio ita uocatur tecta ex ulua paluſtri. tegurijs uti ab initio cœperunt mortales, prius quàm ad meliorẽ uitæ cultum ſe transferrent. 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. Tũ obſeruantes aliena tecta, & cogitationibus ſuis res nouas quotidie adijcientes, caſas efficere cœperunt, à facile cadendo ita appellatas. quippe à cado fit frequentatiuum caſo. à quo caſito aliud frequentatiuum. 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 pariẽtes texere. Alij luteas glebas areſacientes, 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 pariẽtibus, ſiue è lapide ſtructas, materiaq;, & tegula perficere tecta cœperunt, quæ ut hybernis tẽporibus imbres ſuſtinerent, faſtigia facientes 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. Quidã tamen Argos à Phoroneo rege ante conditum uolunt, quidam &

Sycionem. Aegyptij multo ante apud eos Dioſpolin. Tegulas inuenit Cinyra Agriopæ filius, & Metalla æris, utrũq; in inſula Cypro. Item forcipem. 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 fabricam alij Chalybas putant inueniſſe, alij Cyclopas. ferrũ in Creta eos, qui uocati ſunt dactyli idæi. Ferrariã fabricam Cyclopas. Quæ ergo nunc ueteri more ita ædificantur, ut nec pariẽtes habeant, nec luto cruſtata ſint, ſed ſtramentis, aut arũdinibus, aut ulua, alio'ue ſimili genere teguntur, tuguria dicuntur. olim teguria uocitata. A' tugurium diminutiuum fit tuguriolum, quod ſit arctius, atq; anguſtius, gurguſtium nominatur, à Gurgulione uerme, qui in horreis naſcens frumentum abſumit. eius diminutiuum eſt gurguſtiolum. Apuleius. Ergo breuitatem gurguſtioli noſtri ne ſpernas peto, ſis contentus lare paruulo. Item à tego tectorium deducitur, quod modo adiectiuum eſt. nam & tectoriumopus dicimus, modo ſubſtantiuum. eſt autem illud, quo ædificatus paries incruſtatur ſupra, quod poſtea illinitur, quod uocatur albarium, niſi pingi tectoriũ 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 comitiũ exornandum, quod opus, ꝙ per ſe mirum eſſet, translatum, tamen maiori miraculo fuit. Item teges ſtraguli genus è ſcirpo, aut ſparto, quo uiliores utuntur. Martialis. Nec eſt amici filius'ue uicini. ſed in grabatis, tegetibuſq; concepti. Varro de re ruſtica. Sicq; fiunt de cannabi. lino. iunco. palma. ſcirpo. ut funes. reſtes. tegetes. Plyn. Nec in fruticum, nec in ueprũ, 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 plauſtro ſcirpea matta fuit. Iuuenalis. Anſa palatino tegetem præferre cubili. Hanc uulgo nunc ſtoriam uocant, quo uerbo etiam ueteres uſi fuere ἀπὸ τοῦ στορεῖν, quod græci ſternere dicunt. Plynius. Caduca mala ſeparari oportet, & ſtramentis, ſtorijs, peleis'ue ſubſterni. Hircius. Storias autem ex funibus anchorarijs 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 omnem materiã, 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 caret, id ſi uis, dabo. Corticem quoque à tegendo quidam dictum arbitrantur, quaſi corium tegens. Eſt enim cortex ueluti corium cuiuſq; 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 duriorẽ, quod & ſcortum dicitur. unde ſcorta appellatæ ſunt meretrices, uel quod ſicut pelliculæ ſubigantur, cum ſolum calciamentorum omnibus ſubiectum ſit, uel quod in grabatulis pelles ſtratas tenere conſueuerunt, & ſcorteum quicquid ex pelle eſt. & ſcortor meretricor. & ſcortes arietinorum teſtium pelles. Quidam etiam ſcranteum dictum à ſcorto exiſtimant pellem, in qua ſagittæ reconduntur, ſed ſcortum à græco tra- ctum eſt

ctum eſt σκῦτος enim pellis eſt unde ſcutica flagellum ex pelle, cuius diminutiuum eſt ſcuticula, & 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. & ſcutillum tenue, ac macrum, in quo tantum exilis pellicula cernitur. Ponitur tamen corium pro quacunq; pelle, etiã rerum inanimatarum. A' quo fit excorio, hoc eſt corium detraho, ſicut à cortice decortico, hoc eſt detraho corticem. & ab eiſdem excoriatio, & decoriatio. Corium 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 tergo iacio. A' quo poſtergator, & poſtergatio, & terguerſor, quod eſt fallo, & dicta muto. aliquando etiã contradico, quaſi terga uerto. Nam uertere terga proprie fugere eſt, quod & terga dare dicimus. Plau. Quid expectas? Quid terguerſaris? Proprie tamen terguerſari eſt eorum, qui terga uertentes adhuc tamen pugnant. nec ſeſe uictos rationibus uolunt agnoſci. Cicero, Et huc, atq; illuc terguerſantem teſtimonium contra ſe dicere cogo. Liuius, Monebant conſulem hæc, ſed terguerſari res cogebat. ideſt quibuſcunq; rationibus poterat ueritatem diſſimulare, & quaſi ſubterfugere. Hinc terguerſator dicitur, qui terguerſatur. & terguerſatrix fœmininũ, & terguerſatio ipſe actus. Ponitur tamen aliquando tergum pro tergore. Virgilius, Obſtupuere animi tantorũ ingentia ſeptem Terga boum plumbo inſuto, ferroq; rigebant. qđ de pellibus intelligi Papinius indicat. at dum nigrantia plumbo Tegmina cruda boum. Vnde quoniam ſcuta pellibus tegi ſolent, tergum nonnunquã pro ſcuto accipitur. Virg. Dentibus infrendens, & tergo decutit haſtas. A' terendo autem tergum, & tergus dicuntur, quoniã uehendis oneribus teruntur. A' pellis pellio dicitur, de quo poſt dicemus, & pellicula diminutiuum. & pelliceum, quod ex pelle eſt. & uerſipellis fallax. de quo dicemus inferius. Plautus, Verſipellem ſe facit quando lubet. A' pellendo autem dicitur pellis, quod externas iniurias tegendo repellat. Hæc poſtquã 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, ſicut coriarij, hoc eſt pelliũ, & coriorum concinnatores. Plau. Hic alutarius cerdo. Proprie tamen alutarij tenuiorum pelliũ dicuntur, coriarij craſſiorum. Pella autem urbs Macedoniæ fuit in litore ægæi maris illuſtrata maxime natalibus Philippi Macedonum regis, & Alexandri eius filij. unde uterq; pælleus uocitatus eſt. Iuue. Vnus pellæo iuueni non ſufficit orbis. Lucanus, Illic Pellæi proles ueſana Philippi. Pellæus uero Aeaci regis, & Aeginæ filius fuit ex Tyro filia Salmonei regis, quæ uxor fuit Cratei, cui Eſonẽ genuit patrẽ Iaſonis. Pelion mons eſt Theſſaliæ, ab oriẽtali parte, in cuius uertice pineta abundant, in reliquis partibus quercus. Ouid. Pelion Hæmoniæ mons eſt obuerſus in auſtros Sũma uirent pinu, cætera quercus hẽnt. Item à pelle pellirem galerum dixerunt, quod fieri ſolebat ex pelle. Eſt autem genus clypei. A' quo galerita auis, de qua ſupra. & galerus maſculino, ac galerum neutro genere dicitur. Virgil. & 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. A' quo pallidus, & palleo uerbũ. A' quo pallesco, quod ſignificat pallidus fio. & expalleo. à quo expalleſco. Pallorem etiam ueteres pro uetuſtate, & negligentia poſuerunt. Lucil. Otium. inertia. pallor eum ad pauperiem redegit. pellem quoq; ſiue corium alio nomine cutem uocamus, à græcis ſumpto uocabulo, qui κώδιον nominant. Plyn. 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, qđ intra cutem, ſiue ſub cute, ſiue ſubter cutem eſt, et cicatrix, quaſi circa cutem. Eſt enim cicatrix ſignum, quod ex uulnere remanet. unde cicatricare dicimus cicatricem inducere. Item cicuta, qđ ueluti cutem circumcirca habeat, intus autẽ uacua ſit. eſt enim cicuta, qđ inter cannarum nodos eſt. Virg. Eſt mihi diſparibus ſeptem compacta cicutis Fiſtula. unde & cicuta herba appellatur caule uiridi, & geniculato, ac uacuo, ut calami, altiore ſæpe binis cubitis, & in cacumine ramoſo. folijs coriandri tenuioribus. graui odoratu. ſemine aniſi craſſiore. radice contumacia. nullius uſus, ſemini, & folijs 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. Compertum eſt, ſi teſtibus circa pubertatem illinatur, uenerem extingui. Item à tego texo, qđ quæ texuntur, magna ex parte teguntur. Ab eo contexo, compono. detexo, diſſoluo. intexo ſimul texo. retexo. interdum aperio, diſſoluo, interdum rurſus texo. prætexo, quod interdum ſignificat antetexo. à quo prætexta, de qua inferius dicemus. interdum contego, abſcondo, excuſo, quaſi aliud, ꝙ ſit, oſtendo. unde prætextum dicimus illud, quo moueri nos oſtendimus ad aliquid agendum, cum tamen alia cauſa moueamur. Sueto. Et prætextum quidem illi ciuilium armorum hoc fuit. cauſas autem alias fuiſſe opinantur. Virgilius, Non tamen Anna nouis prætexere funera ſacris Germanam credit. Ouidius, Quamuis prætexens picta ferrugine cœlum, Venturam amiciat imbrifer arcus aquam. Textile, quod texendo factum eſt, ut textilis corona, textile opus. & textor, ac textrix uir, et 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 ſiunt circuntego, hoc eſt circumcirca operio. à 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. A' miſer miſeria fit, hoc eſt infelicitas. Idem. Seruire amanti miſeria eſt,

qui præſertim, quod amat, caret. Item miſeritudo eiuſdẽ 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 paſſiuũ affectum habet. Eſt enim corde anxiũ eſſe ex alicuius miſeria. Miſerari uero actiuum, eſtq; uerbis, aut lachrymis, aut ope dolorẽ, quẽ ex miſeria alicuius habemus, oſtendere. 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, mollities 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. A` miſerãdo 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 .n. miſeret me illius, & miſereor illius, quippe utrũq; ſignificat ex illius me miſeria angorẽ ſuſcipere. Exemplis plena ſunt omnia. Cicero. Miſeret me infelicis familiæ. Virgilius. Miſerere animi non digna ferentis. Idem. Num lachrymas uictus dedit? aut miſeratus amantem eſt? quod perinde eſt, ac ſi dixiſſet. Nũ ſaltem lachrymis 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. Commodum omnes miſereſcimus. Virgil. His lachrymis uitam damus, & miſereſcimus ultro. Itẽ à miſer fit aduerbium miſere, quod interdum infeliciter ſignificat. Cic. Neque moueri eius deſyderio non poſſum, qui tam miſere perijt. Interdum ponitur pro ualde. Terentius. Eam miſere amat. Miſerum aliquando dolẽtis eſt, ac ſi diceremus nefas. Virgil. Cecropidæ iuſſi miſerum ſeptena quotannis, Corpora natorum. Miſerabiliter etiam aliqui uſurpant. Apul. Oppido quam miſerabiliter illachrymans. 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 corrũpitur. THERMAS. Balneas publicas. Thermæ dictæ ſunt ab aquarum caliditate, græci enim θερμὸν calidum dicunt. unde Thermopylæ dictus eſt mons longiſſimus, q̃ mediam Græciam diuidit, ut Apenninus Italiã, incipiens à Leucade in occidentem, & in ægeũ mare, haud longe à Demetriade protendens, fauces habens anguſtiſſimas, iuxta quas calidæ aquæ ſcaturiunt. ideo à caliditate portarũ nomen inditum. nã 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 Perſarum. 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. Cordianæ. Seuerianæ. Dioclitiani. Aurelianæ. Conſtantinianæ. Nouatianæ, hæ creſcente principum luxuria, magno ſumptu, ac ſplendore ædificabantur, 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 ſolebant diſputare, tũ periſtylia quadrata, ſiue oblonga, ambulationis circuitionem habent, quam græci uocant diaulam, una ex quatuor porticibus, quæ ad meridianas regiones ſpectabat, duplex ſolebat eſſe, uti cum tempeſtates uentoſæ eſſent, non poſſet aſpergo in interiorem partem peruenire. In duplici porticu ephœbeum in medio erat, hoc eſt exhedra ampliſſima cum ſedibus, tertia parte longior, q̃ latior. proxime coniſterium, quod & apodyterium uocitant, ubi ueſtes deponebantur. A` coniſterio inuerſura. porticus, frigida lauatio, quam græci λοῦτρον uocitant. Ad ſiniſtram ephœbei ἐλαιοθέσιον, quod noſtri unctuarium dicunt, iuxta id elæotheſium, frigidariũ. E` regione frigidarij concamerata ſudatio. ex aduerſo calda lauatio. Atq; hæc omnia non in ſolo tantum, ſed etiam penſilia erant. Tum quæ dicebatur palæſtra, in qua exercebãtur athletæ. in palæſtra periſtylia erãt, qualia ſupra diximus. Extra tres porticus diſponebantur, una ex periſtylio exeuntibus, duæ dextra, atq; ſiniſtra ſtadiatæ, ex quibus una ſpectans ad ſeptentrionẽ perficiebatur duplex ampliſſima latitudine. Altera ſimplex ita facta, ut in partibus, quæ eſſent circa parietes, atq; etiam quæ ad colũnas margines haberent, in ſemitas non minus pedũ denum, mediumq; excauatum, uti gradus eſſent marginibus in deſcenſum ſexquipedes ad planiciem, quæ planicies foret non minus pedes duodecim, ut ueſtiti circum margines ambulãtes à cunctis ſe exercentibus minime impedirentur. Hæc porticus xyſtos apud græcos (ut ſupra diximus) uocitatur, quod athletæ per hyberna tẽpora in tectis ſtadijs exercentur. Inter porticus ſyluæ erant, aut platanones, aut daphnones, hoc eſt loca platanis, uel lauris conſita, quæ plataneta quoq;, & laureta dicuntur, in q̃bus 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 figuratũ, ut poſſent hominum copiæ cum laxamento athletas certanteis 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. inſtitutum 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, comprehenſaq; pedis mẽſura ſecundum naturalem membrorum omnium proportionẽ ſtatuiſſe, tanto fuiſſe Herculẽ corpore cæteris excelſiorẽ, quanto olympicum ſtadium alia pari numero anteiret. Cõtinet autem ſtadium octauam mille paſſuum partem. ex quo inſtitutum, ut terrarum ſpatia, uiæq; in ſtadia diuiderentur ante, q̃ Romani mille paſſus inuenirent. Hinc Eratoſthenes in omniũ literarum ſubtilitate ſolertiſſimus, uniuerſum orbis circuitum ducentorum quinquaginta duorum millium ſtadiorũ eſſe prodidit, quæ menſura ſecundum Romanam computationem efficit tricentieſquindecies centena millia paſſuũ. Hipparchus addidit ſtadiorum paulo minus uigintiquinque millia. Dionyſiodoro uero, qui geometriæ ſcientia nobiliſſimus fuit, uita fun-

cto inuenta

cto inuenta eſt in ſepulchro eius epiſtola Dionyſiodori nomine ad ſuperos ſcripta. Perueniſſe eum à ſepulchro ad infimam terram, eſſeq; id ſpatium ſtadiorum quadragintaduorum 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 ducentaquinquaginta millia ſtadiorum, cui menſuræ harmonica ratio, quæ cogit rerum naturam ſibi ipſam congruere, addit ſtadiorum ſeptem millia, terrarumq; nonageſimamſextam, milleſimam totius mundi partem conſtituit. Efficit nunc autem ſtadiũ centumuigintiquinq; noſtros paſſus, hoc eſt pedes ſexcentos uigintiquinq;. Poſſidonius non plus quadraginta ſtadiorum altitudinem eſſe, in qua nubila, ac uenti, nubeſq; perueniant, arbitratur. Inde purum, liquidumq;, & imperturbatæ lucis aërem eſſe. Sed à turbido ad lunam uiceſcentum ſtadiorum. inde ad ſolem quinquies millies. Perſæ non ſtadio, ſed alio genere menſuræ utebantur, quod uocant paraſangem. Id uerbum apud hiſtoricos frequentiſſimum eſt. Præter hæc nemora erãt prata. ſaltus. natatoria. ædificijs ſuperbiſſimis fornicibus camerata. columnæ marmoreæ diuerſorum colorum immenſæ. inſignia pauimenta. teſtudines auro refertæ. aliæq; delitiæ, quibus non mirum eſt, ſi principes quoq; ad frequentem thermarum uſum alliciebantur. Commodum imperatorem ſepties in die lauiſſe, frequenterq; in thermis cœnitaſſe memoriæ proditum eſt. Succeſſorem uero eius Pertinacem, quãuis in multis eſſet modeſtiſſimus, in balneis tamen publico die natalis urbis cõmodianis miniſtris lauiſſe. Gordianum iuniorem ita lauandi fuiſſe cupidum, 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, eſſe cum eo præfectos & magiſtratus omneis, adhibitoſq; conuiuijs, & natationibus ſimul cum principe lauiſſe, ſæpe etiam admitti ſolitas mulĩeres formoſas, & puellas, & cum ijs commiſtas aliquando deformiſſimas anus, qđ ioci cauſa à ſe fieri dicere principem 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 parteis corporis pariẽti atterentem, percontatus eum fuiſſe dicitur, cur ſe marmoribus diſtringendum dediſſet, cumq; ille idcirco hoc à ſe fieri reſpondiſſet, quod ſeruis careret, & ſeruis eum, et pecunia liberaliter donauit. Paucis uero interiectis diebus, cum complures ſenes ad prouocandam principis liberalitatem eodem ueniſſent, ſeq; pariẽti identidem attererent, euocari eos iuſſit, & alium ab alio mutuo confricari. Heliogabalus brachteariorum, hoc eſt eorum, qui bracteas, ſiue per diminutionem bracteolas, hoc eſt tenuiſſimas ex auro, uel argento, uel alio metallo laminas faciebant, quorum ars bractearia uocatur, & quod bracteis tegitur, bracteatum dicitur. & uitrariorum, & pellionum, hoc eſt eorum, qui ueſtes pelliceas, & alia ex pellibus opera faciunt. & clauſtrariorum, ideſt eorum, qui claueis, & 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. Tintinabulum ammouit. hoc inſtrumentum æneum erat, quo populus lauandi hora uocari ſolebat. uulgo nũc campana uocatur. Martia. Redde pilam, ſonat æs thermarum, ludere pergis? Virgine uis ſola lotus abire domum. de huius ſono tintinire & tintinabunt Nævius 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. E contrario Alexander promiſcua balnea in urbe prohibuit. Item M. Aurelius Antonius à quodam philoſopho monitus, lauacra miſta traditur ſubmouiſſe ea lege, qua et defluenteis matronarum mores compoſuit, & ſederi 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 uinxerat, à capite in aërem ſpirare unguentum dictitans, à pedibus uero in nareis 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 uolũtarium eſſe, præmium deberi. donum dijs dari. munus hominibus. præmium uiris fortibus, Donum à liberali homine. præmiũ 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 quidã munifici. & municipes, qui in ciuitatem recepti munera nobiſcum 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 a rebus publicis muneris loco dari conſueuerunt, uel pro ludis, qui à principe populis, quaſi muneris loco exhibentur. Martialis de muliere leonem in ludis necante, Priſca fides taceat, nam poſt tua munera Cæſar, Hæc iam fœminea uidimus acta manu, uel 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. Plautus. Nec muneralem legem. neque lenoniam rogo, fuerit necne flocci exiſtimo. Munem officioſum ueteres dicebant. Item eum, qui onera populo ſoluit. unde munia dicuntur obſequia lege debita, et 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 Mineruam. quinquatrijs proprie dies feſtus erat Mineruæ martio menſe, quo tempore matronæ inter ſe inuicem munera miſſitabant, & cœnas ſeruis apponebant, ut uiri ſaturnalibus. Item à munere fit munero uerbum, 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 ſocietate munerauit. Ab hoc fit remunero, ideſt 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 parua gladiatorum ad ſpectacula pugnatura producit, quæ res munus gladiatorum appellatur. quia populo tanquam munus donatur. & qui fa-

milliam gladiatorum habet, gladiatoreſq; domi inſtruit, ac poſtea uendit. à laniando dicitur laniſta. Gladiatores dicuntur generaliter omnes, qui gladijs pugnant, etiam diſcendi gratia ante, quam 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 piſcis 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 Pyttacum Mitylenæum unum ex ſeptem ſapientibus. Hic enim, cum de finibus inter Athenienſes, et Mitylenæos contentio 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 conſentiens. 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 utebantur. et à communis communico. à quo communio, & communicatio deducuntur. quando quod eſt, aut eſſe poteſt priuatim, fit uniuerſorum, & 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 ornamentum gutturis. Quãuis 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. Plau. Quàm pulchre ſegmentatam ueſtem. unde opera quoq; ex ligno uermiculatim depicta, ſegmentata dicuntur. Iuuenalis. Et ſegmentatis dormiſſet paruula cunis. ſegmentatis inquit, hoc eſt præſegminibus, ideſt tenuiſſimis ligneis ramentis, ac uerſicoloribus depictis. quamuis etiam intelligere liceat ſegmentatis, hoc eſt ſegmento tectis. Item ornamentum equorum à collo in pectus præpendens, & 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 lautitia. & contrarium eius immundicia, ſiue immundicies, & munde, atque immunde aduerbia. Vlpianus mundum muliebrem eſſe dicit, quo mulier mundior fit, contineriq; eo, ſpeculum. matulas. un-

guenta. uaſa unguentaria. & ſiqua 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, abſolutaq; 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, cuias eſſet, mundanum ſe eſſe reſpondit. Mundum gentiles ter in anno patere putabant, poſtridie 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 ſupraſcripti 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 mundi deſcriptio, ſicut geographia dicitur terræ deſcriptio. & topographia loci deſcriptio. Item coſmeta, quod latine ornator, ſiue ornatrix interpretatur. Iuuenalis. Ponunt coſmetæ tunicas. Item microcoſmus paruus mundus, quo uerbo frequenter utitur Ariſtoteles 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 a munio fit præmunio, quod ſignificat ante munio. uel ualde munio. & munimen munitio, ac munimentum eiuſdem ſignificationis, cum ſcilicet caſtra, oppida, turres aliæue huiuſmodi contra aduentum hoſtium muniuntur, ſiue uallo, & foſſa, ſeu alio quouis modo. Nam monimentum à monendo deriuatur, ſignificatq; 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. ueterum 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 à uolando, quaſi uolox. à quo uelocitas, celeritas. & uelociter, celeriter. Item comparatiua, & ſuperlatiua uelocior. uelociſſimus. uelocius. uelociſſime. Volo autem proprium eſt alas habentium. ſed per metaphoram, & naueis, & eos, qui celeriter currunt, uolare dicimus. Virgilius. Humilis uolat æquora iuxta. Idem. Ecce uolat, calcemq; terit iam calce Diores. Terentius. Ne fruſtra illic expectet, uola. Hinc ueliuolum mare dictum, quod per id uelis uolatur. Virgilius. Reſpiciens mare ueliuolum. Item ueliuolæ naues dicuntur, quod uelis uolant. Volare, & nare reciproce ponuntur. Virgilius. uelorum pandimus alas. idem de apibus. Nare per æſtatem liquidam. cum nare proprium piſcium ſit. à quo fit frequentatiuum natare. unde compoſita ſunt adnatare, quod eſt allabi. Circunnatare. obnatare. ideſt contra natare. Tranatare, quod & tranare dicitur. ideſt natando tranſire. enatare, hoc eſt extra natare. Prænatare, ante natare. innatare, ſubnatare. ſupernatare, ſupra undas ſto, non mergor. Renato, rurſus

nato, uel natando

to, uel natando reuertor. Connato, ſimul nato. Nare quoq; aliquando pro trepidare accipitur. Virgilius. conditq; natantia lumina ſomnus. & ab eo compoſita fiunt anno. Idem. huc pauca ueſtris annauimus oris. & inno. Idem. Et fluuium uinclis innaret Clœlia ruptis. & trano, de quo ſupra diximus. Et conno, ſimul nato. à quo connatio dicitur, ſicut à connato connatatio. Plautus. Connationis noſtræ conſcius, hoc eſt quod eandẽ adiremus mulierem. Idem. Connatat nobiſcum, hoc eſt riualis eſt. A` nando etiam Neptunnus dictus (ut Ciceroni placet) & amnis a circum nando, hoc eſt fluendo (ut quidã putant) Varro tamen ab ambiendo dictum amnem affirmat, quod amnes hoc eſt flumina, omnia circumeunt, propter q̃d cornuta à ueteribus pingebantur. Ab amnis antemna (ut quidam exiſtimant) quaſi anteamna. & Interamna Vmbriæ urbs, quod inter duos amneis ſit conſtituta. Item à nando Natrix ſerpentis genus, quod in aqua quoq; uenenum ſpargit. Cicero. Vt natricum, 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, quorũ ludibria pati eas p̃ 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 piſcis, exire non poteſt. Plautus. Nunq̃ ex iſta naſſa hodie eſcam petam. Naſamones populi ſunt Libyæ nauium ſyrtibus inuolutarum ſpoliatores, Lucanus, hoc tam ſegne ſolum, raras tamen exerit herbas. Quas naſamon gens dira legit, quæ proxima ponto Nudus rura tenet, quem mundi barbara damnis Syrtis alit, nam litoreis populator arenis Imminet, & nullos portus tangente carina. Nouit opes, ſic cum toto commercia mundo, Naufragijs Naſamones habent. Item naricam à nando quidam dictam putant, q̃d eſt genus piſcis minuti. Nã naritia inſula eſt in mari ægæo, quæ fuit Vlyſſis. Item natatus à natando fit pro ipſo actu natandi, qui & natatio dicitur. quamuis natatio etiã pro piſcina, ſiue lauacro (ut ſupra oſtendimus.) Sunt qui nares etiã, ac naſum à nando deriuata exiſtiment, q̃d per ea innatet, atq; enatet ſpiritus. Natare enim uidetur propter humorem in his exiſtentem, qui ueluti purgamentum quoddã è cerebro defluit. Naſus, qui & naſum dicitur ea pars capitis eſt, quæ è ſuperciliorum confinio oriens, & quaſi æquali porrecta iugo utranq; aciem ſimul & diſcernit, & munit, & ſuperius quidem uſque ad 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 mediũ ductus interſepit. Nares dicuntur ideo duplices à natura datæ, ut altera ſpirium ducere, altera odorẽ capere, utraq; cerebri purgamenta ſine impedimento dimittere fas eſſet. hæ ſoli homini eminent. auibus. ſerpentibus. piſcibus. foramina tantum ſunt ad olphatus ſine naribus. Notatum eſt aliquando aurium, & narium foramina ſeptimo menſe genitis defuiſſe, à naſo ſimorum, ac ſilorum cognomina ſunt, de q̃bus ſupra diximus, hunc maiores noſtri ſubdolæ irriſioni dicauere, quoniam ſcilicet deridentes naſo obſtrepunt, & quendam ueluti ſtertentis ſonum emittunt, qui ronchus fictitio nomine dicitur. Martialis. Maiores nuſquam ronchi, iuueneſq;. ſeneſq;, Et pueri naſum rhinocerotis habent. A` quo fit ronchiſſo, quod eſt ſterto. Plautus. Cyathiſſat, dum cœnat, dum dormit, ronchiſſat. Quidam hoc à græcis tractum exiſtimant, apud quos ῥύγχος ro-

ſtrum, & ῥύγχαια naſuta dicuntur. Ponitur autem ronchus pro deriſione, uel quia deridentes roſtra labijs effingimus in acutum extendentes, uel quia quẽadmodum propter ſomnum, ita propter nimiũ riſum naſus humore impletur, plenus hunc 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. Mecha, 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 aliumridens ipſa ridenda extitit. Ob hanc cauſam naſus quoque aliquando pro acrimonia & dicacitate ponitur. Plynius. 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 cuicunque datum eſt habere naſum, hoc eſt acrimoniam ad deridendum, et dicacitatem. A` quo naſuti dicuntur dicaces, ac deriſores. Idem. Nil naſutius hac, maligniuſq; 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. Nanq; 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 Plynius. Naſturtium nomen accepit à narium tormento. hinc factum eſt prouerbium ad excitandum torporem. ἔσθιε κάρδαμον, hoc eſt ede naſturtium, quod perinde eſt, ac ſi diceremus expergiſcere. excitare. Hæc herba Erucæ contraria. quippe illa uenerem prouocat. Virgilius. Et ueneré reuocans eruca morantẽ. Columella. Et quæ frugifero ſeritur uicina priapo, Excitet ut Veneri tardos eruca maritos. hæc uero cohibet, & exacuit animum. 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 coeunt, 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 neq; in balneis, neq; noctu, neque interdiu digreſſus. iecur anſeris proceres gulæ ſaporis bonitate commendant. Fertilibus creſcit mira amplitudine, & quod mirabilius eſt, exemptum quoq; lacte, & mulſo augetur. Martialis. Aſpice, quàm tumeat magno iecur anſere maius. Miratus dices hoc rogo creuit ubi? Quis primus tantum bonum inuenerit Scipio ne, an Metellus uiri conſulares, an M. Seſſius eadem ætate eques romanus, in quæſtione eſt. Illud ſanè conſtat Meſſallinum 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, uerũ minores, ganzæ uocantur. E' pluma non modo ceruicalia, ſed totos faciunt lectos, adeoq; delitiæ proceſſere, ut ſine hoc inſtrumento durare iam uirorum ceruices non poſſint. Syriæ pars, quæ Commagene uocatur, adipem anſeris in uaſe æreo cum cinnamo niue multa obrutum, ac rigore gelido maceratum ad uſum præclari medicaminis utitur, quod à gente dicitur commagenũ. Ex anſerum genere ſunt penelopes à molliori pluma ita uocitati. πηνία enim græci uocant fila molliora. Item chenalopeces, quibus pro lautiſſimis epulis utuntur Britãni. Sunt autem minores anſeres habentes pennas nigricanteis ad ſimilitudinem uulpinæ pellis, propterea χηναλώπεκες dicti. etenim græci χῆνα anſerem uocant, ἀλώπεκα uulpem. Itẽ erythrotaones, in quibus nitor eximius, abſolutaq; nigricia, et in ſupercilijs cocci rubor, dicti ἀπὸ τοῦ ἐρυθροῦ καὶ ταῶνος, hoc eſt à rubro, & pauone. eſt aliud genus uulturibus maius, quorum & concolorem reddit. gignuntur in alpibus, & tota ſeptentrionali regione, nec eſt ulla auis maior, excepto Struthiocamelo, in tantumq; carne augentur, ut ſæpe in terra prehendantur immobiles. In auiarijs perdunt ſaporẽ. Ab anſere anſerinum deriuatur. Plynius. Tubera efficaciſſime anſerino adipe curantur. 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. Nanum quoq; uas aquarium à natando dictum quidam exiſtimant, nos à paruitate potius appellatum putamus. eſt enim breue uas, ac latum, qđ uulgo ſitulum barbatum appellant. græci autem νάνους, hoc eſt nanos uocant, breui, atq; humili corpore homines paulum ſupra terram extanteis, quos noſtri pomiliones appellant. ſed nani uocabulum noſtri quoq; ueteres uſurparunt, nec de hominibus tantum, ſed de equis, mulisq;, ac etiam ſenſu carentibus. Heluius Cinna. At nunc me genu nana per ſalicta, Bigis reda rapit citata nauis. Vnde quoq; nunc mala nana appellamus, quæ alio nomine melimela dicuntur. Item à uolo fit uolito frequentatiuum. Plynius. ſuper aquas aſſidue uolitans. interdum tamen capitur pro diſcurro. Cicero. Qui per forũ uolitant. & uolucres quæcũq; 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, ſtelliões. alia uolucria. ut apes. ueſpæ. alia utroq; modo, ut formicæ alia & pennis, & pedibus carẽtia, ut tineæ, quæ in homine naſcuntur, tricenum aliquando pedum, & plurium longitudine. putant hæc nec neruos habere, nec oſſa, nec ſpinas, nec cartilaginẽ. nec pinguia. nec carneis, nec cruſtã fragilẽ, 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 ſolũ non mouetur. niſi cũ pectore ſimul auulſum. Dicta autem ſunt inſecta ab inciſuris, quæ nunc ceruicum loco, nunc pectorum ſunt, atq; alui. Cupido etiam propter alas, quas gerere fingitur, uolucer dicitur, & aliquando ponitur pro celer, facitq; comparatiuum 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 deſyderat. Salluſtius tamen uolentia plebi pro placentia plebi ſcripſit, hoc eſt, quæ plebs uellet. Multiſq; ſuſpicionibus uolentia plebi facturus uidebatur. A` 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 qa in nullius tabernam ſpectabat, hoc eſt in nullius lucrum. A` uoluntate uero dicitur uoluntarius, qui ſponte ſua aliquid uult. & uoluntarie, et uolenter aduerbia. Item à uolo Volones, quod bello punico, cum deeſſent, qui ſcriberentur, ſerui ad octo millia pro dominis pugnaturos ſe polliciti in ciuitatem recepti ſunt. & uolones, quia hoc ſponte uoluerunt appellati. Item uoluptas, quæ definitur præter modum elata lætitia opinione præſentis alicuius magni boni, in qua Epicurus ſummum bonum conſtituit. Hinc quæcunq; aliqua delectatione animum demulcent, uoluptates dictæ, qđ ea maxime uelimus. unde fit uoluptuoſum, & uoluptarium, hoc eſt plenum delectationis. & uolup adiectiuum pro uoluptuoſo, & delectabili. Plautus. Hic ſenex, ſiquid 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; proprie 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 figuram, 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 animũ, facies ad corpus referatur, ut mœſto uultu. irato uultu. longa facie. breui facie. eſt tamen quando utroq; uti liceat fœdata facie. fœdato uultu. ſciſſa facie. ſciſſo uultu. conuerſa facie. conuerſo uultu. Item à uolo compoſitum fit nolo, quaſi non uolo. pro quo ueteres neuolo. neuis. neuult. Plautus filiam meam tibi deſponſatam 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 appellarunt libellis ſimiliora, q̃ libris. Eſt enim proprie uolumen pars codicis, ut puta Metamorphoſeon liber in quindecim uolumina diſtinctus eſt. Ouidius. Sunt mihi mutatæ ter quinque uolumina formæ. hinc et euoluere librum di-

cimus,

cimus, quaſi complicatum 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. & uulpinum, modo quod uulpis eſt. Suetonius, Vbi leonis pellis deficit, uulpina inſuenda eſt, modo aſtutum. Plautus, Vulpinus animus, nequid molliatur mali. & uulpecula diminutiuum, hoc eſt parua uulpes. uerſutum hoc animal eſt, et ſemper fallax. unde tractum eſt illud prouerbium. Vulpes pilos mutat, mores non mutat. ſolertẽ in primis habet auditum. In Thracia locis rigentibus amneis gelatos, lacusq; ad paſtus tranſit. Obſeruatum eſt eam aure ad glaciem oppoſita, gelu craſſitudinem coniectare. Item à uolo aduolo. circumuolo. interuolo notæ ſignificationis. obuolo, contra uolo, peruolo, uelociter uolo. tranſuolo, ultrauolo. abuolo, uolando diſcedo. prouolo, procul uolo. præuolo. anteuolo. deuolo, deorſum uolo. euolo, modo uolo, modo extra uolo. inuolo, irruo, inſilio. Terentius. 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. et ſultis pro ſi uultis. Itẽ ab eodem (ut quidam exiſtimant) uoluo deriuatur, uolando 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. Aliquando uolutare capitur pro eo, quod eſt mente uoluere, & cogitatione perquirere. Idem. Id quidem ago, & tacitus Lycida mecum ipſe uoluto. A` uoluo etiam tolutus, quaſi uolutus, & tolutim, quaſi uolubiliter deducitur. de quibus inferius dicemus. Volua, ſeu uulua appellata eſt, quæ non ſignificat naturam muliẽbrem (ut uulgus exiſtimat) ſed utriculum, qui in fœminis ueſicæ iunctus eſt, à quo uterus dictus, quẽ 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, conſyderet oportet primum quàm multas, ſecundum cuiuſmodi parare debeat matrices. Idem. Sint ergo matrices robuſti corporis, quadratæ, pectoroſæ, magnis capitibus. Eſtq; uterus duntaxat in muliẽribus. Nam quod Virgilius de equo inquit, uterumq; armato milite cõplet, ideo fecit, quia dicturus erat fœta armis. Apud Cæcilium uter pro uterus legitur. Nunc uter creſcit, non poteſt celari. Dicta autem uulua eſt, quod fœtus inuoluat. Vulua ſuum, qua ueſcimur, ſecto partu melior eſt, quàm edito. Eiectitia uocatur illa, hæc porcatria. illa amplior eſt. icirco inquit Horatius. Nil melius turdo, uulua nil dulcius ampla. Volua quoque in fungis dicitur tunica illa, quæ fungum inuoluit. Plynius 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, deorſum uoluo. & reuoluo, explico. & inuoluo, quod proprie ſignificat glomero, per metaphoram tamen aliquando pro implico capitur. Cicero. Sed quod uideret nomine pacis bellũ inuolutum fore. Varro. Adeſt fax inuoluta incendij. Aliquando pro impono. Virgilius. Scilicet atq; Oſſæ frondoſum inuoluere olympum. Interdum pro tego. Idem. Vertitur interea cœ-

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 quoq; à uoluendo deductum quidam exiſtimant, quod ſtulte huc, atq; illuc uoluatur. Eſt ènim 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. Cuiq; me abſente corpus uulgauit ſuum. Virgilius. quid me alta ſilentia cogis Rumpere? & obductum uerbis uulgare dolorem? & promulgo, quaſi prouulgo. unde promulgatæ leges dicuntur, cum primum in uulgus educuntur. Hinc uulgator. diuulgator. promulgator. uulgatio. diuulgatio. promulgatio. uulgatrix. diuulgatrix, promulgatrix deducuntur. & uulgò aduerbium, quod ſignificat paſſim. ubiq;. cateruatim. Virgilius. Hinc lætis uituli uulgo moriuntur in herbis. Vulgo conceptos appellat Modeſtinus, qui patrem demonſtrare non poſſunt, uel qui poſſunt quidem, ſed eum habent, quem habere non licet, qui et ſpurij appellantur. Item à uoluo uulga, quod numos, aliaq; res inuoluat. 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 quiſq; noſtrum è bulga eſt matris in lucem editus. et 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 quidam 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 exulcerauit. Item ulciſcor. quod eſt uindico. unde ultio, quod uindictam ſignificat. & ulcerariæ herbæ dicuntur, quæ ulcera excitant, ut Marrubium herba notior, quàm indicari oporteat, quæ exulcerare ueſicam exiſtimatur. græci praſion. alij lynoſtrophon, quidam philopeda, nonnulli philocares nominant. Vulnus autem eſt hians, patensq; apertura corporis ictu facta. Virg. Preſſi'ue oculos, aut uulnera laui Veſte tegens. Ab hoc fit uulnero, qđ proprie eſt ſaucio. transfertur tamen ad animum, & ſignificat ango. unde & uulnus animi pro angore accipimus. aliquando etiam pro damno. Plynius. Maximũ 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. quidam auem hãc 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 exiſtimauerunt, ſicut ſanqualẽ oſſifragæ, de qua inter aquilarum genera dicemus. Alij tamen immuſſulum putarunt aquilæ pullum dici, prius quàm albicare cauda incipiat. Vultur etiã Appuliæ mons eſt notiſſimus. Item 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 aquam ſe efferens, quod & pectunculi faciunt ſagittæ modo. Ex mollium piſcium genere eſt, ſicut ſæpia, et polypus. his caput inter pedes, & uentrẽ, pediculi octoni omnibus. Sæpiæ, & loligni pedes duo ex his longiſſimi, & aſperi, quibus ad ora admouent cibos, & in fluctibus ſe uelut anchoris ſtabiliunt. Cæteri autem curti ſunt, quibus uenantur. Lolignem 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 infuſcata aqua cerni non poteſt. À loligo fit loliguncula diminutiuum. Plautus. Emito ſæpiolas. loliguncalas. & miluus ſecundum quoſdam à molli uolatu, quamuis alij factitiũ 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 òpus eſſet in profundo. Latet hybernis menſibus, & ſolſtitijs afficitur podăgra. À miluus fit miluinus adiectiuum. Ab huius auis ſimilitudine, & piſcis miluus appellatur, ſubiens in ſumma maria, & uagando aliorum piſcium prædam agens. Vulcanum quoq; 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 inſulam Lemnon, ubi à Thetyde, & Euthimone Oceani filia ſuſceptus, ac nutritus eſt, uno claudus pede ex caſu factus. Alij à ſimijs educatum uolunt. Deorum hic faber fuit, et Ioui fulmina, ac cæteris dijs arma contra gigantes fabricauit, fecit monile Hermiones. coronam Ariadnes. Arma Achillis, & Aeneæ, aliáq; complura, quæ ſupra ingenium humanum fuiſſe exiſtimata ſunt. non tamen ob hæc ad deorũ 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 Cæli filium, alterum Nili, q ab Aegyptijs, Aegypti cuſtos exiſtimatur. À Vulcano fit uulcanius adiectiuum. unde uulcaniam tellurem, & uulcanias inſulas dicimus. Item a 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 montẽ, 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, itaq; eo ex urbe aduehebantur ratibus (ut Varro teſtatur.)

ſunt tamen qui auentinum dictum ab auibus putent, quæ ſeſe Tyberi in eum locũ recipiebãt, uel à rege Auentino albano, quod ibi ſit ſepultus, uel ab aduentu hominum, quod commune latinorum omnium ibi Dianæ templum ſit conſtitutum. Ouidius. Luna regit menſes, huius quoq; tempora menſis Sciuit Auentino luna colenda iugo. Ab hoc fit uelo uerbum cum ſuis deriuatiuis, de qbus ſupra diximus, quæ ſunt uelatus. ueles. uelitaris. uelitor. uelitatio. à quo aduelitatio. uelitatim. Reuelo, à quo reuelatio. et præterea uelamen, quod modo pro ueſte accipitur, modo pro quacunque re aliquid uelante. & uexillum, quaſi paruum uelum pro ſigno, quo in exercitu, aut claſſe imperatores utuntur. unde uexilliferi, & uexillarij dicuntur ſigniferi. Veſtem quoque à uelando dictam Varro exiſtimat, quod corpus uelet, ſiue indumentum ſignificet. Virgilus. Necnon threicius longa cum ueſte ſacerdos, ſiue barbam. unde inueſtes imberbes appellamus, uel ſicut quidam uolunt impuberes, ut econtrario ueſticeps dicatur puer, qui iam ueſtitus eſt pubertate. Ab hoc fit ueſtiarium locus, in quo ueſtes uel ſeruantur, uel uenduntur. et ueſtiarius, qui ueſtiario præeſt, ac ueſtes uendit. & ueſtiplicia mulier, quæ complicat ueſtes. & ueſtio uerbum, & ueſtitus, & ueſtiſpicus, ac ueſtiſpica ſeruus, ſiue ancilla cuſtodiens ueſtes, & ueſtigium, quod ueluti indumentum ſit pedis. Eſt enim proprie ueſtigium impreſſio pedis, ideſt ſignum, qđ à pede relinquitur. Virgilius. Et gradiens ima uerrit ueſtigia cauda. Veſtigium etiam ſignificat extremam partem inferioris pedis. Idem. Veſtigia primi alba pedis, frontemq; oſtentans arduus albam. Item ueſtigium pro indicio ponitur cuiuſcunque rei, quod ſcilicet ueſtigia indicio ſint, illic eum affuiſſe, cuius ueſtigia ſunt. Liuius. Pecuniam ex theſauris Proſerpinæ noctu clàm ſublatam, nec ad quos pertineat facinus ueſtigia ulla indago. & perueſtigo, atq; inueſtigo, quæ ſignificant 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. Et Veſtimentum, quod ita à ueſte differt, quod ueſtis generaliter dicitur, ut Stragula forenſis muliebris, Veſtimentum 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. pălearia, & ex quacunque materia facta ſint ad corpus tegendum. Multa earum genera ſunt. Virilia, quibus ſoli uiri utuntur. Muliebria, quibus ſolæ muliĕres. puerilia, quæ ſolis pueris conueniunt. Famuliaria, quibus utuntur ſerui, atque ancillæ. Scænica, 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, & ſinuoſæ, 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,

ut ſupparus, ſiue ſupparum (utroq; enim modo dicitur) quod eo ſuper induamur. Eſt autem togæ genus leuis, atq; anguſtæ. Afranius. Puella non ſum ſupparo ſi induta ſum. Lucanus. Suppara nudatos cingunt anguſta lacertos. Ponitur tamen aliquando ſupparum pro ſinu, & rugatura, pannorum. Idem, imáq; pandens ſuppara uelorum perituras accipit auras. Induſium quoq; 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 chiroditæ nominarentur, uti Romæ, atq; in omni Latio uiros indecorum fuit. Solis fœminis id genus longe, lateq; diffuſum conuenire exiſtimabant ad ulnas. cruráq; aduerſus oculos protegenda. Viri ſubcriſpas tantum, ac breues tunicas ſumebant citra humeros deſinentes, quod genus græci uocant. ἐξωμίδας tunicas illas longas, & manicatas, quaſi fœmineas, Cicero & Virgilius exprobrant. Cicero, Manicatis, ac talaribus tunicis. Virgilius. 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 paululum, poſterioribus ad medios poplites uſq; perueniant. Nam infra muliĕrum 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. À 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. Iuuenalis, tunicati fuſcina Gracchi. Martialis. O ſoles, ó tunicata quies. Dicta autem tunica eſt (ut Varro ſentit) quod corpus tueatur. Amphimala tunicæ erant Gauſapinæ ex utraq; parte uillos habentes, quæ & gauſapia dicebantur, Patauij ex lanis eius regionis, quæ mediocres ſunt, texi olim ſolita recta tunica, ita contexta erat, ut uel uti 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. Ideóq; à Romanis inſtitutum, ut nubentes uirgines comitaretur colus compta, & fuſus cum ſtamine. Chalaſis tunicæ genus erat (ut quidam putant) quod græci χάλασιν uocant à laxitate. Alij dicunt nodum eſſe tunicæ muliĕbris, 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 ante ambulones, 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, & reda uocabulo gallico, quod ſignificat uehiculum. Cicero. Quod ſi tuam heri redam non habuiſſem uarices 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, ſeu pallio, chlamydem, aut lænam, aut aliud militaris ueſtimenti genus ſumebant, factum eſt, ut toga interdum metaphoricæ pro pace ſumatur, ſicut arma pro bello. Cicero, Cedant arma togæ, concedat laurea linguæ. Plynius. Vt dubium ſit togáne, an bello præſtantior fuerit. In fòro autem maxime togis utiuiri 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, & muliĕbre, & uirile. Poſtea uiris tantum relictus eſt togæ uſus, ſolæq; adulterij damnatæ muliĕres ignominiæ ergò cauſa 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 uſq; ad ſextumdecimum annum, deĩnde 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, lictores, & togam pictam, atq; 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 ἀλεξίκακον 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 amolendis periculis. Plynius. Infantibus alligatur ſuccinum amuleti ratione formam uaſculi habens. Idem. Vua taminia pro amuleto utuntur. Idem. cyclamini radix contra ſerpentes omnes 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 deficit, 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. Plynius. 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 matrefamilias nati fuiſſent, ut prætextam, & lorum in collo pro bullæ decore geſtarent. Lorũ proprie corigia eſt ex corio, quã græci ἱμάντα uocant, ideo ponitur pro cingulo. unde poetæ 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. & nigra gerebat Lora manu. Præterea, quæcunq; ligamina, lora dici poſſunt. Et loramenta ligamenta, etiam quæ ex tabulis fiunt. Hieronymus, loramento ligneo circundatum ædificij fundamentum non diſſoluetur. Ab hoc, lorum etiam pro corigia accipitur, qua homines uerberarentur. unde lorarij dicebantur, qui in ſcænicis fabulis parebant ijs, qui ludis erant præfecti, & uel uinciebant, uel cædebant eos, quos iuſſi erãt uincire, uel cædere. Tortores quoq; lorarios uocatos inuenimus. Item lora dicuntur corigiæ, quibus lecti, & ſellæ inſtruuntur, ſuper quibus tomenta, uel culcitræ imponuntur. Martialis. Nouis linteis, loriſq;. Hinc etiam funiculus aureus argenteuſue, 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 deuteriam 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 quãdiu uirilem togam non ſumpſerunt. Hi pro maleſactis non ſoluebant multam, ſed anguillarum tergoribus uerberari ſolebant. Nefas autem his erat obſcœno uerbo uti, ideoq; prætextatum appellabant ſermonem, qui nihil obſcœnitatis haberet. prætexta pulla 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, nũtiaret, prius quàm decreta eſſet. Mater Papyrij, qui cum patre in curia fuerat, quid nam in ſenatu actum à patribus foret, filiũ rogat. ille nefas eſſe id dicere reſpondit, fit illa cognoſcendi q̃d actum eſſet auidior, filiumq; importunius urget. Tum ille actum in Senatu confingit, Vtrũ reipublicæ utilius uideretur, unuſne ut duas uxores haberet, an ut duobus una nupta eſſet. Ea re intellecta, mulier domo egreditur rem cæteris narrat. Poſtridie magnus matrumfamilias 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 introeat præter unum Papyriũ, 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 pene ſunt, quot palliatarum. Primæ ſpecies prætextæ dicuntur, in quibus imperatorum negotia agebantur, & publica, regeſq; Romani, uel duces inducebantur, perſonarum dignitate pene tragœdijs ſimiles, dictæ prætextæ, quod in his fere regum, aut magiſtratuum acta comprehenduntur, qui principio prætexta toga utebantur. Secunda ſpecies eſt 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 communiter tegerentur. Tertia ſpecies Attellanarum fabularum 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 ideſt 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 mimicas actitabant. Togata prætexta à tra-

gœdia differt, quod in tragœdia heroes introducuntur, ut Pacuuius tragœdias heroicis nominibus inſcripſit Oreſtem, 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 fere ſatyrorum perſonæ introducuntur, aut ſiquæ ſunt ridiculæ ſimiles ſatyris. In Atellana obſcœnæ, turpeſq; perſonæ. Mimus eſt ſermonis cuiuslibet ſine reuerẽtia 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 præterea alia quoq; genera erant. Toga Regia, quæ & undulata dicebatur, qua Seruius Tullus Romanorum rex uſus fuit, facta primo à C. Cecilia, & 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 μαρμάρεον, πολέας δ᾽ ἐνέπασσεν ἀέθλους Τρώων θ᾽ ἱπποδάμων, καὶ ἀχαιῶν χαλκοχιτώνων. Hanc inquit, inuenit in atrio. hæc magnum telum texebat, duplex marmoreum, multa autem pingebat certamina Troianorum domitorum 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 Vermiculatam, ac ſoriculatam ueſtem. dicta à conſerendo. Nam & ſorilla nauigia iſtrica uocantur, quod lino, ac ſparto conſerantur, & 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, et 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 uolunt) à Phrygia Ceropis filia, in hac eſt Dardania, à Dardano Iouis filio appellata. à quo Dardanidæ, poſtea à Troe 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, læuaq; ancille gerebat. Et regilla, ac baſilica, quibus ſimiliter reges utebantur. Plautus. An regillam, an baſilicam induam, an mediculam? Toga triumphalis, qua imperatores triumphantes utebantur. hæc picta erat, & Togæ Iouis ſimilis. & Palmata, ſiue palmaris dicebatur, quod ea utebantur, qui palmam, hoc eſt uictoriã meruiſſent. Martialis, palmatæq; ducẽ, ſed cito redde togæ. Flamminea toga, ſiue flammas, 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 locis 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 Alexandria 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, q̃ lanis texta erat, & ſcutulis quibuſdam undulatæ ſimilis. hanc prima Gallia inuenit. Scutula aliquando ſerpentis genus eſt in Africa, aliquando uaſculi genus rotundi, concaui. Martialis ſic implet gabatas, paropſideſq;, Et leueis ſcutulas, cauaſq; lanceis. Lucil. & ſcutulamq; ligneam in cerebrum fixit. Huius diminutiuum eſt ſcutella. Cicero. Collocemus in culcitra plumea pſaltriam, adducamus, demus ſcutellam dulciculæ potionis, aliquid prouideamus & cibi. nonnunquam ſignificat haſtam teretem, qua lina tunduntur, quapropter, & ex qua 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 forum proficiſcentes ſumebant. Apuleius. Forenſi toga indutus accumbebat. 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 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. Vocabantur etiã recidipna compoſito ex utraq; lingua uocabulo, recinium enim apud nos eſt ueſtis antiquiſſima quadrata, ut Varro refert, cuius mediam partem retrorſum iaciebant, unde reciniati mimi dicebantur. δεῖπνος uero apud græcos cœnam ſignificat. Itaq; recidipna dictæ ſunt ueſtes, quas uocant cœnatoria. Iuuenalis, ruſticus ille tuus ſumit recidipna Quirine. Eadem etiã triclinaria dicuntur. Plynius. Metellus Scipioni tricliniaria babylonica ſeſtertium octuaginta millibus ueniſſe iam tunc ĩponit in capitalibus criminibus. quæ Neroni principi quadrĩgentis milibus ſeſtertiũ nuper ſtetere. Præter togam alia quoq;

ueſtimentorum genera in uſu fuere. Pallium ſupra tunicam ſereno tempore ſumebatur, ueſtis erat honeſtior longe, lateq; diffuſa, & uiris, mulieribusq; conueniens. Cuius diminutiuum eſt palliolum, 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 uſq; demiſſum. Virgilius. pro longæ tegmine pallæ Tigridis exuuiæ per dorſum à uertice pendent. Idem, Pallam ſignis, auroq; rigentem. Plautus. Pallam ad phrygionem fert confecto prandio. In Gallia tamen uiri, quoq; palla utebantur, ſed breuiore. Martialis. Dimidiasq; nates gallica palla tegit. Nebulo uero, ſeu pluuio tempore, pro pallio penulam ſupra tunicam ſumebant. Pomponius, penulam in caput induce, ne te noſcat. Quintilianus. Galba penulam roganti, non poſſum cõmodare 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 pelles nominabant. Martialis. Ingrediare uiam cœlo licet, uſq; ſereno, Ad ſubitas nunquã ſcortea deſit aquas. Erat etiam penula Gauſapina candida, 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, et 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 queq; pedum. À pene etiã penitam offam dicimus, offam porcinam cum cauda. Et peniculos, ſiue penicillos. Item neutro genere penicula, & penicilla, quibus calciamenta detergunt. Itẽ quibus pingunt, quoniam ex caudarum extremitatibus fiunt. Item quibus albarium tectorio inferunt, qui dicuntur Tectorij penicilli. Plynius. Setarum ex ijs è penicillis tectorijs cinis cum adipe tritus. Item quibus uulnera ſtipantur, uel ideo, nec 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 aliqd mundandum, illinendum'ue utimur, peniculum, ſeu penicillum uocamus, præſertim ſi ex ſpongia factum ſit. Terentius, quid ignaue, peniculon' pugnare, qui iſtuc huc portes, cogitas? Plynius. 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, & Achilleũ nominatur, quod uſus eo in uulnere curando fuerit Achilles. & molliſſimum, qui dicitur penicillus. Spongias antiqui in delitijs habuerunt, ſtrigilum uice, linteorumq; 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 ſorte datur tergendis ſpongia menſis. Vtilis expreſſo cum leuis imbre tumet. Animal hoc eſſe ex aqua-

tilium genere exiſtimant. alitur conchis, & piſces, & 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 ã 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 quoq; 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 non ſint, rurſus depoſito pallio, eã ſumam, atq; inceptum hoc itiner perficere exequar. Idem, Cape ſis puer hoc pallium, & da chlamydem, ut abeam. Ab hoc fit chlamydula. Idẽ. Tu ſume chlamydulã. 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 chlamydẽ circundata limbo. De hac celebre prouerbium ẽ. 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 non dum regi, dono miſiſſet, is poſtea regno potitus, ac beneficij memor, natali ſolo eum reſtituit. À chlamyde chlamydatus dicitur. Plautus. 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. Plynius. 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 pretioſis tunicis ſuperindui ſolet, unde qui ita induti ſunt, Patagiati dicuntur, & Patagiarij, qui huiuſmodi ueſteis faciunt. Apuleius, Vberes enim crineis leniter emiſſos, et ceruice dependulos, ac deinde ꝑ colla diſpoſitos, ſenſimq; ſinuato patagio, reſidẽtes pauliſper ad finẽ cõglobatos in ſummũ uerticẽ nodus aſtrinxerat. Læna ſimiliter ueſtis genus ẽ 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 ἀπό τῆς χλαίνας Lænã deductã exiſtimo detractione primæ literæ. Chlæna autem ἀπὸ τοῦ χλαίνειν deducitur, qđ 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, atq; inualidum quẽq; 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 aquæ 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 uſq; ad imos pedes demiſſa erat, & extremam eius partem ambibat. inſtita aſſuta, quæ tenuiſſima faſciola erat. hanc notat Horatius, cum inquit. Nil mediũ eſt, ſunt qui nolunt tetigiſſe niſi illas, quarum ſubſuta talos tegit inſtita ueſte. Contra alius nullam, niſi olenti in fornice ſtantem. et 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 cõtingi, ſumptaq; uitta uetat. Hinc ſtola pro matronis, & honeſtis mulieribus ponitur. Papinius. 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. Peplũ proprie palla eſt fœminea picta, & Mineruæ conſecrata. Virgilius. Interea ad templum non æquæ Palladis ibant Crinibus Iliades paſſis, peplumq; 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 reiici 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. Martia. Gallia ſantonico ueſtit te Bardocucullo. Cercopithecorum penula nuper erat. Item Calyptra genus eſt ueſtimenti, quo capita operiuntur. Rica quadratum ueſtimentum 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 diminutiuum eſt ricula, quæ pro ſudario accipitur. Flaminium tegmen, quo matronæ capita tegebant. Plautus. Flaminiarij. uiolarij. carinarij. Item flammeum genus ueli lutei nuptialis, de quo inferius dicemus. Suffibulum ueſtimentum album. prætextum. quadrangulum. oblongum, 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. Martialis. Faſcia creſcenteis dominæ compeſce papillas, Vt ſit quod capiat noſtra, tegatq; manus. Srophia etiam tenuiores coronæ à ueteribus dictæ ab inſigni, quod ponebatur in capitibus ſacerdotum quod ἀπὸ τοῦ στρέφειν, hoc eſt à uertendo Strophus uocabatur, hinc nota ſunt Strophiola, quibus in ſacris utebantur. Calantica tegmen muliebre, quod capiti innectitur. Cicero. Tu'ne, cum mentirentur pedes fuſci, cum calanticam capiti accommodares. Ventrale, ſeu ſemicinctum ueſtimentum eſt uentrem contegens. Plynius, patris mei memoria cœpere Amphimala 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 muliẽres 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. Martialis 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 peregrinum ueſtimentum dicebatur. Idem. baſilicam, aut exoticam induam. Mollicina ueſtis à mollicie nomen ſumpſit. Nonius. mollicinam, chiroditam, recinium. Sucentonem quoq; legimus meretriciæ ueſtis genus, apud ueteres fuiſſe. Item encimbomata, & Parnacidas ueſteis appellatas puellares. Cato. Vt puellæ habeant potius in ueſtitu chlamydas, encimbomata, & Parnacidas quàm togas. Calaſſis quoq; ueſtis genus eſt, quod græci κάλασιν dicunt, Alij dicunt nodum 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 cycladæ, & 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; atq; equitibus mos erat. Martialis. Syntheſibus dum gaudet eques, dominusq; ſenatus. Dumq; decent noſtrum pilea ſumpta Iouem. Idem. Dum toga per quinas gaudet requieſcere luces, Hos poteris cultus ſumere iure tuo. Alijs temporibus uti ſintheſi ſeruile, atque ignominioſum erat, propter quod Nero princeps notatus eſt, quod ſyntheſiatus aliquando, ac diſcaltiatus in publicum prodierit. Scæuola

iuriſconſultus de ſyntheſi ſic ſcribit, ſemproniæ piæ hoc amplius coopertoria tabiana, & tunicas tres cum palliolis, quæ elegerit, dari uolo. Quæro an ex uniuerſa ueſte, ideſt 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 communi ueſte diſtingui, quod etiam Martialis oſtendit. Sic tua ſuppoſitis perlucent præla lacernis. Sic micat innumeris arcula ſyntheſibus. Syntheſis etiam uaſis genus fictilis ex diuerſis uaſis compoſiti. Martia. Septenaria 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 patricij 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 cyſtigero. Quintilianus. Notatur interim negligentia latum habentium clauum, modus eſt, ut ſit paululum cinctura ſubmiſſior. Horatius. Nam ut quiſq; inſanus medijs nigrum impediet crus Pellibus, & latum demiſit pectore clauum, Audit continuo quis homo hic, quo patre natus. Hinc laticlaui dicebantur patricij. Suetonius de Nerone. À laticlauo, cuius uxorem attrectauerat, cæſus. Cœpit latus clauus Veſpaſiani ferè temporibus in modum Gauſapæ texi, Vnde Martia. 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 quoq; claui indices numeri annorum in templo, Nortiæ hetruſcæ deæ fuiſſe traduntur. À conſulibus deinde ad dictatores, quia maius imperium erat, ſolenne claui figēdi translatum eſt. Sed cum hic mos intermiſſus fuiſſet, ſæuiente poſt multos annos in urbe peſtilentia, repetitum ex ſeniorū memoria dicitur, peſtilentiam quōdam 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. Clauum etiam nauis gubernaculum dicimus, quod eam dirigat, rectamq; contineat. Cicero. ille autem clauum tenens quietus ſedeat in puppi. Virg. clauumq; ad littora torquet. Item ab huius claui ſimilitudine clauus appellatur Tuberculi genus calloſi, qđ in diuerſis corporis partibus naſcitur. maxime tamen in pedibus, & præcipue ex contuſo, quamuis interdum aliter. Doloremq; etiam ſi non aliâs, tamen ingredienti mouet. Arbores quoq; clauum huiuſmodi patiuntur, qui & fungus dicitur, et 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. Plynius de limo, iterū deinde in filo politur illiſum crebro in ſilice ex aqua, tectumq; rurſus tunditur clauis, ſemper iniuria melius. Hinc claua Herculis dicta id genus, quo Hercules utebatur. hanc eo loco, quo cū ea Cacū occiderat, poſt primas templi eius ualuas fuiſſe locatam tradunt in foro boario, ubi templum ei à Sylla iuſſu Sibyllæ ædificatū fuit. Ouidius. Altera pars circi cuſtode ſub Hercule tuta, Quod deus euboico carmine munus habet. Idem. Si titulos quæris Sylla probauit opus. Huius clauæ odore non immerito abſterreri canes, & muſcas opinabantur, qđ ſcilicet, nec muſcæ, nec canes ædē Herculis in foro boario intrarent. Claudo uero, & clauis à calando (ut quidam exiſtimant) deducuntur. Nos à græcis potius ſumpta exiſtimamus apud quos κλείω claudo dicitur, & κλεὶς clauis, & κλείδιον diminutiuum clauicula, & κλειδοποιὸς clauicularius faber, & κλεῖθρον clauſtrum, quod & clauſurā dicimus. Item à claui fit clauiger, qui clauem fert. Ouidius. Clauigeram uidit Vulcani occumbere prolem. Clauiculæ etiam dicuntur paruæ clauæ, hoc eſt paruæ ſudes. Plynius. Clauiculæ quoq; ipſæ, quibus repunt uites tritæ, & ex aqua potæ ſiſtunt uomitionum conſuetudinem. Conclaue, de quo ſupra diximus, dictum quod una clauui claudatur. unde locus conclauatus dicitur una claui clauſus. À uerbo conclauo, cuius paſſiuum eſt conclauor, & à clauſtro clauſtrinum uocamus, quod clauſtri eſt, & clauſtrarium, de quo ſupra diximus, & clauſtritum, qui clauſtris Ianuæ præeſt. Claudere interdum ſignificat includere. Vir. Aut intus clauſus 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 Portunnum eſſe ueteres exiſtimabant, qui portuum deus eſſet, & clauim manu tenere fingebatur. Nam & claui claudi portus conſueuere. Clauim mulieribus donare mos erat ad ſignificandam partus facilitatem. clauis inuentorem Theodorum 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 collectus 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 compoſita fiunt circuncludo, hoc eſt undiq; claudo. intercludo, iter impedio, et quaſi intra claudo. Virg. Intercluſit hyems, & terruit auſter euntes. introcludo in interioribus claudo. Seneca. Qui domi introcluſus otiabatur. Occludo claudo. Plau. Occluſit hoſtium ancillæ. Excludo, eijcio. Teren. Excluſit. reuocat, & per metaphoram accipitur pro libero. Accius. Qua uirtute hic ſe ſeruitute excluſerit. Excludere etiā eſt in cubādo ex ouis pullū emittere. Plynius. Quædam gallinæ oua gemina omnia pariunt, & geminos interdum excludunt, alterum maiorem. Alioqui 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. Virg. Incluſos utero Danaos. Subtercludo notæ ſignificationis. Recludo, aperio, detego. Idem. ueteres tellure recludit Theſauros. ſecludo, ſeorſum claudo. Cōcludo, ſimul claudo. à quo condulus annulus dicitur, & condalium ſimiliter annuli genus, quod digitum concludat. Et per metaphoram peroro, hoc eſt termino orationem, unde concluſio dicitur, quam græci ἐπίλογον, noſtri modo perorationem, modo cumulū uocant. Nā cumulus proprie aceruus eſt, et in concluſione omnia quaſi in unū aceruum colliguntur. À cumulus fit cumulo uerbum, quod eſt augeo. coaceruo. ſuperaddo. À quo cumulator, & cumulatus, & cumulatior, ac cumulatiſſimus, & Accumulo, quaſi ad accumulum 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. Martia. Hanc tibi ſequanicæ pinguem textricis alumnam, Quæ Lacedæmoniū barbara nomen habet, Sordida, ſed gelido non 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 Athla, Ridebis uentos, hoc munere tectus, & imbres. quidam hanc balnearem ueſtem appellant, quod ea in balneis uterentur. Texta quoque faſciola erat, qua capillum in capite alligabant, & capital, quod ſacerdotulæ geſtabant in capite. Zona, qua cingimur. Martia. 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. ut puta, equorum. mulorum. aſinorum. cinctum etiam pro ueſtitu accipimus. Virgilius, Cinctuq; gabino. Quamuis aliqui cinctum gabinum dicunt eſſe togam, ſic in tergum reiectam, ut unà eius lacinia reuocata hominem cingat. hoc genere ueſtimenti conſul Romanus utebatur bellum 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. Hęc Volſcorum urbs fuit, ſeptuaginta millibus paſſuum ab urbe diſtans, à Galacto, & Bio Siculis fratribus condita, unde nomen habet. Item cincta flamminica dicebatur ueſte uelata. Cingere proprie circuire eſt, dictum quaſi circum agere. Plyn. Cum eum ſaltum uenatores cinxiſſent. Hinc cinctura dicta actus ipſe cingendi. & cingulum annulus, quod digitum circuat, & cinguli homines, qui in his locis, ubi cingi ſolent, ſatis ſunt tenues. & cinniligum, quo noua nupta præcingebatur. id uir in lecto ſoluebat, factum ex lana ouis, ut ſicut illa in domum ſublata coniuncta inter ſe ſit, ſic uir eius cinctus cum ea, uinctuſq; eſſet. hoc Herculano nodo ligatū 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 nuptijs, quod initio coniugij, ſolutio cinguli erat. quo noua nupta erat cincta, cingo etiā procingo uſurpant à græco κιγκλεῖν. À cingo Cinciorum cognomen Romæ deductum. À quo Cincia locus Romæ, ubi Cinciorum monimentum fuit. Item ab eodem compoſita fiunt Accingo, quod eſt, cum ſtudio, & diligentia paro. Virg. paribuſq; accingimur armis. Vnde accinctos induſtrios dicimus, ſicut econtrario diſcinctos negligentes. Idem, diſcinctos mulciber afros. Accinctum etiam pro parato, inſtructo, armato frequenter accipimus. Circuncingo notæ ſignificationis. Procingo, apparo. À quo procinctus apparatus bellicus, & expeditio dicitur. Oui. Hæc in procinctu carmina facta puta. Ply. Vinum curas uigorēq; animi impedit ad procinctum tendentibus. Veteres etiā endo procinctum 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. Suetonius de Cæſare, Vſus fertur lato clauo ad manus fimbriato, nec unquam aliter, quàm ſuper eū cingeretur, & quidem fluxiore cinctura, unde emanaſſe Syllæ Dictum optimates ſæpius admonentis, ut male præcinctum puerum cauerent. Incingo cingo, uel intus cingo. Succingo aliquando alligo, ut ſuccingo mihi enſem, & ſuccinctus ſum enſe, hoc eſt alligatum ad cingulum habeo enſem. Vir. 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 & ſemicinctum uocatur, quod medium hominem cingat, hoc eſt ueſtiat. Martia. Et tunicam locuples, ego te præcingere poſſum, Eſſem ſi locuples, munus utrunq; darem. Semis enim dimidium ſignificat ut ſemihomo. ſemideus. ſemimortuus. ſeminex. ſemiuiuus. ſemeſtris. Sexmenſtrum. ſemeſum. ſemicomeſtum. ſemitram, 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. gali 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 dictionis ſuperſunt. 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 dimidia uia. ſemiſſis, dimidium. ſemiuir, ſpado. eunuchus. timidus. ſemiuſtus, dimidia parte uſtus. ſextertium dipondius, & ſemis, de quo ſuperius diximus, ſexquialtera, proportio, quæ tantundem, & dimidium aſſis habeat, ſemitogium breuis, & quaſi dimidia toga. À quo ſemitogatus, & eius diminutiuū ſemitogatulus. Semis autem à græco deducitur ἥμισυ, ſicut ab ἕξ ſex. À quo hemicyclus ſemicirculus dicitur, hemiſphærium dimidia ſphæra, hemina menſuræ genus, quæ dimidium ſextarij continet. Vnde heminaria pro

mediocri accipitur. Hemiſtichion dimidius uerſus, qui & hemiſtichion dicitur. & hemiolius, cum ex duobus numeris maior habet totum minorem, & præterea eius medietatẽ, ut ſunt tria ad duo. & hemitriteum febris genus, de quo inferius dicemus, quod tertianam unam, & dimidiam continere uidetur. Aliquando ſuccingere eſt cinctura ueſtes 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 aureiſ'ue laboratæ, atq; depictæ ſunt. Segmenta enim proprie ſegmina, hoc eſt ſectiones dicuntur à ſecando. unde partes, & (ut ita dicam) membra mundi, in quæ uniuerſa terra digeritur, quæ noſtri Circulos, græci Parallelos appellant, ſegmenta dicuntur. Plyn. Plura autem ſunt ſegmenta mundi. Principiũ habet Indiæ pars uerſa ad auſtrum, patetq; uſq; ad Arabiã, & 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 ẽ uermiculato emblemate pictis. hoc in pauimentis Teſſellatum dicitur, quod teſſellis, hoc eſt paruis quadratis lapillis intextum ſit. Sueto. de Cæſare. Mundiciarum, lauticiarumq; ſtudioſiſſimum multi prodiderunt, quamuis tenuem adhuc, & obæratum in expeditionibus teſſellata & ſectilia pauimenta circumtuliſſe, Britãniã petijſſe ſpe Margaritarum, quarum amplitudinem conferentem interdum ſua manu pondus exegiſſe. Teſſera, cuius diminutiuum eſt teſſella, ideſt quod omni ex parte quadratum eſt. Tradunt Geometræ punctum corpus eſſe indiuiduum, in quo neq; longitudo, neq; latitudo, neq; altitudo deprehenditur. Vnde pro breuiſſimo, ac minimo tempore ponitur. Teren. Tum temporis mihi punctum ad hanc rem eſt. Item pro minima cuiuſq; rei particula accipitur. Cice. Nam quod queſtus es, plures te teſtes 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, eiecti, indigni, ſiue priuati fauore. Hora. 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 partes diuidi poteſt, protractum, lineam efficit, ideſt corpus unius dimenſionis. Longum enim eſt, qđ ſine lato, ſine alto, duobus punctis ex utraque parte ſolam longitudinem terminantibus continetur. hanc lineam ſi geminamus, alterum mathematicum corpus efficitur, qđ 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 iuriſcon. ait. Qui in alieno ſolo ſuperficiem ita habet, ut certã 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 ſuperponãtur, adijcietur profunditas, & hinc ſolidum corpus efficitur, dictum à græcis στερεὸν, quod ſine dubio octo angulis continetur,

& ſex latera habet. huiuſmodi figuras græci cubos, noſtri Quadrantalia dixere, quamuis uaſis etiam genus ſit quadrãtal, pedis quadrati octo, & quadraginta ſextarios capiẽs. Plautus. Anus hæc ſitit, Quantillum ſitit, modica eſt, capit quadrãtal. Tales ſunt (ut Varro inquit) teſſeræ, quibus in alueolo luditur, ex quo ipſæ quoque appellantur κύβοι, qui, cum iaciuntur, quãcunq; 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 omnes partes, hoc eſt ad ſimilitudinem teſſerarum. Magnus eſt error multorum noſtri temporis, qui talos pro teſſeris accipiunt, ſed maior inſania unius, qui id etiam literis mandare, ut eſt omnium impudentiſſimus, non erubuit, quẽ pueri quoq; & uix iam fari incipientes apud græcos ſciant ἀστράγαλον talum eſſe, κύβον uero hoc eſt cubum, id eſſe, quod nos teſſeram dicimus. Varro. Vitruuius. Gellius. Macrobius. Pompeius, & ipſe, cuius teſtimonio utitur, Pollux ſole clarius oſtendunt. deceptus eſt homo rudis, & craſſus, ratione nominis, qđ 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 concauum, altera ferè planũ, eſtq; in poſteriori ſuffragine duntaxat, nunquã 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 appellantur, in quem conuerſo talo, deponebatur ab eo, qui iactauerat, numus unus, aut quãtum inter ſe pacti fuerant, ſine aliquo lucro, icirco damnoſa canis uocabatur. Ouid. Quid ualeant tali, quo poſſis plurima iactu Figere, damnoſas, effugiaſq; canes. Perſius. damnoſa canicula quantum Raderet. Eius oppoſitũ Venus dicitur, ſiue cous ſignificans 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 tres 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 ſeniones quatuor lucrifaciebant. Chius, & ſenio ſeptem. Fuit etiã aliquando in talis octonarius numerus, quem ſteſichoritem uocant à ſepulchro Steſichori poëtæ, quod talorum octo figura conditum fuit. Euripides Athenis tempore principum quadraginta, qui poſt triginta imperarunt, numerum talorum uſq; ad quadraginta auxit, eumq; Euripidium appellauit. Aliæq; in hoc ludi genere differentiæ fuere, ut ferè in cæteris ludis accidit. Nam & ultorios habebant, & Herculem baſilicum. Plau. Talos poſcit ſibi in manum, prouocat me in aleam, iacit ultorios quatuor. Talos arripio Herculem iacto baſilicum. Quapropter ab Auguſto ſcriptum legimus talis iactatis, ut quiſq; canem, aut ſenionem miſerat in ſingulos talos, ſingulos denarios conferebat in medium, quos tollebat uniuer-

ſos, qui

ſos qui Veneream 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. A 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 præſectum græce generali nomine ξύλον, latine talea dicitur. Plynius. Ficus omnibus alijs modis naſcitur, præterquam talea. Idem ſeruandum in taleæ ſatu ante omnia, ut taleæ ex feracibus fiant arboribus, ne curuæ, ne'ue ſcabræ, aut bifurcæ, ne tenuiores, quàm manum impleant, ne minores pedabilibus, ut illibato cortice, atq; ut ſectura inferior ponatur ſemper, & quod erit ab radice, accumuleturq; germinatio terra, donec robur plãta capiat. Cato. Taleas oleaginas, quas in ſcrobe ſaturus eris, tripedaneas facito, quas in ſeminario ſaturus eris, pedales facito. Cum taleã demittis, pede taleam opprimito, ſi parum deſcendat, malleo, aut mateola adigito, caueroq;, ne librum ſcindas. A talea (ut Varro ſentit) taliari uulgo dicitur lignum, dum ſcinditur. & intaliari, dum præcidendo formatur, & cum ramus ex utraque parte æquabiliter complanatur, ut numerus aliquis in eo deſcribatur, dicitur talea. Talia uero folliculus ceparum eſt. et talus Sabinorum prænomen. Sicut autem fruſtum ligni, quod in terra ſeritur, talea uocatur, ita id, quod inſeritur ramo calamus, & teſſera dicitur, ſeu potius per diminutionem teſſella, quod inſtar teſſeræ ſit. Plynius. Quod ſi longius afferantur pomorum calami, rapo infixos optime cuſtodire ſuccum arbitrantur. Idẽ. Quidam huic generi miſcuere fiſſurã in uitibus exempta corticæ teſſella ſurculo à latere plano adigendo. Item teſſera lignum eſt utrinq; complanatum, in quo numeri deſcribuntur, quod & talea uulgo dicitur. Plautus. Suam utrq; teſſeram habet, ratio conſtat, hoc & teſſerula dicitur. Plyn. Frumenti rationem teſſeralis oſtendebat. Item teſſera ſymbolum bellicum, quod in pugna exeuntibus datur. Virgilius. tur bello, fit teſſera ſignum. Liuius. Cæteris omnibus teſſeram dari iubet. Talum quoq; à latinis aliquando appellatam inuenimus, eam partem, quæ in hominibus uno pede utrinq; extuberat propè calcem. græci σφυρὸν uocant. unde & pro calce aliquando talum uſurpant. hinc talaris tunica appellatur prælonga. & uſq; ad talos deſcendens, & ſubtal dictum eſt concauum pedis, ſicut uola, quod ſcilicet ſub talo ſit. A ſecando autem ſegmentum 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. Eiuſdem ſignificationis eſt reſegmen. Plynius. Nec pauci apud Græcos ſingulorum uiſcerum, membrorumq; etiam ſapores dixere, omnia perſecuti uſq; ad reſegmina unguum. A ſeco autem omnia hæc deriuantur. Secare proprie eſt excidere. Cicero. Id totum ſecuit in duas partes. Et quoniam dum iter facimus, quodammodo uiam diuidere uidemur, ſecare per metaphoram modo pro ducere uſurpamus. Virgilius. Ille uiã ſecat ad naues. Idem. Arboribus poſitis ſecto uia limite quadret, hoc eſt ducto limite. Tibullus. Et ſecet ad Phrygios uilia membra modos. modo proſequi. Virgilius. Quæcunq; eſt fortuna hodie, quam quiſq; ſecat ſpem. Hinc ſectores dicti emptores uenditorum bonorum exulis, quod empta ſua proſequuntur. Item qui ex dãnatione eius, qui accuſatus eſt, dimidium bonorum expectant, aut certe aliquam partem, & id perſequũtur. Et ſectarius ueruex, qui gregem agnorum præcedens, du-

cit. Et ſectio, modo conciſio, modo perſecutio iuris. & ſeceſpita cultrum ferreum, oblongo manubrio. eburneo. rotundo, ſolido. iuncto ad capulum argento, auroq; fixo. clauis æneis, ære Cyprio, quo flamines, Flaminicæ uirgines, pontificeſq; ad ſacrificia utebantur, & ſecum libum, quod ſeceſpita ſecabatur. Et ſicilici ſcrupuli ſex, quod ſemunciam ſecet. & ſicilices haſtarum ſpicula lata. & ſicilio uerbum, cuius ſignificatum oſtendit Plynius. Prata quoties ſecta ſunt, ſicilire oportet, hoc eſt quod fœniſeces prætereierunt ſecare. Eſt enim in primis inutile enaſci herbas ſementaturas. & Varro. In pratis herba, cum creſcere deſijt, & æſtibus areſcit, ſubſecari falcibus debet, & quod perareſcat furcillis uerſari, cum pararuit, de his manipulos fieri, ac uehi ad uillam, tum de pratis ſtipulam raſtellis eradi atque addere fœniſicio cumulum, quo facto ſiciliendà prata, ideſt falcibus conſectanda quæ fœniſeces præterierunt, ac quaſi herba tuberoſum reliquerunt campum, à qua ſectione arbitror dictum ſicilire pratum. A ſiciliendo ſicilia appellata herba, quam alio nomine Fœnogræcum diximus uocari, quod nullus ferè inexcultus fit, ſed tantum ſicilitur, hoc eſt ſecatur, huic enim, quod mirum, prodeſt negligentia. & quanto peius tractatur, tanto prouenit melius. Item Sicilia inſula, quod olim Brutio agro cohærens, mox interfuſo mari reſecta, atq; auulſa eſt, propter quod & oppidum è regione in margine Italiæ ſitum Rhegyum uocitatum eſt ἀπὸ τοῦ ῥηγνύω, quod eſt auello. quamuis aliqui Siciliam à ducis nomine Siculo appellatam uelint, quemadmodum inferius latius differemus. Item à ſeco ſecale frugis genus, quod Taurini ſub alpibus Aſiã uocant deterrimum, & tantum ad arcendã famem utile, fœcunda, ſed gracili ſtipula, nigritia triſte ſed pondere præcipuum. Et ſecula falx, de qua ſupra diximus, & ſecuris, à qua diminutiuum ſecuricula, qua ligna ſecabantur, utebantur tamen ea lictores, atq; carnifices. milites quoq; frequẽter in bello. huius inuentricem fuiſſe tradunt Penteſileam amazonem. Quidam, 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 eligendo dicitur apud græcos, hoc eſt ἀπὸ τοῦ αἱροῦμαι quod ſignificat eligo. opto. Cicero. Eſtq; in ea hæreſi, quæ nullum ſequitur florem orationis. Ab hoc Theologi noſtri hæreticum uocauerunt eum, qui ſectam aliquam uel inſtituit, uel ſequitur aduerſus fundamenta religionis. & ſectile, quod excidi poteſt, & 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 porrò ſubijciebant, atq; ita capita dilatabant. Hinc authoritatem dedit Nero princeps ueſcendo eo ex oleo per æſtatem 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 nemoralis 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 laborem alterius, uel qđ eum in re laborioſa ſequatur. ſocius. n. 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 dictum, qđ ſociorũ eſt. unde ſocialis perfidia, & ſociale bellum, qđ cum ſocijs ge-

ſtum eſt, & ſocietas quaſi participatio Liui. Infida regni ſocietas. Veteres ſocienum pro ſocio dicebant. Plau. ibo intro, atque illi ſocieno tuo iam interſtringam gulā. Differt ſocius à comite, & ſodali. Nā comes eſt, qui cum aliquo ſimul it, & tanquā ducem ſequitur. Cicero. Non comitem ſe, ſed ducem præbuit. Cæſar, cum ſe uictoriæ Pompeij comitem eſſe mallet, quàm ſocium Cæſaris. ab hoc fit comito uerbū, et paſſiuum eius comitor, ſicut à ſocius ſocio, & ſocior. Virg. atq; uno graditur comitatus Achate. Comitor etiā deponens inuenitur. Plyn. Quicunq; eū comitati fuerant. 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 cōmilitones ſint, nō Dux, aut Imperator cōmilito dicatur. Sodalis in rebus leuioribus dicitur, et ferè in cōuiuijs. Dicti aūt ſunt ſodales, quaſi ſimul edales, uel quod ſederent ſimul in menſa, uel quod è ſuo datis ueſci ſolerent, uel quod inter ſe ſuaderent, quod commodum eſſet. Quint. Et tempeſtiua conuiuia, et peruigiles iocos aduocata ſodalium turba ſolutus, atq; affluens agerē. Cice. Epulabar modice cum ſodalibus, hinc ſodalitia, & ſodalitates appellatæ, hoc eſt collegia. Idem, ſodalitates enim me quæſtore ſunt inſtitutæ. Caius ſodales inquit ſunt, qui eiuſdem collegij ſunt, cum quo conſentire uidetur apud eundem Ciceronem Antonius, qui Norbanum quæſtorem ſuum appellat ſodalem. Et ſcutum, & ſcutula, de quibus ſupra diximus, et Sica cultrum ferreū, à quo ſicarij dicti. unde eſt Lex cornelia de ſicarijs. ſunt autem ſicarij homicidæ, & qui homines occidendi, furti'ue faciendi cauſa cum 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, qđ modo pro poſitiuo ſuo accipitur, modo ſignificat minus, uel tardius. Virg. nec ſecius omnis in unguem arboribus poſitis ſecto uia limite quadret. Aliquando ſecus præpoſitio eſt, & ſignificat iuxta, ut ſecus uiam, hoc eſt, qđ immediate ſecat, ideſt ſequitur uiam. et ſecundum, quod immediate ſequitur primum, ideſt quod ſecundo loco eſt. Quapropter et aduerbialiter accipitur pro iuxta, nam qđ ſecundo loco eſt, iuxta eſt. Sulpitius Marcum Marcellū poſt cœnæ tempus à Magio Cellione familiari eius pugione percuſſum eſſe, et duo uulnera accepiſſe, unū in ſtomacho, alterum in capite ſecundum aurem. Vir. Dulcibus illa quidem illecebris, aut plena ſecundū Flumina. Aliquando pro poſt, quaſi ſecundo loco. Quin. Nam qđ unum mihi ſecundum patrem fortuna uidebatur paraſſe præſidium, id ego ſperare in illa ſorte non poteram. Cicero, Proxime autem, et ſecūdum Deos homines hominibus maxime utiles eſſe poſſunt. Capitur etiam ſecundū pro eo, quod eſt pro, ut ſecundum te litem do. ſecundum me iudicat, ideſt pro te, & pro me. & pro in, ut ſecundum quietem, ideſt in quiete. Interdum eam uim habet, quam iuxta ſententiam, ut ſecundum Platonem, ſecundū Ariſtotelem, hoc ē iuxta ſententiā Platonis, iuxta ſententiā Ariſtotelis. Item ſecundū diximus proſperum, quod ita, uti uolumus, ſecet, ideſt ſequatur. uel qđ quæ adſunt, proſpera eſſe dicuntur. unde præſentem pro propitio accipimus. Plau. Sis præſens obſecro, teq; ſine exorarier. Hinc ſecundam fortunam uocamus, quæ uel nobis adeſt, uel nobis obſequitur, & res ſecundas, quæ pro noſtro deſyderio ſequuntur. Vir. Et ſeruare modū rebus ſublata ſecundis. Et ſecundo flumine nauigat, qui aqua ſequente nauigat, hoc eſt in eā partem fluente ad quam tendimus, ſicut aduerſo flumine nauigat qui contra aquam nititur. Ab hoc fit ſecundare, quod eſt proſperare. Vir. dij cœpta ſecundent. Propertius, Iam liquidū nautis aura ſecūdat iter. A quo obſecū-

dare, qđ eſt uel in melius conuertere, uel obſequi. Terent. 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, et caſeum bubulum manu preſſum, & ficus uirides biferas maxime appetebat. Item ſecundo aduerbium, qđ aliquando ſignificat ordinem, ut primo. ſecundo. tertio. Aliquando bis, ut ſecundo eum monuerā, ideſt bis monuerā. & ſecundo conſul, ideſt bis conſul. Nonnunq̄ rurſus. Cice. Semel hominem allocutus fueram, an ſecundo mihi redeundū eſſet, ignorabam. & ſecundæ plurali numero tantū membrana illa, qua partus obuolutus utero prodit, dictæ quod naſcentem infantem ſequantur, hæ niſi cum partu exeant muliēr male torquetur. χόριον eas appellant græci, quidam è noſtris uolucrum dixere. Plyn. Braſſicæ ſemen contra ardorem febrium facit, & ſtomachi uitia, & ad ſecundas. Item à ſeco inſecta, de quibus ſupra diximus. et ſaucius, de quo inferius dicemus, quaſi ſecius. et ſerra dentatum inſtrumentum, quo ligna, & lapides ſecantur. Item inſtrumentū ligneum ſimiliter dentatum, quo trahentibus bobus homines torquebantur. unde ſerrati dentes dicuntur, qui inter ſe diſtincti ſunt, ad ſimilitudinem dentium ſerræ. et ſerratum quicqd eodem modo dentatum ē. Serra præliari dicitur, cum aſſidue, acceditur, receditur'q;, nec ullo tempore conſtituitur (ut ſerra facit) dum aliquid ſecatur. Serræ inuētorem fuiſſe Dædalum tradunt, qui & fabricam materiarū inuenit. & aſciam notum inſtrumentū ab aſcindendo dictam, cuius diminutiuum eſt aſciola, & perpendiculum inſtrumentum fabri materiarij, ſiue cementarij, quo plumbo à filo, & gnomone pendente rectitudo, ſiue obliquitas operis ꝑpenditur, hoc ē examinatur. et terebram inſtrumentum ad perforandum, à terendo dictum. à quo fit uerbum terebro, quod eſt terendo perforo, & exterebro, quod eſt extorqueo. & ſcrutor. Plau. Exterebra prorſus, atq; excute. Dicimus etiam neutro genere terebrum. à quo fit diminutiuum terebellum. & glutinum, quod græci collam 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 ædilitatem Craſſus peteret, eumq; maior natu, & conſularis 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 tempore diuellātur. Itē à ſeco deducitur ſequor eiuſdem ſignificationis. à quo ſecutor, qui ſequitur. cuius fœmininū eſt ſecutrix. & ſequax trium generū, quod modo ſignificat id, quod ſequitur. Seneca. Cæteroſq; Ariſtippi ſequaces, modo quod ſe ſpargendo dilatat. Perſius. Quorū imagines lambunt ederæ ſequaces. Virg. ſonitum'q;, metum'q; Miſcebant operi flammiſq; ſequacibus iras. & ſequela, conſecutio. & ſcurra, qui turpiter iocando domos aliorum ſectatur. & ſequeſter, apud quē plures eandem rem, de qua controuerſia eſt, depoſuerunt, dictus (ut Modeſtino placet) quod occurrenti, & quaſi ſequenti eos, qui contendunt, committitur. Eſt autē 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 ſequeſtrū depono. et paſſiuum eius ſequeſtror. à quo ſequeſtrata res. & actus ipſe ſequeſtratio dicitur. Item ſequeſtro aduerbium. Cato. Per Deum immortalē nolito uos ſequeſtro ponere. Veteres pro ſequeſtro

ſculnam

ſculnam uſurpauere, quaſi ſeculnam, quo uerbo uſus eſt Varro & ſequens, quod trahentem facile ſequitur, ut cera, et glutinum. Item à ſequor compoſita ſiunt pediſequus, hoc eſt famulus, qui pedes domini ſeqtur. et pediſequa ancilla, quæ ſequitur dominam. & odoriſequus canis, qui odorem ſequitur. Aſſequor, adipiſcor. obſequor, morem gero, nec ſolum de minoribus dicitur erga maiores, ſed etiā de maioribus erga minores. Plautus. Ego ſanè cupio obſequi gnato. hinc obſequia dicuntur officia. Teren. Obſequium amicos, ueritas odium parit. à quo obſequioſus, qui obſequens, & moriger eſt. & obſequela, ipſa morigeratio. Plau. Omnes parentes libanæ liberis ſuis, qui mihi auſcultabunt, facient obſequelam. Perſequor, modo inſector. Plau. Quid me miſeram, atque innocentem perſequeris? modo perſeuēro exequi quod agere cœperam. Plynius. Qui mihi omnes ſuaderent, ut cœptum opus perſequi feſtinarem. Exequor, perſequor abſoluo. Apul. Neque 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 exequiātur. Exequias quidam ita ab alijs ſeparant, ut exequiæ ſint, dum cadauer effertur, poſtquam ſepultum eſt, reliquiæ inferiæ ſacra mortuorum, quæ inferis fiunt. Virgil. totidem, quos caucat, Vfens uiuentes rapit inferias. Parentalia etiam dicebantur. & parētare 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 bene meriti fuerant, de quibus Virgil. Quiq; ſui memores alios fecere merendo. Proſequor, cum affectu aliquo animi ſequor, & ferè ſemper habet ablatiuum, ut proſequor te omnis caritate. odio. honore. uerſibus. cantu. cōuitijs. Ab hoc fit proſequium ſicut ab obſequor, obſequium. inſequor, perſequor. Quintil. Cum eum maledictis inſequeretur. Subſequor ſtatim ſequor. conſequor, modo ſequor. Cicero, ex quo intelligi poteſt illum mentis agitatione, inueſtigatione'q; earum rerum, quas cogitando conſequebatur, neq; otioſum, neque ſolum unquam fuiſſe. Nonnunquam adipiſcor. Idem. Tunc cum ea, quæ es à Senatu ſummo cum honore tuo conſecutus. Ab hoc conſequentia deducitur, quæ ex præcedentibus infertur. A ſeco quoq; compoſita ſiunt circunſeco, qđ eſt circuncido. interſeco, quaſi medium ſeco. Perſeco, perfecte 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 patrimoniorum inter conſortes diſſectiones ſunt appellatæ. Reſeco reſcindo, & fœniſex, qui fœnum ſecat, de quo ſupra diximus, à quo fœniſicium ipſa ſectio fœni. Vnde apud M. Catonem de fœniſicio ſcribitur. eſt præterea genus intimæ ueſtis, quæ ferè ex lino fit, ſubucula appellata. item ſucula, quanuis ſucula paruam quoq; ſuem ſignificet. Plau. eſt ſucula argenteola, & duæ connexæ maniculæ, & ſucula. Quin. tu i die recta cum ſucula, & cum porculis. Crepundia ſunt non modo ueſtes, ſed bullæ, enſiculi, ſecuriculæ, crepitacula, & puerilia ornamenta, à crepando, hoc eſt tinniendo dicta. quoniā infantes huiuſmodi crepitaculis maxime gaudēt. Martia. Siquis plorator collo tibi uernula pendet. Hæc quatiet tenera garrula ſiſtra manu. Plautus. ſunt crepundia? eccam u deo. Qua facie ſunt? Enſiculus aureolus primum literatus, poſt altrinſecus ſecuricula ancipes, item aurea literata poſt hæc ſicula argēteola, et duæ connexæ maniculæ, & ſucula, & bulla aurea eſt, quam pater dedit mihi

natali die. Item caſtula palliolum erat, quo puellæ nudæ infra papillas præcingebantur. Varro, caſtulam mulier ſumpſerat pro ſucula. Item femoralia ſunt, quibus pudendæ partes corporis teguntur, dicta à femore. Item à fœmina fœminalia, nam femur exterior pars ſub coxendice dicitur, femen interior uel femur pars poſterior, femen anterior. Liuius, quoſdam & iacentes uiuos ſucciſos fœminibus, poplitibus'q; inuenerūt. Eadem ſubligacula à ſubligando dicuntur, Cicero, ſcænicorum quidem mos tantam habet uetere diſciplina uerecundiam. ut in ſcænam ſine ſubligaculo prodeat nemo. et ſubligaria. Plyn. At hercle Alexandria, ubi thura interpollantur, nulla ſatis cuſtodit diligentia. officinas, ſubligaria ſignantur opifici. Martial. Tecta tamen non hac, qua debes parte lanaris, ſi pudor eſt transfer ſubligar in faciem. Sunt etiam qui à ſuccingendo ſuccintoria nominent. Item campeſtria, quod ijs in gymnaſijs, & palæſtris, hoc eſt in campis uterentur, à quo qui campeſtria induti ſunt, dicuntur campeſtrāti. Ad hæc ſunt candidiſſimæ ſimul, ac ſubtiliſſimæ ueſtes ex lino Aegyptio factæ, quæ plurimum pulchritudinis, ac lucri, minimum firmitatis habent. Hæ magno uulgi errore bombicinæ dicuntur. Xylinæ autem 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, ſimilem'q; barbatæ nuci defert fructum plenum lanugine. Nec ullum genus lini in candore huic, mollitia'ue præfertur. iuriſconſulti inter lanas potius connumerant, dicunt'q; 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 habēt uitiū ſimilia, niſi quod minora ſunt, ferunt'q; cotonei mali ſimilitudine cucurbitas. quæ maturitate ruptæ lanuginis pilas emittunt. cotoneam uero Veneti uocant herbam, quam galli halum nominant, ſimilem cunilæ bubulæ cacuminibus thymo, dulcem, & ſitim ſedantem. ſunt item ueſtes ſericeæ leuitate omnibus præſtantes multiplici colorum uarietate infectæ. Mittunt has Seres Scytarum 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, rurſus'q; texendi. Aliæ quoq; gentes lanigeras arbores habent, ſed omnibus iam nomen Seres dedere, ſiquidem & bōbicinas nunc à ſericeis non diſtinguunt. bombix animal eſt ex inſectorum genere. Tria eorum genera ſunt primum in Aſſyria prouenīes ueſpa maius, nidos luto figit, & pariēti applicat ſeu alicui lapidi tanta duritia, ut ſpiculis pforari uix poſſint. in his ceras largius, quàm apes faciunt, deinde maiorē uermiculū. Aliud fit ex grandiore uerme, qui ueluti gemina protendit cornua, ſui'q; generis eſt primū toto immutato eruca, deinde bombilis appellatur, ex quo necydalus. ex hoc in ſex menſibus bombices telas araneorum modo texunt ad ueſtem, ac luxum uirorum, ac fœminarum, quæ bombicina appellatur. Prima eas in filū retorquere, ac inde texere in Coo inſula Pāphila Platis filia inuenit. à quo huiuſmodi ueſtis cois appellata eſt. Hora. Altera nihil obſtat Cois tibi. Tertium genus in eadem Coo inſula primo inuentum tradunt, floribus quarundam arborum imbre decuſſis, & terræ halitu animatis factos primo papiliones paruos, nudoſ'q;, mox frigorum impatientia uillis inhorruiſſe, & aduerſus hyemē inſtauraſſe ſibi tunicas denſiſſimas, pedū aſperitate foliorum lanuginem radentes in uellera, quā unguium carminatione ſubigentes, mox traxerunt in ramos, & ueluti

pectine tenuarunt, poſtea apprehenſam inuoluerunt corpori, facto ſibi nido uolubili. ſic ab homine ſublati ſunt, fictilibusq; uaſis tepore, & furfurum eſca nutriti. ita ſubnatos alios ſui generis bombices. Deinde in Italiam quoque translatos tam gratos mulieribus, ut non fictilibus iam uaſis, ſed pectoribus, ac mammis ipſos foueant, alantq; ferè folijs mori. Horum lanificia humore lenteſcũt, excerpta mox in fila exiguo fuſo tenuantur, & ueſtes fiunt, tam mulieribus, q̃ uiris omni quidem 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 unquam ſine comite, quem pinnotherem uocant, alij pinnophylacem. hic in aliqbus paruus eſt piſciculus, cui nomen ſquilla eſt. Cicero, duabus grandibus obſitæ conchis, cum qua paruus piſciculus ſquilla dictus ſocietatem coit, in aliquibus cancer, dapis aſſectator. aperit ſeſe pinna, atq; orbum luminibus corpus minutis piſciculis præbet, aſſultant illi protinus, & ubi per licentiã audacia creuit, implent pinnam. Hoc tempus ſpeculatus cancer leui morſu ſignificat. illa ore compreſſo quicquid incluſit, exanimat, partemq; ſocio præbet. Hãc, ut pleraſq; alias conchas, uenatur Polypus, quam ut ſine diſcrimine comprehendat, lapillum extra carnem, imponit ne claudi, et brachia eius concidere poſſit. Aduenientem ergo peruigil ſocius ſpeculatur, idq; leui morſu indicat pinnæ. Illa clauſis teſtis ſaluti ſuæ conſulit. hæc pauxillũ intra ſe lanæ habet conchæ adhærens, colore luteo, ac perlucido, quæ byſſus dicitur. Fiunt ex eo pretioſiſſimæ ueſtes byſſinæ appellatæ, & byſſinum eiuſmodi color uocatur, qui aliquando etiam dicitur byſſus. hoc fit, ſi cocco tinctum, tyrio tingatur. Eſt etiam 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 conuiuiorum, & igne exuſtæ magis ſplendeſcunt, quàm ſi aquis abluerentur. Fiunt hinc funebres regum tunicæ, quæ fauillam corporis, dum crematur, ab reliquo cinere ſeparant. Naſcitur in deſertis, ac ſole aduſtis Indiæ locis, ubi imbres non cadunt, aſſueſcitq; uiuere ardendo, rarum inuentu, & textu difficile propter breuitatem. Rufus alioqui color igni maxime ſplendeſcit. Cum inuentum eſt, æquat pretia margaritarum. uocatur à græcis aſueſtinum propter calcis ſimilitudinem, quæ igni purificatur. Calcẽ enim græci ἄσβεστον uocant. β græca litera aliquando non in. b. latinum, ſed in. u. conſonantem conuertitur, ut in Aſueſtinum, & in Eruus. linteum ex aſueſtino factum, ſi circa arborẽ ponatur, cæditur arbor ſurdis ictibus. Strabo ſcribit ad Caryſtum in Eubœa lapidẽ 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 Zoelicum uocatur, à ciuitate Galatiæ propinqua Oceano. et Cumanum è campania ad piſcium, & auium capturã. item etiam ad faciendas plagas, quæ cumanæ dicebantur, apros filo, 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 tenduntur, circa ſummam, & imam partem epidromes appellantur, quod in ijs retia diſcurrant, ἐπὶ enim ſignificat in, δρέμω 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, quãuis illud hoc miraculum ſuperat, quod in Aegyptij quondam regis thorace, in Rhodiorũ inſula uiſum eſt in tẽplo Mineruæ trecentis ſexagintaquinq; filis ſingula fila conſtare. Eſt etiam lini genus, quod carbaſus dicitur, ex quo præcipua 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 totum forum romanum eiſdem uelis texit, uiamq; ſacrã ab domo ſua ad cliuum uſq; in capitolium, quod ludo ipſo, quẽ edidit gladiatorio mirabilius uiſum fuiſſe prodiderunt. Deinde Marcellus octauia ſorore Auguſti genitus, uelis forum inũbrauit, ut ſalubrius litigantes conſiſterent. Quidã etiam caua ædium uelis texerunt, ut ſolem arcerent. Quinetiam tingere coloribus lina cœpere, ex quibus fierent uela. Talibus uſus eſt Alexãder Magnus, dũ Indo amne nauigaret. Item uelo purpureo ad Actium 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 tomẽto ſolebant, præſertim in Gallia Ciſalpina. Eſt & lini genus, quod orthominũ 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 trãſpadanæ Italiæ cibo. Item eo in ſacris utebantur. uirgæ in aqua macerãtur, tũ ſiccatæ in ſaxo tunduntur ſtipario malleo, quod proximũ cortici eſt. ſtupa appellatur à græco στύπιον, quod ſtupam ſignificat. unde ſtipo fit, quod proprie eſt rimas obthuro, 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. Virg. ſtipatq; carinis Ingens argentum. & ſtipatores dicuntur corporis noſtri cuſtodes, quos antiqui à latere latrones uocitabant, uel quod ſtipati, hoc eſt caternati corpora regum circundabant, uel quod ipſi ferro circundati & ſtipati erant. Ab hoc ſtips dicta merces, quæ ſtipatoribus, & militibus dabatur. Augu. 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 ẽ componebant, quo minus loci occuparet. Hinc ſtipendium æs militare appellatum à ſtipe pendenda, & ſtipendiarij milites, quod eam ſtipem pendebant. Ennius, Pœni ſtipendia pendunt, pecuniam quoq;, 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, ac reſtipulari dicitur, quod uerbum poſtea ad omnes 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. A ſtipo, ſtiparium dicimus quicquid ad ſtipandum pertinet, ut ſtiparius malleus. & conſtipo uerbum quod eſt condenſo, & ſtipes fuſtis terræ defixus, qui quoniam pullulare aliquando conſueuit, putant aliqui ſtirpem ab eo dictum, ſtirps enim fœminino genere originem ſignificat. Virg.

Heu ſtirpem

Heu ſtirpem inuiſam. Maſculino arborem. Idem, Sed ſtirpem Teucri nullo diſcrimine ſacrum. à quo extirpo deducitur, quod proprie ſignificat radicitus euello, per metaphoram tamen ad alia quoq; transfertur, unde extirpari uitia dicimus, quaſi funditus tolli. Hora. Improprie, ut alij plures fœminino genere protulit. Stirpeſq; raptas, & pecus, & domos. Item ſtypula à ſtupa deducitur, ſiue quod ſtupæ inſtar uratur, ſiue, quod ea quoq; ſtypari tectorum rimæ conſueuerunt. Eſt autem ſtypula calamus frumenti, ut puta tritici, hordei, farris, & ſimilium, quod ſcilicet continet ſpicam. quod unam duntaxat ſtypulam habet unicalamum frumentum dicitur. Stypulæ intermedia dicuntur genicula, & aliquando genua à ſimilitudine genuum animalis. Plynius. Frumenta quædam in genu tertio ſpicam incipiunt concipere. idem. genicula ſunt tritico quaterna. farri ſena. hordeo octona. Ab hoc geniculatum dicitur, quod frequentibus geniculis conſtat, ut eſt herba, quæ heliotropium uocatur, ob id genicularis herba ab aliquibus nominata. & geniculatim frangi, aut aliud fieri dicimus, hoc eſt ꝑ ſingula genicula. Stypula in campo remanet frumento demeſſo. Itẽ ea pars, quæ è frumento demeſſo, contuſa ſpica ſuperſtat, ſimiliter ſtypula generali uocabulo appellatur. Virgilius. non tu in triuijs indocte ſolebas Stridenti miſerum ſtypula diſpergere carmen? quã alibi auenam uocitant, cum proprie auena genus ſit frumenti. Syluestrem tenui muſam meditaris auena. Verũtamen, ſi proprie loqui uelimus, cum per ſe tantum ſpica pinſitur ad aurificum uſus, acus uocatur, cum uero in area teritur, palea ad pabula iumentorum. Nam Milij, & panici & ſiſamæ purgamenta, non paleam, ſed appludã nominamus. Neuius, ne hercle appluda eſt hodie, quàm tu leuior. dicta eſt ab applodendo, quod propter tenuitatem, & quia minutiſſima eſt, ſpiritu deijciatur, non ſine errore. A. Gellius, & Nonius Marcellus appludam frumenti furfurem à ueteribus dictam ſcripſere, et 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, quam latine dicimus cotem. Dicitur autem acies cuiuſcunq; rei acumen, & quaſi ſummum, unde aciem ferri dicimus, aciem oculorum, aciem exercitus. Ab acuo acutus deducitur, notæ ſignificationis, quod etiã ad incorporea transfertur, ut acutum ingenium, acutus uiſus. Et acieris ſecuris ærea, qua in ſacrificijs ſacerdotes apud ueteres utebantur. Et acer, qđ proprie acutum ſignificat. Cicero, acri homo ingenio. Per metaphoram tamen aliquando pro ueloci uſurpatur, Virgilius. Calidumq; animis, & curſibus acrem. Aliquando pro ſeuero. Cicero. Suum igitur quiſq; noſcat ingenium, acrem ſe & bonorum, & malorũ iudicem præbeat. Interdum pro uehementi. ſæuo. cruento. Virgilius. acremq; moloſſum Paſce ſero pingui. Idem, acri quondam regnata Lycurgo. Nonnunq̃ pro diligenti. prouido. Idem, Iam tum acer curas uenientem extendit in annum Ruſticus. Quãdoq; pro forti. Idẽ, Aut acrẽ dubites in prælia poſcere Turnum. Ab hoc acrimonia deducitur, hoc eſt uiuacitas animi, acumen ingenij, et mentis ſeueritas. & acriter aduerbium, acute, uehementer. fortiter. ſeuere, & eorum comparatiua, ac ſuperlatiua. item alacer ſiue alacris. (Vtroque enim modo dicitur) quod modo feſtinum ſignificat. quaſi alis acer. Teren. Quid tu es triſtis, quidue es alacris, modo lætum, & ueluti in ſpẽ aliquam geſtientem. à quo alacritas dicta mutatio quædam uultus in aliquam ſpem geſtientis. Cicero, uir ergo temperatus, conſtans, ſine metu, ſine ægritudine, ſine alacritate. nulla libidine uexatus. Ab hoc fit alacriter aduerbium. Itẽ ab acer acerbus, quod proprie incoctum, & non dum maturum ſignificat. unde poma acerba, et acer-

bum uultus, ideſt 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, & operum elegantia, ac ſubtilitate, primum poſt citrum 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, et trans alpes naſcens, alterum criſpo macularũ diſcurſu, qui cum excellentior ſit, dicitur pauoninum à caudarum pauoninarum ſimilitudine. Martialis, de lecto pauonino, Nomina dat ſpondæ pictis pulcherrima pennis Nũc Iunonis auis, ſed prius Argus erat. Hoc in Iſtria, rhetiaq; præcipuũ eſt. E uiliori genere à uenarum craſſitudine craſſiuenium uocitant. græci ſitu diſcernunt, campeſtre. candidum. nec criſpum glicon uocant, criſpius, duriusq; quod in montibus naſcatur, montanum. tertium genus appellant Zigam rubentem fiſſili ligno, cortice liuido, & ſcabro. hoc alij proprij generis eſſe malunt, et latine carpinum nuncupant. pulcherrimum eſt bruſcum, multoq; etiam excellentius moluſcum tuber. utrunq; huius arboris. Sed bruſcum intortius criſpum, moluſcum ſimplicius ſparſum. & ſi magnitudinẽ menſarum caperet, haud dubie prælatum à ueteribus citro fuiſſet. propter paruitatem intra pugillares tantum & lectorum laminas ſit tit. E bruſco menſæ quoq; factæ ſunt nigreſcentes. reperitur et in Alno tuber nota arbore, ſed tanto deterius, quanto alnus ipſa diſtat ab acere. Item acetum, quod nihil aliud eſt quàm acre uinum. à quo acetoſum, et 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 cuiuſq; rei congeries in acutum elata. Acus etiã piſcis genus eſt, de quo diximus. Item genus inſtructæ aciei, qđ ea pars militum uehementiſſima ſit ad nocendum 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, et non ſine paleis, à quo & panis, qui ex eo fit, aceroſus dicitur, & aceratum lutum, quod paleis immiſtum eſt ad tuguria facienda. et obacero, quod eſt loquendo alterius ſermonẽ 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, qđ modo ſtupefactum ſignificat, modo inſenſatum. unde ſtupentia, ſiue ſtupida membra dicuntur, quando uel paruum, uel nullum habent ſenſum. Item obſtupeo, & ſtupeſco, & obſtupeſco, et ſubſtupeo, et ſubſtupidus, et obſtupefacio, et obſtupefio notæ ſignificationis. Item à ſtupa ſtupeũ dicitur, qđ ex ſtupa eſt, ſicut à lino lineũ, qđ ex lino. Linum græca uox eſt. græci enim λίνον nominant. ab hoc, qui lini artem exercet linarius à nobis dicitur, à græcis λινοπλόκος, & linteum hoc eſt pannus lineus, quod græce λίνουν dicitur, à quo fit diminutiuum linteolum, et linamentum quoq; ſignificat, quod eſt filum ipſum, quod ex lino uoluendo trahitur. Plynius. Delphini adipe linamenta accenſa excitant uuluæ ſtrangulatu op-

preſſas. & quo ueteres uſi fuere, linio linionis, qui à græcis λινυργὸς appellatur. Nam λινύφον uocant lini textorē, λινοῦχον retiarium, & λινόσπερμα lini ſemen. Item à lino licium dictum filum, quo in tela textrices implicant ſtamen. à quo licio uerbum cum eius deriuatiuis, atq; compoſitis, de quibus inferius dicemus. Et Linus proprium nomen quamuis primam corripiat. Hic Mercurij ex Vrania muſa filius fuit, ut Hermodorus affirmat. Virgilius tamen ab Apolline genitum dicit. Et linea, quæ proprie ſignificat filū illud, quo fabri materiarij utuntur ad ſignandam materiam, quod ex lino fiat, à græcis dicitur σταθμὴ, & quoniam ab hac, ſi rubrica, uel alio colore intincta fuerit, figura deſignatur longa ſine latitudine, atq; altitudine, ea quoq; figura à græcis γραμμὴ à noſtris linea dicta eſt. item ea, quā non colore, ſed animo imaginantur geometræ, de qua paulo ſuperius diſſeruimus. Antiqui pictores penicillo tenuiſſimā lineam ducere pulchrum putabant. Tradunt Apellem excellentiſſimum pictorem, cum aliquando Rhodum ad Protogenem alium pictorem auidus cognoſcendi opera eius adnauigaſſet, quoniam fama tātum hominem prius cognouerat, ſtatim officinam illius petiſſe. Aberat tum ipſe, relicta domi anicula, quæ tabulam unam ſatis amplam ad pingendum paratam 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 ſubtilitatem contemplatum, ueniſſe Apellem dixiſſe, et ipſum tunc alio colore tenuiorem in illa ipſa lineam duxiſſe, & abeuntem præcepiſſe aniculæ, ut ſi ille rediſſet, oſtenderet, diceretq; hunc eſſe, quem quærebat. Reuerſum poſt hæc Apellem, quoniam uinci erubeſcebat, tertio colore lineas ſecuiſſe, nullo ſubtilitati loco relicto, confeſſum Protogenem ſe abeo uictum, in portum, ut hoſpitem quæreret, deuolaſſe. Tradita deinde poſteris hæc tabula magno omnibus miraculo fuit, nihil aliud continens, quàm lineas uiſum effugientes, & tamen omni opere nobilior habita. Conſumpta eſt priore incendio domus Cæſaris in palatio. Fuit Apelli ꝑpetua conſuetudo, nunquam tam occupatam diem agendi, ut non lineā 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 uerbum, quod eſt lineam duco, & linearis, ad lineam pertinens. unde & linearis pictura uocata eſt, quam primus Philocles ægyptius, uel Cleantes corinthius inuenit lineis circum umbram hominis deductis. Sic enim inuentam primo picturam cōſtat ab Aegyptijs, ut nōnulli 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, itaq; γράφειν, hoc eſt ſcribere dicti ſunt, & γραφὴ tam ſcripturam, quàm picturam ſignificat, & γραφεὺς tam ſcribam, quàm pictorem, & γραφεῖον ſtilum, & γραφιοθήκη graphiarium, hoc eſt thecā, in qua ſtili reponuntur, quibus & ſcribere ſimul, & pingere ſolebant ante, quàm penicilli, & colores inuenirentur. Latini quoq; græcos ſecuti, huiuſmodi linearem picturam Graphidem nominauere. Plynius. 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 duco. Vnde interlinire dicimus ſuperinducto atramento, aut alio liquore ſcripturā aliquā, picturamue deſtruere. Cicero tabulæ ſunt in medio, ſe corruptas, atq; interlitas eſſe clamāt. hinc talis inductio litura dicta. à lino litera, quod in ſcribendo illinitur, hoc eſt leuiter inducitur atramentum, quāuis alij literam quaſi legiteram dictam uelint, quod legēti iter præbeat. Itē à lino litus, de quo ſupra diximus. & lido uerbum (ut ꝗdam putant) quo ueteres utebantur pro eo, quod eſt cōfringo, deleo. à quo fit allido, hoc eſt impingo, & elido, quod proprie ſignificat e ſfringo. exprimo. diſſipo. Virg. Eliſos oculos, & ſiccum ſanguine guttur. Plau. iubeo oculos elidere. Lucilius, iniuriatum hunc in fauces inuaſiſſe, animumq; eliſiſſe. Virgilius. geminosq; premens eliſerit angueis. Cice. Qui rebus his ægritudine eliditur, poteſt tamen eſſe non miſer. Idem, ut auriga indutus è curru trahitur, dilaniatur, eliditur. & illido, quod eſt infringo, & collido, à quo colliſio deducitur, quæ eſt duorum, aut pluriū corporū mutua (ut ita dicam) confricatio, atq; cōfractio. Item à lino linio. à quo delinio, quod eſt mulceo, irretio, unde fit delinimentum. Afranius, mala ætas, nulla delinimenta inuenit. compoſita fiunt illino. Plyn. fimū caprinū ex melle illitum epiphoris prodeſſe putant. Virgil. lita pro illita poſuit. Et paribus lita corpora guttis. Oblino. Plyn. Fel quoq; eius cū axungia oblitum mirifice prodeſt. Ab hoc (ut ꝗdam arbitrantur) obliuiſcor deducitur, quod nouis in mentem inductis, hoc eſt menti oblitis, uetera abolentur. Hinc obliuio fit, & obliuioſus, qui facile obliuiſcitur. Item ab oblino oblitero. ſicut à lino litera, obliterare enim, eſt obſcure facere, delere. Alij tamē hoc uerbum ab obliuione deriuatum putant, alij à litore, quod ibi notata æquari fluctibus ſolent, & tolli. Hic notandum, quod obliuio, ſi cum uenio, & ſimilibus iungatur ſemper paſſiue accipitur. Cicero, ut ſi fuerint excellentiſſimi, certe iam uenerint in obliuionem. Allino. Plyn. ſunt qui leporino coagulo mel addant, & hoc ſæpe allinant dentem. circumlino. Idem, fit ex ſucco cicutæ ad refrigerandum ſtomachum malagma, præcipuus tamen eſt ad cohibēdas epiphoras æſtiuas, oculorumq; dolores ſedandos circunlitus, hoc eſt circumcirca leuiter inductus. Sublino. Cornelius Celſus, idē quoq; umbilico ſublitum facit. Dicitur præterea linea filum omne ex lino, & quicunq; tenuis funiculus, Columella, ligato pede longa linea gallina cuſtoditur. Plyn. ſtemmata uero lineis diſcurrebant ad imagines pictas. Idem, murenæ deuorant hamum, admouentq; dentibus lineas, atq; ita erodunt. Idem, infixū hamo inuertere ſe, quoniam ſcit dorſo cultellato, ſpinaq; lineam præſecare. Inuenitur etiam filum poſitum pro linea. Varro, ſumptoq; atramento ſutorio filum duxit. Pproprie enim filum eſt, quod ex lino, lanaue trahendo ducitur, hoc eſt linamentum. Lucilius, ſurge mulier, 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 erectū quoque à quibuſdam dicitur. À lino etiam ligo uerbum deriuari quidam exiſtimant, quaſi lino ago, quod lino omnia ligentur. propter quod græci λῖνον, 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 qđ uirgarum faſces ligatos gerebant lictores, uel quod, cum magiſtratus populi romani uirgis quempiam uerberari iuſſiſſent, crura eius, ac manus ligare lictores ſolebant. Tiro tamen Cice-

ronis libertus à lino, uel licio appellatos ſcripſit. licio enim ex tranſuerſo qui miniſtrabant, cincti erant. Plutarchus, litorem abſq; C. ſcribendum eſſe exiſtimat, & ita à ueteribus ſcriptum fuiſſe, tractum à greco. græci enim λιτουργὸν, hoc eſt populi miniſtrum dicunt. Nam λῆιτον populum nominant, ἐργάτην 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 autē cur duodecim lictores conſuli eſſent, hanc tradunt, qđ hunc morem ſeruabant Hetruſci, à ꝗbus ſicut toga prætexta, & ſella curulis, ita & apparitores, & lictores ſumpti ſunt. hunc uero numerum habuerunt Hetruſci, qđ ex duodecim populis cōmuniter 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 ruſticum 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 compoſita 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. Martial. Qualiter in Scythica religatus rupe Prometheus. Colligo, ſimul ligo. Et lingua, uel quod (ſicut Varroni placet) cibum liget, hæc enim cibos ui ſua conglobat, & deprimit, ac tranſmittit in uentrem, uel quod ipſa dentium ſeptis, quaſi muro circumuallata, ac ligata ſit. In hac uirtus ſermonis eſt, hac ſapores ſentiuntur, homini ſæpe ita conſtricta uenis, ut interdici eas neceſſe ſit. Tenuiſſima eſt ſerpentibus, & triſulcans, uibransq; . lacertis bifida, & piloſa. Vitulis marinis duplex, crocodillis nulla, leonibus, pardis, felibus, aliiſq; eiuſdem generis imbricatæ aſperitatis, & limæ ſimilis, attenuanſq; lambendo hominis cutem. Ranis prima parte cohærens, intimo gutture abſoluta, qua uocem emittunt. Mares tunc uocantur ololygones. ſtato enim hoc tempore euenit, dum fœminas ad coitum uocant. Tum ſiquidem inferiori 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, pſittaco 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. Quinctiā 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 promontorij 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. Plynius. 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 ſignificationis. 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, ideſt candidiſſima quæque. Eadem detracto n ligula dicitur. Martialis. Quamuis me ligulam dicant equitesq;, patresq;, 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 Plynius teſtatur) herba eſt, quæ circa fonteis naſcitur, cuius radix combuſta, & 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, quam græci bugloſſon nominant, boum linguæ ſimilis, cui præcipua uirtus eſt, quod in uinū deiecta, animi uoluptates auget, ob id euphroſinum dicta, quaſi herba lætificans, græci enim εὐφραίνειν lætari dicunt, unde euphraſia exultatio dicitur, & Euphroſine lætitia. 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 deficiēte luna, de cœlo decidere, & lenocinanti neceſſariam eſſe, uentosq; comprimere. À lingua lingulaca deriuatur genus piſcis. & mulier auguratrix. Item multiloqua. Plautus, lingulaca eſt, nā nunquam tacet, & linguax, & lingulax, hoc eſt uerboſus, de quibus ſuperius locuti ſumus, & elinguo, hoc eſt linguam eximo. Plau. Si ego hercle te non elinguandam dedero uſq; ab radicibus. À quo elinguis, qui ſine lingua eſt. Item qui mutus eſt, & loq non poteſt, etiam ſi linguam 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 mentem referentes. Vnde Brutij Italiæ populi Lucanis uicini Bilingues uocitati ſunt, & græce loqui dicti, quēadmodum Brutij appellati, quod quaſi bruti, & obſcœni ſunt. brutum enim dicitur qđ tardum, ſtolidū, & ſine ſenſu eſt. À quo Bruti cognomen, ꝗ ſe ſtolidū ſimulauit. À brutijs brutiani dicti, qui officia ſeruilia magiſtratibus præſtabant, coq; hi primum ſe Annibali tradiderunt, & cum eo ꝑſeuerauerunt, quouſq; ex Italia recederet. & brutianæ parmæ dictæ ſunt ſcuta, quibus Brutij utebantur. Brutum autem à terra deductum eſt, cuius Epitheton eſt bruta, hoc eſt ſine ſenſu, et quaſi obruta. À brutum bruteo ueteres dixere pro ſtupeo. À quo obruteo pro obſtupeo. Afranius, non poſſum uerba facere, obrutui, & lingo, quod proprie eſt lingua aliquid lambo, à quo fœdiſſimum hominum genus cunnilingi dicuntur. Lingere etiam dicimur, dum aliquid in ore tenentes guttatim defluere in ſtomachum ſinimus, quæ res linctus dicitur, et ecligma. Plynius Telicos gemma eſt, quæ oleæ nucleo ſimilis uidetur, & lingentiū calculos frangit, pellitq;. Idem, multi tuſſim ueterem linctu ſalis diſcuſſere. Idem. È ſemine lini utiliſſima fiunt ecligmata. À lingo ligurio fit, quod modo ſignificat id, quod ueteres dixerunt degulo, et auide multa conſumo. Hora. Semeſſos piſceis, tepidumq; ligurit. 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. Teren. 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, eisq́; 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 aquã ueteres eſſe dixerunt. Vnde & lixæ dicti, qui militibus aquã ad caſtra, uel ad tentoria ſolent ferre. Varro, in pauimento non audes facere lacunam, at in humum calceos facis elixos. Nos uero (quod utriuſque pace dictum ſit) lixas eſſe affirmamus eos, qui uilioris quæſtus gratia exercitum ſequuntur, ut puta lauandi, aut coquendi cauſa, appellatosq́; à cinere, Lix enim (ut Varro inquit) cinis foci eſt, unde lixiuiũ 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. A` 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 authorem, 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. A` 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 amnes Varũ, & Macrã, ab altero latere habẽs Apenninum, ab altero Padum, Thuſciam attingens, cuius caput Genua eſt. A` qua liguſtica ora appellatur, & incola eius ligur, & ligus. Virgilius. Vane ligus, fruſtraq́; animis elate ſuperbis. ſed hæc non à Ligurio dicitur, ſed à Ligyſto Phaetontis 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 poetæ lyrici dicti, quod uarijs carminibus utuntur, & ad lyram canunt, & carmen ipſum lyricum nominatur. Eandem poetæ Chelim 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 animantes in cãpis 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 lyrã 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 nouẽ muſarum. tantæ autem ſuauitatis in mo-

dulando fuiſſe perhibetur, ut arbores. ſaxa. feras traxiſſe Orpheus dicatur, & cum ad inferos uxorem Eurydicem quærẽs deſcendiſſet, omnem deorum progeniem laudaſſe libero patre excepto. hunc enim obliuione ductum prætermiſiſſe. Ob quã cauſam dum paulo poſt Orpheus in Olympo monte, qui Macedoniã à Thracia diuidit, ſiue (ut quidã uolunt) in Pangæo Thraciæ promontorio ſedẽs, cantu oblectaretur, Bacchas ei Liberum obiecſſe, quæ eum lacerarent, atq; diſcerperent. Quo facto muſas collecta membra, ſepulturæ dediſſe, lyrã uero ſtellis figuratam inter ſydera 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, & utranq; dimidia anni parte eum poſſidere, indignatam Venerem, quæ totum ſibi cõcedi uoluiſſet, Orpheum uniuerſis Thraciæ mulieribus obiecſſe, ut amore illius incenſæ fruſtatim eũ diſcerperent. Sic Orpheo dilaniato, caput eius de monte in mare proiectum in inſulam Leſbon fluctuum agitatione perueniſſe, ſublatumq́; 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 ex oriente occidere, cum Sagittario exoriri cernitur. habet in ipſis teſtudinis lateribus ſingulas ſtellas, in ſummis cacuminibus eorum, ubi brachia ſunt collocata, ſingulas. In iiſdem 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 grãdiores glebæ franguntur, quod uocant effringere. tertia aratione iacto ſemine boues lyrare dicuntur, ideſt 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 aduerbiũ inſane, & delyramentũ ipſa delyratio, & foſſa ipſa, in quã 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, et nugas uocitauere. Plautus. Nam tuæ blanditiæ mihi ſunt, quod dici ſolet gerræ, germanæ ædepol lyræ. Liris fluuius eſt Campaniæ interfluens urbem Minturnenſium. Virgilius. & umbroſæ liris per regna miricæ. Horatius. Non rura, quæ liris 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, & colorũ ipſorum quibus inficere ueſtes, aut

pingere ſolent, nomina inſimul cõmemorare. 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, atq; uulgaris, nomen trahens à græcis, apud quos λευκὸν dicitur album. Plynius, Iecur rubetæ, uel cor adalligatur in panno leucopo & quartanis prodeſt. hinc leucopeati dicuntur, qui rudiori alba ueſte, ac uili, & natiui coloris induti ſunt. Martialis, Amator ille triſtium lacernarum, & Beticatus, ſimulatque 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 niueam togam. & Caltulæ à calta uiola coloris albi, Idem, induſiatã. 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, nam olorinus color candidus eſt, qui & Cygneus dicitur. Plynius, Gaſidanem Medi mittunt coloris olorini. Colore uero albi, quibus in pictura utuntur, ſunt 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, Adulteraturq́; 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 pinguitudinem, 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. Sandaraca, quæ inuenitur in aurarijs, & in argentarijs metallis adulteratur ex ceruſa in fornace cocta, hæc ſi torreatur, æqua parte rubrica admiſta Sandicem facit. quãquam Virgilius herbam hanc uidetur exiſtimaſſe, dum inquit, Sponte ſua ſandix paſcentes ueſtiet agnos. Hinc ſandicinus color eſt dictus, ſicut, à ſandaraca Sandaracinus. Neuius ſandaracino ore. Albi coloris gemmæ ſunt primo cryſtallus, quæ fit gelu uehementer cõcreto, ut nonnulli putant, quapropter à glacie nomen habet. græci enim κρύσταλλον glaciem nominant. Vas amphorale ex ea uiſum Xenocrates ſcribit. Mittit hanc Aſia, Cyprusq́;, & 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, qđ 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 pretium obtinet, Adamas, colore ſimili 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, qđ eſt domare. Eſt genus eius quod Cenchron uocant, quod ſit Milij magnitudine. κέγχρος enim milium dicitur. Alius dicitur ſyderites ferrei ſplendoris. Mirum eſt, quod tanta uis ferri, igniumq́; contemptrix ſine aliquo ictu hircino ſanguine rũpitur. Vſqueadeo autem cum Magnete lapide diſſidet, ut iux-

ta poſitus, ferrum abſtrahi non patiatur, aut ſi admotus magnes apprehenderit, diuellat. Exiſtimatur uanos metus à mente depellere, propter quod nõnulli anchitem uocauere, ἄγχος enim angorem ſignificat. Ab adamante adamantinus fit, ſicut à uitro uitrinus. Eadem ratione herba quoq; Adamantis uocatur, Armeniæ, Cappadociæq́; alumna. qua admota Leones reſupinari cum hiatu laxo prodiderũt. 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 continẽs, & oppoſita ſoli radios regerẽs candicantes. & Aſirios cryſtallo propinqua, quæ aſtris oppoſita fulgorem eorum rapit, ac regerit. Ex eius genere deterior ceraunia uocatur. & Aſtroites, quæ oculis piſcium ſimilis eſſe perhibetur. & Betulus ex ceraunarium genere. & hoc à ceraunia differens, quod Betuli rotundi ſunt, Ceraunie 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 authoritate, uitreæ perſpicuitatis, quamuis uarij ſæpe in ea colores conſpiciantur. Pyrrhus, qui aduerſus Romanos bellum geſſit, habuiſſe traditur Achaten, in qua nouem muſæ, et citharam tenens Apollo ſpectabatur, non artifici opere, ſed ſponte naturæ ita diſcurrentibus maculis, ut a muſis quoque ſingulis propria inſignia redderentur. Iſmeniam choraulem tradunt multis, fulgentibusq́; uti conſueuiſſe, quod regum amicitiam conciliare exiſtimuntur. Multæ huius gemmæ ſpecies ſunt, Phaſſachates, quæ colorem habet colli collumbarum. 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. Coraloachates ἀπὸ τοῦ κοράλου, hoc eſt à coralio, quoniam guttis aureis corali modo diſtincta eſt. In Creta ſacra appellatur. hæ ut proſint leoninis iubis alligandæ cenſentur, alioqui diſcordiales domibus eſſe. Et alabaſtrites candore uarijs coloribus intercincto, & alectorias, quæ dicta eſt ἀπὸ τοῦ ἀλεκτρύονος, hoc eſt à gallo, quoniam in gallinaceorum uentriculis inuenitur cryſtalli ſpecie, magnitudine fabæ, hac Milonem Crotonienſem tradunt in certaminibus uſum uictorem euaſiſſe, & Androdamas, quæ & Argyrodamas 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. & Antizoe argenteo nitore fulgens magnitudine trium digitorum, ad lenticulæ figuram odoris iucundi. Et cepites, ſiue cepocapites, quæ candida eſt uenarum nodis coeuntibus 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. & ceſſites

candore inſignis. & cepionidæ chryſtallini 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, ſpargunt omnia medicamēta, 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 albū nigram uenam tranſeuntem habet. et 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 & Gaſidanes, quā Medi mittunt coloris olorini, et Xanthos, quā Indi, Henui uocant è fuluo candicans, & indica gemma puluereo aſpectu, quamuis ſit alio colore ſubrufo, quæ ſi atteratur, purpureus ſudor emanat, & Lepidotes, quæ ſquamas piſcium imitatur. & Leſbia, quæ A Leſbo patria nomen habet, & Leucophthalmos, quæ candidam, nigramq; oculi ſpeciem continet, aliâs rutila. & Libanochnes, quæ thuris ſimilitudinem oſtendit, & Meſomelas, quā albam linea nigra diſtinguit. & Steatites ſeui ſimilitudinem habens, quod græci σέαρ uocant, & Geranites, quæ ſimilitudinem habet colli gruis, quam græci γέρανον uocant. Hamnites, quæ ouis piſcium ſimilis eſt. & Iouis gemma, quæ ultra candorem & leuis eſt, & tenera, & Leucopetalos, quæ candorem niuis ex auro diſtinguit, & Liparis, cuius ſuffitu omnes beſtiæ dicūtur euocari. & Lyſimachus, quæ rhodio marmori ſimilis eſt aureis uenis. & Leucochryſos, quæ fit Chryſolitho inter albicante, & Mennonia, de qua, niſi qđ candida eſt, nihil aliud commemoratur, & Myrrhites, quæ myrrhæ colorē habet, faciemq; minimæ gemmæ, unguenti odorē. & Oſtracia, ſiue oſtracites, quæ teſtacea eſt, et Achatæ ſimilis, & panconus, quæ digito longior eſt, & ne Chryſtallus uideatur, pluriū angulorum numerus facit, & Paneros, quæ et Pāſebaſtos appellatur, cui addita fœcunditas exiſtimatur. et Philogynos, quem & chryſitem uocant, oſtreæ ſimilis atticæ. & Perileucos, quæ ab ore gemmæ ad radicem uſque candidū habet. & Natalis cuius ſpecies eſt aquæ glaciatæ, & peātis, quæ & grauida dicitur, parereq;, & parturientibus auxilio eſſe exiſtimatur. & Solis gemma, quæ ad ſpeciē ſolis fulgenteis in orbem radios ſpargit. & Saurites, quæ in uentre uiridis lacerti traditur inueniri. & Selenites, quæ candido tranſlucet melleo fulgore lunæ imaginem continens. & Synodontites, quæ ex cerebro piſcium eſt, qui Synodontes appellātur. & Syringites, quæ ſtipulæ intermedio ſimilis eſt, ac perpetua fiſtula cauatur, & Telicos, de qua ſupra diximus & Zinilaces, qui in Euphrate naſcitur in medio glaucus. et Zoronyſius, quæ oritur in Indio flumine. et ſcarites, qui ſcari piſcis colore eſt. et Aegophthalmos, quæ eſt caprino oculo ſimilis. et Aetites, quæ Aquilæ colorem habet caudæ candicantis. et Cenchrites, quæ ueluti ſparſa milijgrana habere uidetur. et Ciſſites, quæ eſt ad ſimilitudinem folij ederæ candicantis. et Pyrene ab oliuæ nucleo dicta, Græci enim omnium fructuum partem illam interiorē ligneam πυρὴν uocant. et Chalazias, quæ grandinum colorē, & figuram habet adamantinæ duritiæ. & Aſtrapia, quæ è candido diſcurrenteis 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. ἄνθραξ enim græci carbonem appellant. et Enydros abſolute rotunditatis, & cum candore leuitatem habens & polia à canicie dicta. Græci enim πολιὸν canum uocant, & Hormeſion ex igneo colore auro radians, portante ſecum in extremitate candidam lucem et Hienie, quæ tabido in uaſe inueniri dicūtur, & linguæ hominis ſubditæ futura prædicere. et Gemites, quæ uelut candidas manus inter ſe complexas habet. et Ananchitides, qua in Necromātia euocari dicūt imagines deorum. ſicut Synochitide umbras inferorum. et Dēdris, quæ ſub arbore defoſſa, nō 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. Plynius, Fuluas oueis Tarentum habet, & alias ſuæ pulliginis. Hic color ad nigredinem tendit, alicubi plenior, alicubi dilutior, plenior ut in Hiſpania. Plyn. Deſunt ēt colorū noīa ijs lanis, quas natiuas appellant. Hiſpana nigri uelleris præcipuas hēt. Mart. Nō eſt lana mihi mendax, nec mutor aheno, Si placeant tyriæ, me mea tinxit ouis. Hinc pullati dicuntur uiliores perſonæ, & rudes, atque imperiti homines, hoc eſt pullo colore, ideſt natiuo induti. Suetonius de Auguſto, militem ſecreuit à populo, multis è plebe proprios ordines aſſignauit, prætextatis cuneum ſuum, & proximum pædagogis, ſanxitq;, nequis pullatorum media cauea ſederet. Plynius, Tum commutata non plurima, ſed omnia cupis, unq; ſi latior ſcæna, & corona effuſior. Nam illos quoque ſordidos, pullatoſq; reueremur. Quintilianus, Verum hi pronuntiatione quoq; famam dicendi quærunt, nam & clamant ubiq;, et omnino leuata (ut ipſi uocant) manu emugiunt multo diſcurſu, hanelitu, 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. Aliquādo 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. Ideoque minus uilis, ſicuti canuſia rutili coloris lanas habet, quas uocant Erythras, quia græci ἐρυθρὸν rubrum dicunt, unde Erythrathalaſſā rubrum mare appellatur. Item Tarentum habet fuluas et ſuæ pullignis. hic idem Pullus color impluuiatus etiam uocatur, quaſi fumato ſtillicidio implutus. Plautus, Impluuiatis facit ueſtimentis nomina. item Suaſus. Idem, ſordida, et ſuaſa amictus togula. Item Mutinenſis à mutinenſibus lanis, ex quibus natiuo colore panni fiunt. Varro, Nam et ludere alacrem uidimus mutinenſi tunica. Aliquādo tamen Pullati dicuntur lugubrem habitum ferentis, quod Hiſpano colore indui in luctu mos erat, et Pullum pro nigro metaphorice uſurpatur. Columella, Atque oleris pulli radix, hoc eſt oleris atri. Hunc colorem pictores quidam è uinaceis fecere, et Stygnon appellarunt. græci enim στυγνὸν triſtem uocant, fitq; ex fornacium, balnearumq; fuligne. Item ex ebore combuſto, quod Elephantium uocant. Huic proximus eſt niger color, qui et fuſcus dicitur, et de quo ſupra diximus, ater. unde atræ ueſtes, et fuſcæ appellatæ, et Atrati, qui lugūbri habitu induti ſunt. Item Antracinus color à carbone, quem græci ἄνθραξ uocant, ſiue quod carboni ſimilis ſit, ſiue quod huiuſmodi color è tedis fit ligno combuſto, tritiſq; in mortario carbonibus. Varro, Propinquæ adoleſcentulæ, antracino amiculo, nigello, ca-

pillo demiſſo, ſequebantur luctum. Hic color à pictoribus atramentum uocatur. gemmæ nigri coloris ſunt, in primis Sucinum, quod uulgo Ambrum dicitur, quanquam & croceum, & album inueniatur. hoc & electrum uocatur, quoniam apud ueteres græcos Sol Elector dicebatur. Putant autē ſorores Phaëthontis fulmine icti nimio fletu in populos arbores mutatas, lachrymas Electrum omnibus annis fundere iuxta Eridanum amnem, quem Padum uocamus. Alij Electridas inſulas in Adriatico eſſe dixerunt, ad quas Padus dilaberetur, quod falſum eſſe manifeſtum eſt, non aliter, quàm quod Aeſchylus in Hiſpania Eridanum eſſe ſcripſit, eundemq; appellari Rhodanum, & Euripides in adriaco litore confluere Rhodanum, & padum. Quidam etiam æque falſò prodidere in extremis maris Adriatici rupibus arbores ſtare, quæ Sucinū fundāt. Theophraſtus in Lyguria effodi ſcripſit. Phaëthontem in Aethiopia hammonis obiſſe, propterea delubrū ibi eſſe, atque oraculum, 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 dixerūt, et eſſe in Italia beſtias Langurias. Alij Langas uocant. quas dicūt circa Padū inueniri Alij ex arboribus in Lyguria effluere. Alij in Britānia arbores ipſas Electridas uocari. Quidam Gutonibus germaniæ genti æſtuarium eſſe ſcripſerunt nomine Metonomon, ab hoc diei unius nauigatione inſulam abeſſe Abalū, in ea Electrum reperiri, et eſſe concreti maris purgamentum. Eiuſdem ſententiæ eſt Timæus, ſed inſulam Baliſiam uocat. Nicias ſolis radiorum ſucum eſſe exiſtimauit, hos circa occaſum uehementiſſimos eſſe, & ſudorem pinguem in ea pte oceani relinquere, qui æſtatibus in germanorum litora eijciatur, & i Aegypto ſimili modo naſci, et uocari Sacal. in Syria quoq; fœminas uerticillos inde facere. & Harpaga uocare, quia folia, & paleas, ac ueſtiū fimbrias rapiat. Theophraſtus, Oceano æſtuante id ad Pyrenæi promontorium eijci. Multi etiam tradidere iuxta Atlanticum mare eſſe lacum Cephiſida, quē Mauri uocent Electrum, hūc ſole feruefactum electrum fluitans è limo dare. Alij Africæ lacum eſſe Sicyonem appellatū & Cratinā amnem in Oceanū fluentem è lacu, in quo aues, quas meleagridas, & penelopas uocant, uiuere, ibi naſci electrum. Alij iuxta Syrtim magnam hortum heſperidum eſſe, ex quo in ſtagnum cadat, & ab Heſperidum uirginibus colligi. plerique flumen eſſe Indis Hypobarum, arbores ibi electrum producere, quæ Aphyracoræ uocantur, per qđ ſignificatur prædulcis ſuauitas. Nonnulli in Germaniæ litoribus eſſe inſulā Cedron, cedri genere ſyluoſam, inde electrū in petras defluere. Xenocrates non ſucinum tantum gigni in Italia prodidit, uerum etiam Thieum uocari. à ſcythis uero ſacrium, quoniā & ibi naſcatur, alios putare Numidia gigni. Socrates ultra Indiam fieri dixit è lachrymis meleagridum auium Meleagrum deflentium. Certum eſt gigni in inſulis ſeptentrionalibus Oceani, & à Germanis uocari Gleſſum, proindeq; à noſtris unam inſularū Gleſſariam nuncupari, Auſtrariā 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 ſucum eſſe etiam priſci crediderunt, ob id ſucinū appellantes. De Pado hinc fabula ſurrexiſſe uidetur, quod trāſpadanæ agreſtes fœminæ decoris gratia, uice monilium ſucina geſtare conſueuerunt. Tanta ſucini copia Neronis, temporis Romā allata fuit, ut in uenatione publice edita, rhetia po-

pulum protegentia eo nodarentur, arma uero, & librilla, totuſq; unius diei apparatus eſſe tè ſucino. Viſa eſt gleba una tredecim librarū. Liquidum primo diſtillare argumēto 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 authoritas, quæ tamen nimio ardore nō 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 ſucini oleo addito dilucidius, ac diutius flagrant, quā lini medulla. Nero Pompeæ coniugis ſuæ crines quodā carmine ſucinos appellauit. Ab infantibus ſucinum pro amuleto geſtatur. fuluum ab aliquibus Chryſolectrum dicitur. Eſt tamen metalli quoq; genus, qđ 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 nō reſiſtit. Magna apud ueteres authoritate electrum fuit. Home. Menelai regiā 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 lucernarū lumina clarius argento ſplendere. natiuum electrum uenena deprehendere exiſtimatur. Diſcurrūt enim in calicibus arcus cœleſtibus ſimiles, cum igneo ſtridore. Lyncuriū lapis eſt ſimilis ſucino, 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, & Aſbeſtus coloris ferrei, & apiſtos, quæ igni excalefacta ſeptenis diebus calorē tenet, diſtinguentibus eam quibuſdam rubentibus uenis, & Belus, quæ eſt quaſi oculi pupilla nigra è medio auri fulgore lucente, candore circumcincta, & Baroptenus, ſiue Botrypes, in qua nigredo ſanguineis, & albis nodis alligata eſt. & Botrytes, quæ nigræ uuæ ſimilis eſt, & Boſtrychites crinibus moliērum ſimilis, & bucardia bubulo cordi ſimilis, & Brontea ſimilis capiti teſtudinis, quæ à tonitruis decidere creditur, & bola, quæ nimbo inuenitur glebæ ſimilitudine, et Cadmites, quam cœruleæ interdū bullæ cingunt, & chamites pluribus ſpiris fumida, & Catochites impoſitā manū ueluti gummi retinens, & Catopyrites, quæ ex Cappadocia prouenit, & Ceramites, quæ in teſtaceū colorem tendit ex nigro, & cerites, quæ ex nigro in cereum. & Cretos, quæ nigra piri ſpeciē imitatur, & Craterites electro nigro ſimilis, quamuis ſit & Craterites alia inter Chryſolithi, & electri colorem, & crocallis, quæ modo nigro, modo cereo colore eſt, & Chalcophonos, quæ illiſa æris tinnitum reddit. & Chelidonia, quæ hirundinum colorem habet, quædam etiam purpuream nigris interpellantibus maculis, & chelonia teſtudineo oculo ſimilis. & chelonitides ſimilis teſtudini, aureis quibuſdam guttis inſignis, & Daphnia comitialibus morbis utilis exiſtimata, & Diphris, q̄uis hæc & candida aliquando reperiatur, & Dionyſias miſtis nigro rubentibus maculis, quæ in aqua trita ſaporem uini facit, & Ebrietati reſiſtere exiſtimatur, et Ecardia, ſiue Ecardiſte, quæ nigri cordis ſpeciem oſtendit, quanquam aliud genus eius uiridi colore ſimilitudinem cordis præ ſe ferat, & Erotylos ſilici ſimilis, & Eumitis, quæ capiti ſuppoſita, nocturna uiſa ad oraculi ſimilitudinem reddit, & 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 inimicorū pœnas efficere aiunt,

& Hieracites, quæ nigrius emicans ueluti plumis alternat, et Idæi dactyli, qui ferreo colore humanũ pollicẽ exprimunt, et Medea à Medea inuenta habet in nigrore uenas aurei coloris, ſudorem reddit croci, ſaporem uini. et Morion, quæ nigerrimo colore translucet, uocatur & Promnion, & Myrmedia, quæ eminentias quaſdam habet ſimileis 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. Eſt tamen genus eius omnino nigrum, & Oleacum nigro fuluum, uiridemq́; & candidum habens colorem, & Ombria, quam aliqui Notiam uocant, & Orites globoſa ſpecie à quibuſdam Syderites appellata, et Ophicardelos barbaro nomine, in qua nigrum colorem binæ lineæ albæ includunt, & obſidiana gemma dicta à ſimilitudine Obſidiani lapidis, uel quod ex eo fiat. Obſidianus lapis in India naſcitur, et in Sãnio Italiæ, et ad Oceanum in Hiſpania, maxime autem in Aethiopia, unde eum primo inuenit Obſidius. à 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. et Panchros ita dicta, quod ſit aliud etiam genus ex omnibus coloribus conſtans. & Pontica, quæ modo nigra eſt, modo ſtellata ſanguineis guttis, modo lineis diſtincta, et Samothracia ab inſulæ nomine ita appellata, nigra, ſine pondere, ligno ſimilis, & Borſycites in nigro ramoſa candidis, aut ſanguineis frondibus. et Syderopœcilos, quæ nigra eſt multis uariantibus guttis, & ſpongites à ſpongiæ ſimilitudine, hæc tamen interdum rufa inuenitur. et 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 cinerei coloris, et 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, et Myrmecites, quæ innatã repenteis formicæ effigiem habet. μύρμηκα enim græci formicam nominant, & cantharias, quæ ſcarabæorum. 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 ταώς. & Cyamea, quæ fracta fabæ ſimilitudinem præfert, quam græci κύαμον nominant, & Pyrites nigra quidem ſed attritu digitos adurens, & Polyzonos, nigra, multis zonis candicantibus, et Melichros modo niger, modo flauus à mellis colore uocatus, & Spartopolia poliæ colore contraria, et Chalcites ærei aliquando coloris, ſed nigrioris. cæſius color dicitur, qui cœli ſpeciẽ habet, dictus quaſi cælius. græce glaucopis dicitur ab oculis noctuarum. γλαὺξ enim noctua appellatur ὄψις uiſus, unde à noſtris glaucus uocatur. Hinc glauci equi dicti, q̃ felineis oculis ſunt, uulgo glaucioli dicuntur. Virgilius, Glaucisq́; color deterrimus albis, & giluo. Item Cæruleus, quaſi cœluleus.

Vnde Cœruleum 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 et cyanus. Plinius, In nomine eſt, & cyani colos, græci κύανον dicunt. hinc cyaneus gemma appellatur ex aſpidum genere colore cœruleo, in qua ineſt aliquando & aureus puluis, ſicut Sapphirus aureis aliquando punctis collucet. cœruleæ enim ſunt, et Sapphiri, quãuis et candidi reperiãtur adamanti ſimiles colore. Sed qui Cyanei ſunt, mares exiſtimantur. Sunt iaſpides quidam ſmaragdis ſimiles, alij glauci, alij ſimiles aeri, propter quod Aerizuſæ 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 iaſponix uocatur niueis imitata. Eſt & ſtellata ueluti fumo infecta, quæ capnias uocatur, quod græci καπνὸν fumum dicunt. & Merocles porracei coloris, quæ lacte ſudat, & Sagda, quam chaldæi eodẽ colore adhæreſcentem nauibus habent, et polytrichos, quæ in uiridi capillatur. Pictores cœrulei coloris diuerſa genera habent, etenim in argenti metallis naſcitur cœruleum, 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, craſſiorẽ, ac tenuiorem. Ex cœruleo fit, quod uocatur Lomentum, perficitur lauando, terendoue, et eſt cœruleo candidius. Cœrulei ſynceri experimentum in carbone eſt, ut flagret. Adulteratur uiola arida decocta in aqua, ſuccoq́; per linteum expreſſo in Cretam Erethriam apportatur, & indicum ex India ſupra modum nigricans, & atramenti 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 ueſtis è uiridi lana praſina uocantur. Plautus, Praſina coccina. tyria. focale, ſoccos. monilia amiſit. Item gemma quædam è uiridantium genere, uiliori turbæ Praſius dicitur, et aliud eius genus uirgulis tribus diſtinctum candidis Chryſopraſius, paululum inclinans in aurum. Dicitur & à noſtris porraceus. Plynius, Heliotropiũ naſcitur ĩ Aethiopia. Africa. Cypro, Porracei coloris, ſanguineis uenis diſtincta, huius coloris ſunt præcipue ſmaragdi, omnium lapillorum uiſu iucundiſſimi, quoniam 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 laſſitudinem 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 alioqui fulgenteis gemmas haberet, cumq́; ex ijs comminuto prẽtio duo relati fuiſſent, ægre tuliſſe, ſæuiſſeq́; in emptorem, quoniã male curatum exiſtimabat, q̃d detractũ eſſet gemmæ dignitati. Fuiſſe aũt in ea gemma ſculptam Amymonem. hæc Danai regis filia fuit,

quæ dũ ſe in ſyluis iaculãdo exerceret, Satyrũ percuſſit imprudens. Qui impetu in eã facto, uim illi uoluit inferre. Qua propter implorato Neptunni auxilio, id ab eo paſſa eſt, quod à Satyro formidauerat. Itaq; prægnans facta Nauplium peperit, quem poſtea conſtat in Euboia regnaſſe. Alexander magnus in ſmaragdo ſcalpi uoluit, ſed non ab alio quã à Pyrgotele, ſine dubio in ea arte clariſſimo. Inter ſmaragdos ſunt quidam obſcuriores, quos uocant cæcos, alij carchedonij dicuntur inter metalla æris reperti uiliſſimi, minimiq́; ijdem fragiles, & colore incerti, ac uirentium in caudis pauorum, columbarumq́; collo plumis ſimiles. peculiare in ijs uitium ſarcion eſt, hoc eſt quædam gemmæ caro, hinc iuxta Carchedonem ſmaragdites uocatus. Eſt ſmaragdus in Arabia quẽ 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 Aegyptiorum 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 transfigurato. tradunt etiam quidam in labyrintho Aegypti Serapin coloſſeum fuiſſe è ſmaragdo nouem cubitorum. Proximi huic colori ſunt berylli, qui ſexangula figura artificũ ingenijs poliũtur, 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 cerinũ, alij à colore olei oleagini uocantur. Poſtremi penè chryſtallis ſimiles, ac prorſus euanidi. Indi ſolos beryllos, quorum longiore gaudent forma, prædicant carere auro debere. & ob id perforatos alligant ſetis elephantorum. eos tamen, quorũ perfecta bonitas eſt, non perforant. Vmbilicis ſtatim capita eorum comprehendentibus. Ideo cylindros ex ijs facere malunt, quã gemmas, quoniam ſumma eſt cõmendatio in longitudine. Similes quoq; opalij ſunt, in India ſimiliter geniti, & ſmaragdis tantum cedentes. Eſt in his carbunculi tenuior ignis. Amethyſti purpura fulgens, & ſmaragdi uirens mare. Magnitudo eius nucem auelanam non excedit. Ob hanc gemmam ab Antonio proſcriptus fuit Nonius ſenator, qui hunc è fortunis omnibus ſuis annulũ abſtulit ſecum, ſeſtertiũ uiginti millibus æſtimatum. Dubiũ maior ne Antonij luxuria fuerit, propter gemmam hominem proſcribentis, an Nonij contumacia proſcribi potius, quã unam gemmam perdere ſuſtinẽtis. 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 ſangenon. Viridis eſt etiã topazius repertus in Arabiæ inſula, quæ Chytis uocatur, in qua troglodytæ prædones cũ diutius fame, & tẽpeſtate preſſi herbas, radiceſq́; effoderent, eruerũt topazion. Alij topazio inſulã eſſe affirmãt in mari rubro nebuloſam, & ideo ſæpe quæſitam à nauigantibus, ex eaq́; cauſa ita uocatam. τοπάζειν enim trogloditarum lingua idem eſſe, quod quærere. Ex hac primum Berenicæ reginæ portatam fuiſſe topaziõ à Philemone præfecto Ptholemæi regis, mireq́; 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. cæteræ ſaxo & cote poliuntur. Eſt & callais uiride pallẽs, quæ et angites dicitur. naſcitur in rupibus inuijs, & gelidis præſertim Caucaſi montis, oculi figura extuberans, leuiterq́; adhærens, nec ut adnata petris, ſed ut appoſita uideatur. Optimus in his color ſmaragdi, incluſæ auro decorantur. Sunt, qui in Arabia inueniri dicant in nidis auium, quas melancoryphos nominãt inferius à nobis dicendas. Eſt & Nilion colorem habens fumidæ topazii, aut aliquando malleæ. eſt Praſius, & chryſopraſius, de quibus iam diximus, & malachites ſpiſſius uirens, à colore maluæ, quæ μαλάχη græce dicitur. Et balanites ſub uiridis, & corinthio ſimilis æri, ſecante mediam flammea uena. Et batrachites ranæ uiridi ſimilis colore, atq; effigie. Et baptes huic ſimilis, ſed mollior. Et calorites, quæ herbacei coloris eſt. Et choaſpites à flumine dicta, uiridis, & fulgoris aurei. et diadochos beryllo ſimilis, & eumetres porracei coloris Belo 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 aquam uero ſpeculi modo ſolem accipit, deprehẽditq́; eclypſin ſubeuntẽ lunam oſtendens. Tradunt magi hanc gemmam ſiquis gerat admiſta herba heliotropio inuiſibilem eſſe, & horminodes, quæ ex argumento uiriditatis appellata ẽ ambiente circulo aurei coloris. ὅρμινος enim à græcis cuiuſcunque oleris circulus appellatur, & hexecontalithos, quæ licet ipſa quoq; uireat, in parua tamen multicolor eſt, ex quo nomen habet, ἑξήκοντα enim ſexaginta ſignificat, λίθος lapidem, quaſi ſexaginta colores habeat. Et Thracia, quæ triũ generum eſt, prima uiridis, ſecũda pallidior, tertia ſanguineis guttis. & echites uiperæ ſimilis, colore uiridi ſubobſcuro, uiridis color chryſocolla eſt, humor in puteis per uenas auri defluens craſſeſcente limo frigoribus hybernis, uſq; in duritiam pumicis, ſed laudatior eſt in ærarijs metallis, & proxima in argentarijs. Inuenitur et in plumbarijs, uilior etiam auraria. Fit & artificio, ſed deterior naturali, immiſſis in uenam aquis tota hyeme uſq; in Iunium menſem, deinde ſiccatis. Item herba, quæ appellatur Lutea tingitur. Sic tinctam pictores orobitem uocant. Præter hos cæteri ferè omnes colores miſti ſunt, & ex rufo compoſiti, ſed ita diuerſi prout rufum aut intendunt, atq; acuunt, aut cum colore uiridi miſcent, aut nigro infuſcant, aut uirẽti ſenſim, in albo illuminãt. Rubeus et rufus generalia nomina ſunt ad omnia, quæ quomodolibet rubẽt. etenim fuluus. flauus. rubidus. phœniceus. rutilus. luteus. ſpadix rubet, ſeu rufi ſunt ſiue etiam rubri. A rubeus fit rubeo. à quo rubeſco, et erubeſco, & rubefacio, & rubefio notæ ſignificationis, & rubor, & rubedo & 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 cynoſbatus. Item aliud genus, quod græci à loco appellant ideum. tenuior eſt cæteris, minoribusq́; ſpinis, & minus aduncis. & rubidus, quod modo rubentem ſignificat modo ſcabrum, atque aſperum. unde ſorteæ ampullæ rugoſæ, rubidæ dici ſolent. Rubidus etiam à ſcabricie dicitur panis ſecundo coctus, qui & à nautarum uſu nauticus appellatur. Plautus, Exiguam bucellã rubidi panis. Plyn. Nauticus panis tuſus, atque iterum coctus ſiſtit aluum. & rubeta, quod in uepribus tantum, et inter rubos uiuat, genus ranæ eſt, quã græci φρῦνον uocant, grandiſſima cunctarum, & ueneficiorum

plena, gemina habens ueluti cornua ueneni perniciosiſſimi, celeriusq; etiam, quàm aſpis interimens. Iuue. Miſcet ſitienti rubetã. Idem, Ranarum uiſcera nunquam inſpexi. Mira de his magi tradidere, ſi in populum inſerantur, ſilentiũ 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 fluuiatilũ poſteriores pedes gratiſſimos eſſe in cibo. & contra ſerpentes 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 picturæ eſſet in uſu. tingebantur duntaxat ea nauigia. Home. τῷ δ᾽ ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρηοι. 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 ſubrubeum. Mart. Et ueientani bibitur fex craſſa rubelli. Perſius. Veientanumq; rubellum. Rubellæ etiam uites appellatæ, & rubellæ uineæ, quod uitium ipſarũ materia rubra ſit. Plyn. Proxima dignitas momentanis rubente materia, quapropter quidam rubellas appellauere uineas. Columella, nomentanæ uineæ nobilitate ſequuntur amineas, fœcunditate 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 feceneæ, quod plus quã cæteræ fecis afferant. Et Rubi Italiæ oppidum à ruborũ frequentia. Hora. inde Rubi feſſi peruenimus. & à rufus ruſo uerbum. Plyn. Eadem ruſat capillũ, hoc eſt rubefacit. Ab hoc ruſeſco, 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, ſeu rutuli coloris. quoniam ſtudioſæ erant ueteres Romanæ mulieres, rutilæ cognominatæ ſunt. Inde etiam uiri rutuli ſunt appellati. Rubeæ ergo ueſtes, & rubræ, & ruſæ ſunt rubei coloris. Martia. Roma magis fuſcis ueſtitur, Gallia rufis. Rutilæ, cum aliquid nigrioris habent admiſtum, quæ & Hyacinthinæ dicuntur, de quibus ſupra diximus & hiſginæ ab Hiſge herba. & ferrugineæ à ferri igniti colore. Virgilius, & 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 buculam 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, & nigrum, 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 balauſtium dicitur, & non modo medicinis, ſed et ueſtibus tingendis utilis eſt, quæ ſibi concolores fiunt. & color ipſe dicitur balauſtinus. Rubri coloris præter rubricam ſunt miniũ, quod inuenitur in argentarijs metallis, magnæ in-

ter pigmenta authoritatis. & 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, quemadmodum Cæſar Britãnos ſcribit Glaſto ſe inficere, quo horridiores uideantur in bello. Glaſtum herba eſt plantagini ſimilis, qua Britanorum 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, morientiũ elephantorum pondere eliſi, utriuſq; animalis ſanguine permiſto. Conſtat enim elephantis frigidiſſimum eſſe ſanguinem, ob id ſæuiente æſtu à draconibus expeti, quamobrem mergi in amnes, & bibentibus inſidiantes proboſcide inuolui, atq; in aurem morſum defigere, quoniam is tantum locus defendi proboſcide nequeat. Sic à draconibus totos elephantos ebibi, ſiccatos concidere, et dracones ſanguine inebriatos elidere, ac utroſq; pariter commori. Proboſcis eſt porrecta corporis pars inhærens naribus, quæ excepto homine, in alijs ferè animantibus inuenitur. Varro Inueniſſe ſe Erycum cum proboſcide ſcribit. in Elephanto dicitur manus, quod ea tanquam manu utatur. Plynius, 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 animaliũ ſanguine Cinnabaris dicitur. Nec eſt alius color, qui in picturis magis proprie ſanguinem reddat, ex antidotis, & diuerſis alijs medicinis utiliſſima, cum minium (quo pro cinnabari medici quidam utuntur) ſit manifeſte uenenum. A minium fit minio uerbum, quod eſt minio tingo, & paſſiuum eius minior. Plynius, 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 minium. Solebant ueteres minio clariores literas facere, uel in auro, uel in ære, uel in marmore, etiam in ſepulchris. Et ſinopis inuenta primũ in ponto, et à quo nomen habet Sinope urbe. Species eius tres, rubra, & minus rubẽs, et 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 decem, & melini græcienſis duabus miſtis, tritiſq; unà per dies duodecim, Leuchophorum fit, hoc eſt Glutinum auri, cum inducitur ligno. Inter gemmas autem rubeo colore ſunt carbunculi, à ſimilitudine ignium appellati, cũ ipſi non timeant ignes, ob id à quibuſdã uocati Apyrotes. Qui ex ijs, languidius lucent, Libycontes appellantur. Carchedonij ſunt minores, & nigrioris aſpectus, quibus ſignandis ceri, uti ſolemus eſt & Anthracites appellata carbonibus ſimilis. Mirum,

quod lacte uelut intermortui extinguntur, contra perfuſi aqua magis exardeſcunt. Cognata carbunculo eſt ſandaſtros, quam aliqui Garamantidem uocant. habet uelut in tranſlucido ſtellantes intus aureas guttas, & ferè hyadum numero. quidã et ſandaſitem nominant. Nicander Sandophorion, alij Sandareſon nuncupauerunt. Ex eodem genere & Lychnites eſt appellata à lucernarum accenſarũ præcipua gratia. probatiſſima in India naſcitur, quã quidam remiſſiorem carbunculũ eſſe dixerunt. Secunda bonitate eſt Ionis appellata à præclaris uiolarum oribus. Nam græci ἴον uiolam nominant, hæc à ſole, aut digitorũ attritu excalfacta paleas, et chartarũ fila ad ſe rapit. Et Charchedonius, quæ idem facere dicitur, quãquã 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 cõſueuerũt, noſtra quoq; ætate aliquando uſa. Scalpturæ contumaciter reſiſtit, partemq; ceræ retinet ſemper. Et Sarda, quæ è contrario ſignando utiliſſima eſt, gemma uulgaris, et primum 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 Sardonix appellata candorem habens in ſarda, quaſi ungue hominis carnibus impoſito, & utroq; tranſlucido. Placere noſtris ob id maxime cœpit, quod ſola propè gemmarũ ſcalpta non auferat cerã. Indi perforatis utuntur in collo. Claudius, Cæſar Smaragdo in primis uti ſolebat, atque Sardonyce, primus autẽ romanorum Sardonyce uſus eſt prior Africanus, deinde Romanis celeberrima fuit. Perſius, & natalitia tandẽ cum Sardonyce albus, Iuue. Ante pedes ideo conducta Paulus agebat ſardonyce. Hinc qui ſardonycem geſtat, dicitur Sardonycatus, ſicut ab annulo annulatus. Marti. Ruſe uides illum ſubſellia prima tenentem Cuius & hinc lucet ſardonycata manus. Hanc gemmã fuiſſe tradunt, quam Polycrates tyrãnus, cum ei omnia in uita, ſecunda ſuccederẽt, nec unquam aliquid aduerſi, quo ſemper fauentis, atque ita inſidiantis fortunæ inuidiã expiaret, annulo ligatam, nauigio in altum mare prouectus, manu ſua deiecit in profundum, ſaltẽ hoc modo in uita aliquãdo doliturus. At fortuna nec flecti, 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 Concordiæ delubro cornu aureo auguſti dono incluſa, Et hyacinthus rubro colore diluto flori à quo nomen habet, oppido quàm ſimilis, & Chryſolampis noctu ignei coloris, licet die palleſcat. Et Eupetalos igneum in primis colorem habens, ſed cœruleo, et minij, ac mali coloribus admiſtis. Et gorgonia, quæ nihil aliud eſt quàm Corallium, ita appellata, quoniam corallium extractum aquis ex ligno dureſcit in lapidem, quomodo Gorgonis capite oſtenſo cuncta lapideſcere ſolebant. 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; tempore. forma ei eſt fruticis, color uiridis, baccæ candidæ ſub aqua, & molles. Exemptæ confeſtim durantur, & rubeſcunt, quaſi corna ſatiua. Aiũt tactu, dum uiuit prorſus lapideſcere, propter quod euelli retibus, ac ferramento præcidi. Hac de cauſa corallium, quaſi che-

ralium uocitatum putant ἀπὸ τῆς χειρὸς, hoc eſt à manu, quod ea tactum lapideſcat. quidam tamen potius ἀπὸ τῆς χειρὸς dictum uolunt, quod congeſtum quid, ac teſtaceum ſignificat. Probatiſſimum eximie rubet, et quam ramoſiſſimum eſt, nec ſcabroſum, aut lapideum. religioſum id geſtamen putant, & infantiæ pro amuleto alligatur. baccas quoq; ex eo faciunt, quibus & in numerandis precibus ſacris, quæ ſacræ baccæ, ſiue per diminutionem ſacræ baculæ dicuntur. & in collo pro monili utuntur. & Hepiſthites, quæ ſpeculi naturam habet in reddendis imaginibus, quanquam rutila. Experimentũ eius eſt, ſi feruentem aquam addita ſtatim refrigeret, aut ſi in ſole poſita aridam materiam accendat. Et hæmatites ſanguineo colore in Aethyopia principalis, & meconites, quæ florem ſylueſtris papaueris exprimit. & Nympharena urbis, & gentis perſicæ nomen habens ſimilis hepiſthitæ. & teliardios colore cordis, Perſis maxime grata, quam muculã 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, atque alijs Græciæ locis. hic & 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, & coccinæ ueſtes dicuntur. Martia. Coccina famoſæ donas, & ianthina mœchæ. Idem color roſeus, à roſarum ſimilitudine dicitur. à quo & roſeus pannus, & roſeæ ueſtes appellantur. Plyn. Aſini à coitu ſpuma collecta roſeo panno, & incluſa argento uenerem ſtimulat. Roſa notiſſimus flos eſt ſpina naſcens, ſiue rubo. Germinat primo incluſa granoſo cortice, quo mox intumeſcente, & in uirides alabaſtros faſtigato, 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 uſque temporibus teſtatur Homerus ῥοδόεντι δὲ χρῖεν ἐλαίῳ, hoc eſt, roſeoq; unxit oleo. Item unguento quoque imponitur, de quo ſuperius diximus & menſarum delitijs. Quæ ardentiſſimi coloris eſt, non excedens duodena folia, meliſia dicitur. proxima minus rubens Trachinia. uilior albicantibus folijs alabandica. Viliſſima pluribus, & minutiſſimis ſicionia. 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 & quæ græcula appellatur à noſtris, à græcis lycnis, non niſi in humidis proueniens, nec unquam excedens quinque folia, uiolæ magnitudine, colore nullo. Alia græcula funditur è caule malleo laceo, 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. Unde Rhodinum unguentum, & crinorhodon lilij genus rubens, quod græci κρίνον uocant. & rhododendros, quod ne nomen quidem apud nos inuenit latinum. Rhododaphanen uocant, aut nerium. frutex eſt folijs amygdalæ, ſed maioribus, & pinguioribus, ſemine patenti ut cornu. intus lana eſt ſimilis hyacintho, radix oblonga, gu-

ſtu 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 oppoſitæ uerſicolor ſit, & telirrhizos, quæ in colore cocino candidis radicibus ſpectatur. reperiuntur tamen, & coloris cinerei. & rhodites a roſa uocata, Græci enim ῥόδον roſam nominant. 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 ſeptennis, 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, minimum liquoris eſt in candida uena. reliquum corporis ſterile eſt. Viuas conantur 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. alioqui 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 Tirij, & ita eorum rorem excipiunt, qui à loco Tirius dicitur, quanquam in alijs quoq; locis id fiat. dicitur etiam Buccinum, quando duo huiuſmodi 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, quod habent annos. buccinum non niſi petris adhæret, & circa ſcopulos ſemper inuenitur. Purpura à Pelago pelagia uocitatur. à quo & ſuccus eius pelagium dicitur, ſicut ſuccus Buccini dicitur Tirius. pelagiarum 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. dein 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 πορφύρα uocatur, porphyriacus quoque pro purpureo accipitur. Ouidius, Et porphyriacis figere labra genis. & porphyrites lapis in ægypto rubeus, candidis interuenientibus punctis, propterea leucoſtictos appellatus, quod λευκὸς album dicimus, στίζειν pungere. Item porphyriticus, hoc eſt ex porphyrite lapide. et Porphyris inſula in laconico mari ſita, quinq; millibus paſſuum à maleæ promontorio diſtans, eadem poſtea cythera dicta, & 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 nomen Praſini purpurionis habet. Conſtat ſanè inter gigantes du-

os præcipue principatum obtinuiſſe Porphyrionem, & Alcioneum. Praſinus quoque auriga, cuius in Nerone Tranquillus mentionem facit. Praſinus purpurio dictus eſt. Murex quoque genus conchæ à purpura diuerſum, licet ſimiliter uerno tempore congregetur. & lentorem quendam ſaliuet, lateatq; circa canis ortum. Idem, et conchylium per excellentiam dicitur, Plynius, Conchylia & purpuras omnes ora atterit. unde ueſtis tincta murice conchyliata dicitur. Idē, In conchyliata ueſte cætera eadem ſine buccino. Ponitur tamen conchylium, et 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 cōchylia, muricis, ſiue conchylij cruor grauis in ſucco eſt, color auſterus in glauco, & iraſcenti ſimilis mari, Id Oſtrum dicitur, ab oſtreis. Quapropter conchylium. muricem. oſtrum. in eadem ſignificatione accipimus. Virgil. Tirioq; ardebat murice læna. Idem, Vt gemma bibat, & ſarrano dormiat oſtro. Iuue. Horum ego nō fugiam conchylia, hoc eſt luxurioſas ueſtes, & murice infectas. ſed horum nominum ratio reddēda eſt. Inter piſces quidam cruſta fragili muniuntur, ut ſunt 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 ſtrangulantur, eodem tempore obeunt mares. hæ ſerpentem quoties libuerit, ſingulæ necant, faucibus eius morſu apprehenſis. Ariſtoteles. πολλοὶ δὲ καὶ τὴν ἀκρίδα ἑωράκασιν ὅτι ὅταν μάχηται τοῖς ὄφεσιν ἐπιλαμβάνεται τοῦ τραχήλου, hoc eſt, multi autem, & locuſtam uiderunt, quando aduerſus ſerpentes pugnat, eorum fauces apprehendere. non naſcuntur locuſtæ niſi in planis & rimoſis locis. in India longitudine trium pedum eſſe traduntur, cruribus earum, atq; feminibus, cum inaruerint, pro ferris utūtur. Aliquando gregatim ſublatæ uento in ſtagna, ſeu maria decidunt. Longinqua etiam æquora tranſeunt, 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 obterūt. ſecundo fœtum, tertio adultas. In inſula Lēno certa menſura præſcripta eſt, quàm ſinguli necare, & ad magiſtratus referre debeant, habentes ob id in ueneratione graculos, quod aduerſo uolatu illarum exitio occurrant. In Syria quoq; militari imperio necare eas mos ē. Parthi eas in cibo ſumunt. uocem ab occipitio emittunt, ubi in commiſſura ſcapularum habere quaſi dentes exiſtimantur, qui inter ſe terendo edant ſtridorem. Nefas eſt credere diuum Ioannem, quem reges noſtri præcurſorem merito uocant, huius cibi impuritate uſum in Heremo fuiſſe. Cauſa autem erroris hinc fluxit, quod græci ἀκρίδας modo locuſtas uocant, modo ſummitates herbarum ſiue arborum, hoc eſt teneriores partes, & quaſi quoſdam cauliculos, qui ſumi in cibo ſolent. unde ἀκρίζειν græci dicunt, hoc eſt ſumma decerpere. Interpres igitur pro cauliculo locuſtam poſuit. Nec me latet ab hiſtoricis tradi, gentem quandam eſſe in India, quæ Pandore appellatur annos ducentos uiuentē in iuuenta candido capillo, in ſenectute nigro, contra aliā quadragenos non excedentem annos, quorū uxores ſemel pariunt, Locuſtis eos ali, & eſſe pernices. Sed ci-

bo tam immundo uixiſſe ſanctiſſimum uirum, mihi certe parum credibile uidetur. Cācri diſtinguntur in camaros. carauos. aſtacos. paguros. heracleoticos. leones. & quædā alia ignobiliora genera. Sunt & 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. Cocleæ cruſtam paulo duriorem habent. Suntq; & aquatiles, & terreſtres exerentes ſeſe domicilijs, quoniam oculis carent, binis corniculis iter prætentantes. Firmioris uero teſtæ piſces Conchæ, et Oſtrea dicuntur. conchæ dicuntur, quæ teſtam leuem habent, ac politam, ſiue uniformiter rugatam, ſiue dēticulatam. Oſtrea uero, quæ aſperam, ſcabramq;, quamuis generali nomine oſtrea quoq; conchæ uocentur. Item quæ ex uno tantū latere teſtam habēt. altero ſcopulis, aut lapidibus, aut alteri materiæ adhærēt. Nam teſtæ ipſæ duriores, propriæ conchæ dicuntur, quales ſunt coclearum. Ouidius, Oſtreaq; in conchis tuta fuere ſuis. Cicero de pinna loquens. Duabus grādibus obſita conchis. Columella implicitus conchæ limax. Vnde uaſis quoq; genus concauum, ac ſuperius patulum, ab huius conchæ ſimilitudine concham uocamus. Plyn. puluis ſemper in catinos digeritur, et ex aceto maceratur, ut omnis duritia ſoluatur, ac rurſus tunditur, deinde lauatur in cōchis, ſiccaturq;. Hinc etiā conchis dicta eſt faba cum cortice ſuo elixa, ad differentiam fabæ freſæ, quæ ſine corticibus coquitur, à ſimilitudine uidelicet concharum. quod confracto cortice, uelut implicita conchis ſuis caruncula uideatur. Martialis. Si ſpumet rubra conchis tibi pallida teſta. Lautorū cœnis ſæpe negare potes. Eſt autem concha græcum uocabulum, quippe græci κόγχην concham dicunt, κογχύλιον muricem, κογχυλευτὴν muricum collectorem. Itaq; purpura inter conchas potius numerabitur, murices inter oſtrea ob ſcabriciem corticis. quapropter et murex pro ſaxo aſpero ponitur, diciturq; ab aſperitate murorum. 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 tectum eſt, ſiue id genus ædificij, quod ex teſta eſt compoſitum, uel ad teſtudinis ſimilitudinem factum, ſic græci ὄστρεα ἀπὸ τοῦ ὀστράκου nomunauerunt. oſtracum quippe teſta à græcis uocatur, unde Teſtaceum pauimentum, uulgo nunc oſtracum uocant, & oſtracina ſuffragia Athenienſium dicebantur, quod Athenienſes ea in figulinis uaſis dare cōſueuerūt. hinc oſtreatum pro duro, atque aſpero accipimus. Plautus. Itaq; iam quaſi oſtreatum tergum ulceribus geſtat & oſtris, ſiue oſtria 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 domū illata, difficiles partus fieri, morteſq; miſeras ueterum ſuperſtitio exiſtimauit. Dicuntur etiam fœminino genere oſtreæ. A. Gellius oſtreæ ſeneſcēte luna inuberes. macræ. tenues. exutæ ſunt. Creſcente luna pingueſcunt. hic cibus in delitijs ſemper habitus fuit, & palma menſarum hodie quoque oſtreis datur. Gaudent dulcibus aquis, in petroſis tamen gignūtur. Grandeſcunt creſcente luna, ſed priuatim circa initia æſtatis multo lacte prægnātia, præcipua habētur, quæ ſpiſſa ſunt nec ſaliua ſua lubrica, craſſitudine potius laudantur, quàm latitudine. Spondylus dicitur calloſum illud rotundum albicās. quod intus habent in medio, à ſimilitudine ſpondyli, quod nos uerticulum dicimus, appoſitum fuſis. ut melius nendo uertantur. nam reliqua circo circumſparſa Lacinia dicitur. Melicra ſunt, quæ Spondylum breuē habent, nec carnoſum, nec fibris lacinioſum, ac tota in aluo. generoſiora etiā exiſtimantur am-

biente fibras purpureo crine. Parata appellantur, 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 teneſmum, qui ſine exulceratione ſit, ſanant, ueſicarum ulcera repugnant. Cinis concharum dentes polit, ideoq; inter dentifricia numeratur. Dentifricium enim uocamus, quod fricando dentium rubiginem tollit. Sicut Dentiſcalpium, quo ſcalpuntur dentes, ut penna, lentiſcus, & ſimilia. Martialis. Lētiſcum melius, ſed ſi tibi frondea cuſpis Defuerit, dentem penna leuare poteſt. Ab oſtreis oſtrearius panis dictus, quo ueteres cum oſtreis ueſci ſolebant. Varia ſanè panis genera apud ueteres fuere. Aliquando ab Obſonijs nomen habebat, ut oſtrearius. Aliquando à delitijs, ut Artolaganus. nam græci λάγνον ganeonem. λαγνείαν luxuriam dicunt, & ab hoc lagana, quæ ex candida farina fiunt. tenuiſſima ad patinarum uſum. Quidā à laganis potius dictum Artolaganum putant propter candorē. nonnunquam à feſtinatione, ut ſpeuſticius ἀπὸ τοῦ σπεύδειν, quod accelerare ſignificat. hic qualis ſit, docet Cato, ſpeuſticium panem ſic facito, Manus, mortariumq; bene lauato. Farinam in mortarium indito, aquā paulatim addito, ſubigitoq; pulchre, ubi bene ſubegeris, defingito, coquitoq; ſub textu. Sæpe etiā à coquendi ratione, ut Furnaceus, q in furno coquitur. ſubcinericius, qui ſub cinere, Focacius, qui in foco. Artopteſius, qui in clibano. licet enim κλίβανος, hoc eſt clibanus apud græcos furnum ſignificet, nos tamen clibanum uocamus inſtrumentum, quo aliquid coquitur ſub textu, quod ex ferro fieri ſolet. ſæpe etiam operæ figulino. Plyn. Lini cortices clibanis, & furnis præbent uſum. mulieres, quæ ita panem coquebant, artoptæ nominabantur. ἄρτος enim panis eſt. ὀπτῶ coquo. Plaut. Dromo de ſquama piſces, tu Macherio congrum, murenam ex dorſa quātum potes, ego hic artoptam 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 obtenuem, & ſpongiam inanitatem. Item panis militaris, quo milites in expeditione utebantur. qualis hic eſſet, indicat Plynius. Lex (inquit) naturæ certa eſt, ut in quocunque 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 ferè uulgaris. Secundarium panem, & piſciculos minutos, & caſeum bubulum manu preſſum, & ficus uirides biferas maxime appetebat. Horatius. uiuit ſiliquis, et pane ſecundo. hinc etiā cibarius panis appellatur, hoc eſt uulgaris, & qui omnium cibus eſt. Nonnunquam ab ipſa ſpecie panis, unde ſecūdo coctus à ſcabriciæ Rubidus uocatur, idem dicitur nauticus, quod eo utuntur nautæ, quia diuturnior eſt, nec tam facile contrahit ſitū. Interdum etiā à tritici genere. Vnde Sitanius panis dicitur ex nouo frumento. intra trimeſtre à tempore meſſis factus. Græci enim σῖτον frumentum dicunt. νέον nouum. hinc σιτάνιος quaſi σῖτος νέος. Item, triticeus panis ex tritico. Hordeaceus ex hordeo. Siligneus ex ſiligne. fermentatus præterea panis dicitur, qui fit addito fermento. Græci ab ipſo tritico αὐτόπυρον nominant, ſicut econtrario ἄζυμον hoc eſt Azimum, ſine fermento. ζύμη enim fermentum uocatur. Panis autem, ut Varro exiſtimat, à paſcendo appellatus eſt. unde & Pappadedu-

citur, qui proprie cibus eſt puerorum, unde fit Pappo uerbum, hoc eſt edo, cibum ſumo. Plau. Nouo liberto opus eſt, quod pappet. Pl. pappabit præbebo cibum. A panis panifex deriuatur, qui panem facit, & paniſicium ipſa panis factura, & paniſicæ mulieres, quæ faciunt panem. et 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. pateſacio, 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 uſurpatũ. ab hoc Pandana porta Romæ dicta, quòd ſemper pateret. Virgilius. Et pandas ratibus poſuere carinas. Et Empãda ueterũ dea, quod rebus patentibus præeſſet, et Pandiculari, quod eſt toto corpore oſcitare, atq; extendi. à quo pandiculatio huiuſmodi oſcitatio, et pandicularis dies, qui & communicarius dicebatur, in quo communiter omnibus dijs ſacrificabatur. Et panticæs fluxus uentris, quod uenter pãdatur. Et compoſita ex pãdo notæ ſignificationis. à quo expaſſum dicimus extenſum. Et propando eiuſdem ſignificationis. Et Repando. à quo Repandũ dicitur, quod retrorſum patet. Quidam etiam à pane panum dictum exiſtimabant, ob formam, ac rotunditatẽ. Etenim panus tramæ inuolucrum, quo panni texuntur. à quo pannula, & pãnicula per diminutionem dicuntur. Lucilius. Foris, ſub tegminis panus eſt. Plynius. à ramis picearum arborum inſtar panicularum nucamenta ſquamatim dependent. Ab huius ſimilitudine etiam tumor inguinum panus appellatur. Afranius. Quàm plenam papulã. panum. Tympanum. Nonius. Qui miſerum miſeriorem reddidit, quàm panus puerum. pueri enim difficilius patiuntur hoc genus morbi. Plynius. Et laterium. parotidas, et panos ſanat. parotis apoſtema eſt ſecundum aurem. Nam græci παρὰ dicunt ad, ὦτα aures. A pano autem, hoc eſt tramæ inuolucro pãnum putant appellatum, à quo pannoſus dicitur, uili, ac ſordida ueſte indutus, et pãno potius tectus, quàm ueſte amictus. Apuleius, pannoſus. ſquallidus. capillatior ſolito. & panneus, quod ex panno eſt, unde panneæ ueſtes dicuntur. ſicut laneæ, & bombicinæ, & panniculus paruus pannus. à quo pannicularia (ut Vlpiano placet) appellarunt 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 leues annulos, hoc eſt qui rẽ non excedunt aureorum quinq;. Sed, ut ad propoſitum redeamus, Muricius, ſiue Conchylij liquor, qui et oſtrum dicitur, temperatura artificis adhibita, ferè purpureus fit, hoc eſt in uiolaceum tendens. Sed hæc apud authores ſæpe confundũtur, Muricem, et oſtrũ, & Tyrium pro purpura ponentes. Ab oſtro oſtrinæ ueſtes, hoc eſt purpureæ dicuntur. Turpilius. Interea inſpexit 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 aulea togæ. Virgilius. & 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. Longa coruſcat ſarraco ueniente abies. Purpura in uiolæ colorem tendens uiolacea dicitur. Cornelius Nepos. Me iuuene uiolacea purpura uigebat. Plautus flamma

ri uiolari ueſte. à quo uiolarij dicuntur, uiolacei coloris infectores, huic ſucceſſit Dibapha tyria. hoc eſt purpura bis tincta. δὶς enim apud græcos ſignificat bis, βαφὴ tincturam. reprehẽſus eſt Lẽtulus Spinther ædilis curulis, quòd primus hoc genere in prætexta uſus fuiſſet. Eadem dicitur ianthina. Græca enim cum cætera uiolarum genera proprijs nominibus uocent, ut ἴον μέλαν uiolam nigram, ἴον λευκὸν uiolam albam, ἴον ξανθὸν uiolam luteam, ſolam purpuream generali uocabulo ἰόνανθος appellant, hoc eſt uiolã florem. Hinc igitur ianthina dicimus. Martialis. Coccina famoſæ donas, & Ianthina mœchæ. Plynius, ex ijs uiolis, quæ ſponte apricis, ac macris locis proueniũt, purpureæ latiore folio ſtatim ab radice carnoſa exeunt, ſolæq; græco nomine à cæteris diſcernuntur, appellatæ ita, ut ab his ianthina ueſtis. Item Amethyſtina appellatur, à colore gẽmæ, quæ dicitur Amethyſtus. hæc purpurea eſt, et colore uiolæ, dicta Amethyſtus, quaſi minime ebria ἀπὸ τοῦ ἀ priuatiua particula, & μεθυσθεὶς ebrius. Ratio autem nominis eſt, quod, cum uſq; ad uini colorẽ accedat, prius tamen, quàm eum deguſtet, in uiolam deſinit. Quamuis Magorum uanitas reſiſtere hanc gemmam ebrietati promittat, ideoq; uocatam Amethyſton. fulgor quidam in ea purpureæ 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. Dilutior ex ea Sapinos nominatur. eadẽ et Paranites. Eas, quæ excellunt colore, quidam Pæderotas, hoc eſt puerorum amores. Alij Anterotas, quaſi mutuos amores. nõnulli Veneris gemmam appellant. Hoc differunt ab hyacinthis, quod ille micans in Amethyſto uiolaceus fulgor, in hyacintho dilutus eſt. primo aſpectu gratus, ſed ante, quàm ſatiet, euaneſcens. De Amethyſtina lana locutus eſt Martialis. Ebria ſidoniæ cum ſim de ſanguine conchæ, Non uideo quare Sobria lana uocer. Plyn. Amethyſtinum colorẽ dicimus, qui in uiola, et ipſe in purpureũ micat quemq; Iãthinũ appellauimus. Eſt etiã alius color, q tyrianthinus uocatur, quãdo abſolutus Amethyſtus rurſum tyrio inebriatur, et geminata luxuria facit ex utroq; improbum nomen. pœnitentia hoc primũ inuenit, dũ artifex, quod damnabat, mutare conatur. ſicut Cocco tinctum tyrio tingere ueteres inuenerũt, ut fieret (quòd ſupra diximus) Byſſinum. Eſt & aliud uiolaceæ gemmæ genus, quod uocant Ion, ſed raro ſaturo colore lucet. apud Indos inuenitur. Phycites quoq; fuci colorem habet. Item alius color ẽ in purpuram inclinans, qui Molochinus dicitur, quòd Maluæ flori ſimilis ſit, quaſi Malachinus. Græci enim μαλάχην Maluam appellant. Cæcilius, Caraſina. Molochina. Hinc Molochinarios Molochini coloris infectores Plautus appellat. Maluæ duo genera ſunt, ſatiua, & ſylueſtris, hæc folij 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. E ſylueſtribus cui grande folium eſt, & radices albæ Althea uocatur, et à quibuſdam ob excellentiã effectus Ariſtalthea, quòd græci ἄριστον optimum dicunt. Folium Maluæ Scorpionibus impoſitum torporem affert. Tradunt ſiquis quotidie ſucci eius Cyathum dimidium ſorbeat, omnibus morbis cariturum. Ideo herba hæc Omnimorbia dicitur. Conſtat parturientes folijs 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 Xeno-

crates ſcribit,

crates ſcribit, Radice eius, ſi circa dẽtem, qui doleat, ſæpius pupugeris, deſinet dolor. Maluæ ſuccus mulieribus cauendus eſt, dum ſunt prægnantes, quoniam cum adipe anſeris ſumptus abortum facit. Idem ſemen Maluæ tritum adalligant brachio eorum, qui uel arrigere, uel genitale continere non poſſunt. Illud magis mirum, quod, ſiquis in aqua Altheæ radicem poſuerit, addenſatur ſub diuo, atq; elacteſcit. Malaſſo uerbum, quod mollire, ſubigere, maturare ſignificat, latini quoq; uſurpant. A quo fit compoſitum Commalaſſo, quod eſt exerceo mature facio. Varro, In dolore Adiaphoron eſſe, quod philoſophia conmalaſſaret eam partem, quæ conuti cupiditatibus ſolet. Vbi obiter notandum eſt, Adiaphoron indifferentem ſignificare. A Malaſſo fit malacia, quo latini quoque utuntur. Vnde Malaciam maris dicimus, cum fluctus omnino quieſcunt, quod uulgus uitandi mali ominis gratia Bonaciam uocat. Item malacies illa mulierum, cum grauidæ ſunt, & deſyderio inſolitum aliquid guſtandi mouentur. Plynius. Expetitur malum punicum in grauidarum malacia, & malagma, quo molliuntur apoſtemata, & maturefiunt, de quo ſuperius diximus, & malta, uel calx cũ arena, & aqua, uel pix cum cera miſta, uel aliqd aliud ſimile. Reperitur etiam malaciſſo uerbum, quod ſignificat emollio. Plautus. Ab nimiũ ferus es, malaciſſandus es. Fuluus color eſt ex rufo, ac uiridi miſtus. Vnde fului leones dicuntur. huius coloris lapilli ſunt, q leontij, & pardalij uocantur, à Leonis, & Pãtheræ colore. Luteus eſt dilutior rutilus, qualis eſt color auri, unde Luteus dictus uidetur, quaſi dilutus. Hinc uiolæ eius coloris Luteolæ appellatæ, & Lutea herba, qua Chryſocolla tingitur, quæ naturá lini, ſeu lanæ habet ad ſuccum bibendum, & uitellum in ouo, Ouiluteum uocamus. Idem color cerinus appellatur à ceræ colore. Plautus. Pluniatile, aut Cumatile, Cerinum, aut Gelinum, & à Muſtella muſtellinus. Terentius, Vetus uietus ueternoſus. colore muſtellino, & à meli colore, ſiue à Melo inſula, unde afferebatur, melinum, & pigmentum ipſum neutro genere melinũ. Quidã tamen melinũ colorẽ uolunt eſſe mediũ inter album, & fuſcum, qui dicitur Giluus. Virgilius. Color deterrimus albis, & giluo. & à croco Croceus. à quo Crocotulæ ueſtes. Plautus, patagiatam caltulam, aut Crocotulam. Dicuntur etiã Crocotæ. Vnde crocotarij huiuſmodi ueſtium infectores. Plautus, Qui incedunt infectores crocotarij. Crocotillum uero ueteres exile ualde dicebant. Plautus. Extertis cum crocotillis cruſculis. Idem color & Flammeus appellatur. Plynius. Lutei uideo honorem antiquiſſimum in nuptialibus flammeis totum fœminis conceſſum. Hinc Flammea appellabant ueſtimenta lutei coloris, quibus Flaminica utebatur. A quo & ueſtes, quibus amiciebantur nouæ nuptæ, ſimiliter uocabantur, erantq; Flaminicæ ueſtibus ſimiles, quod boni ominis gratia inſtitutum eſt, quoniã Flaminicæ non licebat facere diuortium. Erat autem Flaminica Flaminis uxor. à flameis Flamearij uocitati, coloris flamei infectores, ſicut uiolarij, qui uiolacea tingunt. 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 δίὸς Ioue, à quo uita dari putabatur hominibus, huic Fabam 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 quoq; ſenſus exiſtimatur, & inſomnia facere, propter quod pythagoricæ 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, ideſt 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 omnes pueros à ueteribus Camillos appellatos, quẽadmodum 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 præſto erat. Flaminius uero circus, & Flaminia uia non à Flamine, ſed à Flaminio conſule dicta ſunt, q ab Annibale interfectus eſt ad lacum Traſimenum. Quippe circus flamineus, Varrone teſte, circum flaminium campum ædificatus eſt. Luteus color è quibuſdam terris fieri à pictoribus ſolet. Item ex auripigmento, quod in Syria foditur in ſumma tellure, auri colore, ſed fragile ad lapidum ſpeculariũ ſimilitudinem. Ex quo Caius princeps, ut aurũ facere tentaret, excoqui iuſſit magnum põdus, & planè excellens aurum fecit, ſed ita parui põderis, ut detrimentum ſentiret, propter qđ nemo poſtea idẽ tentare auſus eſt. hoc colore inter gemmas ſuccini genus reperitur, & topazij. Item chryſolitus aureo nitore trãslucens, et chryſelectrus in colorẽ lutei electri declinans, et leucochryſus, in qua interuenit candida uena, & capnias uelut i croco refulgens, et melichryſis, quæ ex India mittitur, quaſi per aurum ſyncero melle tranſlucente. & xyſtios plebeia gemma, et aromatitis, quæ in Arabia gignitur, ita dicta, quod myrrhæ odorem habeat. Græci enim ἄρωμα odoramentum uocant. A quo aromatopolam dicunt, quem nos aromatarium nominamus, & chryſophis, cui uidetur aurum ineſſe. et Hammonis cornu, quæ inter ſacratiſſimas Aethiopiæ gemmas habetur, aureo colore, Arietini cornu effigiẽ reddens. & hammochryſus, quaſi auro miſtas habens arenas. & crocias à croci ſimilitudine appellata, & milites à colore mali auri, quod melum proprie dicitur. PARS. Portio. Partes enim dicuntur, 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 paruum, quod pars paruum quiddã ſit reſpectu totius. Ab hoc particula diminutiuum. hoc eſt parua pars. A quo particularis, qui ad partem ſpectat, & particulariter, ac particulatim aduerbia, hoc eſt membratim, & per partes. & particulones, hoc eſt cohæredes, & q partem patrimonij ſumunt. Item à parte partim aduerbiũ. quod modo ex parte ſignificat, ut partim ſubticuit crimen, partim confeſſus eſt. modo idem ſignificat, quod ſuum nomen, ut partim hominum uenerunt, hoc eſt pars hominum uenit. Veteres etiam, cum partim dixere. Cato, ibi pro ſcorto fuit in cubiculum ſurrectitauit è conuiuio cum partim illorum, iam ſæpe ad eundẽ modũ erat. Item à pars expers, quaſi ſine parte, ſicut expes ſine ſpe. Expes enim laborum dicitur, qui nullã 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, quẽadmodum experitum quoque ueteres dixerunt pro imperito, atq; 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 partem capit, dicimuſq; particeps ſum laborũ tuorum, & pticeps tibi in laboribus. Plyn. omnium ſtudiorum meorum, ac laborum particeps. Quinti-

lianus, & in pleriſq; ruris operibus merito particeps. Curtius, Quod fuiſſet illi in periculis particeps. Ab hoc fit participiũ apud grammaticos, quod ea pars orationis partem capiat nominis, partemq́; uerbi. Et participalia nomina, quæ licet non ſint participia, ſimilia tamen ſunt participijs, nam & caſus, et genera ſicut participia habent, & tempora, ac ſignificatiões. Regunt præterea caſum more participiorum poſt, non ante, nam locutio illa, qua ſacrarum literarum interpretes uſi ſunt, In conuertendo dominus captiuitatem Syon, & in deficiendo ex me ſpiritum meum, & in conuertendo populos in unum, et reges, ut ſeruiant domino, inaudita, & planè barbara eſt. Græci enim infinitum hoc loco habent, qđ ante ſe accuſatiuum requirit. poterat autem hoc modo eleganter trãſferri, dum conuerteret dominus captiuitatem Syon. Dum ſpiritus mihi deficeret, & conuertente domino captiuitatem Syon, ac deficiente mihi ſpiritu meo. Item in conuertendis populis in unũ, uel dum populi conuerterentur in unũ. Hoc autem differunt Gerundia à participijs, quod ipſa rei adminiſtrationem ſignificant ſine tempore, ut tenet me occupatio iuris dicendi, gerundium eſt, nec tempus ſignificat futurum, ſed rei adminiſtrationẽ in iure 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 habent, actiuam ſcilicet, atq; paſſiuam. Itemq́; 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, diſiuncta uero modo actiue, modo paſſiue, ſed paſſiue cum ſine præpoſitione, & ſine genere in caſu ablatiuo, & quaſi abſolute ponuntur. Virgilius. alitur uitium, creſcitq́; tegendo. Idẽ, ægreſcitq́; medẽdo. Idem, uritq́; uidendo fœmina. ideſt cum tegitur uitium, cum curatur æger, cum uidetur fœmina. Quintilianus, ſed memoria excolendo, ſicut omnia alia augetur, hoc eſt, dum excolitur. Salluſtius, pauca ſupra repetam, quo ad cognoſcendum omnia illuſtria magis, magiſq́; in aperto ſint, hic accuſatiuo cum ad, uſus eſt, & ad cognoſcendum inquit, hoc eſt, ut cognoſcantur. Præterea gerundia etiam cum plurali numero ſingulari uoce iunguntur. Plynius. cum illorum uidendi gratia me in forum contuliſſem. 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. Virgi. & ſocios partitur in omneis. Quintilianus. Partire, uel gratis, dum quo reſpiremus afferas. 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 Aeneas promiſſo munere donat, huius paſſiuum eſt impertior. Cicero, atque etiam uiro forti collegæ meo laus impertitur. Quidam impertiri quoque pro impertire uſurpant, et 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, fructuſq́;, ſiue aliud opus, utputa calcem, lateres, tegulas cum domino æque partitur. Cato. Calcem partiario coquendam qui dant. Calcarius perficit, & coquit, & ex fornace calcem eximit, et ligna conficit ad fornacem. dominus lapidem, & ligna ad fornacem, quod opus ſit. præbet. Idẽ, uineam curãdam partiarius bene curet, fundum, arbuſtum, agrum frumentarium partiario, fœnum, & pabulum, quod

bobus ſatis ſiet, quæ illic fiant, cætera omnia pro indiuiſo. Itẽ ab eodem fiunt compoſita diſpertio, ſiue diſpertior. Nonius. Vt pariter diſpertiãtur bona patris, bipartio, bipartior, tripartior quadripartior, quinquepartior, à qbus bipartita negotia, & tripartita, & quadripartita, & quinquepartita dicimus. Itẽ multipartior, & multipartita, hinc etiam partitio deriuatur, hoc eſt diuiſio in parteis. nonnulli tamen exiſtimant non partem à parum, ſed à parte parum aduerbium deduci, quod ſignificat modicum. à quo paulum, & paululum, & parumper, quod modo ſignificat paruo tempore. Plaut. Expecta hic parumper, modo paulatim. Virgil. pulſuſq́; parumper Corde dolor. & perparum, & pauliſper, & paulatim, & paucum, à quo pauculum, & pauxillũ, & paucitas, & paucies, quod ueteres pro raro uſurpabant. Titinnius, uxorem 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. Horatius. Mox reficit rates quaſſas indocilis pauperiem pati. et paupero uerbum, à quo depaupero, quod eſt pauperem facio. Plautus, quæ improba eſt mentis uitio dominum pretio pauperat. Idem, quam ego tanta pauperaui per dolum pecunia. Varro. priuſquã domum depauperaret ſumptu ſuo, & paupertinus, hoc eſt pauper. Idẽ, quod ſi paupertina ſine 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, & horũ temporum diuitias, & illorum paupertates. paupertatem quidam 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 dites deſpiciam, deſpiciamq́; famem à paupere per diminutionem pauperculus dicitur. ueteres fœminino genere pauperam dixere. à quo paupercula. Item à parum fit parco uerbum, quaſi parũ tango, abſtineo. proprie enim parcere abſtinere eſt. hinc parco aliquando ponitur pro ueniam do, hoc eſt ab ultione abſtineo. Virgilius. parcere ſubiectis, et debellare ſuperbos. aliquando pro depono, quia ab ijs, quæ deponimus, abſtinemus. Idẽ Parce metu Cytherea manent immota tuorũ Fata tibi. Aliquando pro ſeruo, quia ſimiliter ab his etiã abſtinemus. Idem, argenti, atq; auri memoras, quæ multa talẽta Natis parce tuis. Interdũ pro deſino, nam & deſinere abſtinere eſt. Idem, parce pias ſcelerare manus. ſic parcere errori dicimus, abſtinere à caſtigatiõe erroris, ſiue parum caſtigare errorem. parcere pecuniæ, abſtinere ab expẽdenda pecunia, ſiue parum expendere pecuniam. parcere iniuriæ, abſtinere à uindicanda iniuria, ſiue parum ulciſci iniuriam. parcere labori, abſtinere à labore, ſiue parũ laborare. parcere lachrymis, abſtinere à lachrymãdo, ſiue parũ lachrymari. parcere metui, abſtinere à metu, ſiue parũ metuere, & eodẽ modo de ſimilibus. hinc parcus dicitur, qui frugi eſt, & ſumptibus parcit. nam quod aliqui parcum dictum uolunt, quaſi arcæ par ſit, omniaq́; cuſtodiat, teneatq́;, ut arcat, uel quod pecuniam conſumi, atq; impendi arceat, quaſi pecuniarum, pene ridiculum eſt. à parcus parcitas deriuatur, hoc eſt frugalitas quædam, & parce aduerbium frugaliter, moderate, & parſimonia, quæ ſimiliter pro moderatiõe ſumptuũ, & parcitate, hoc eſt conſeruatione rerũ accipitur, fitq́; à præterito parſi, quod conſeruaui ſignificat, ſiue abſtinui. Nam alterum præteritum peperci, accipitur potius pro ueniam dedi.

quamuis

quamuis confundi hæc interdum ab authoribus ſolent. & cõparco uerbum. Terentius, ſuum defraudans genium, comparſit miſer. Veteres etiam comperco pro compeſco ſcripſere. ſunt qui à parco parcas quoq; per antiphraſin uocatas exiſtiment, quod nemini parcant. alij tamen, inter quos Varro eſt, à partu potius dictas putant, unius literæ mutatione, quoniam (ut ſcribit Heſiodus) hæ, naſcentibus hominibus, bonum, malũq́; conferre cenſeantur. Vnde Iuuenalis, hæc exempla para felicibus. at mea Clotho, et Lacheſis gaudent, ſi paſcitur inguine uenter. Martianus non ignobilis author, has deorum ſcribas eſſe inquit, et ſententias Iouis ſtudio ueritatis excipere. treis autem eſſe parcas finxerunt, quas latini nonam, decimam, et mortam dixere, nonam, et decimam à tempeſtiui partus tempore, hoc eſt à nono, & decimo menſe, in quibus ſecundum naturã pueri naſcuntur, mortam uero ab eo, quod qui naſcuntur ante hoc tempus, uel poſt, quaſi monſtra habeantur. uolunt 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. unde eſt illud Cleantis, ducunt uolentem fata, nolentem trahũt. fingunt uitæ hominum præeſſe, & nendo eam ducere. Quapropter lanificas ſorores appellant. Martial. ſi mihi lanificæ ducunt non pulla ſorores Stamina, nec ſurdos uox habet iſta deos. Seneca. Fatis agimur, credite fatis, Non ſollicitæ poſſunt curæ mutare rati ſtamina fuſi. Quicquid patimur mortale genus, quicquid facimus, uenit ex alto, ſeruatq́; ſuæ decreta colus Lacheſis dura reuoluta manu. Apuleius, tres parcæ, tria fata ſunt numero, cum ratione temporis facientia, ſi poteſtatem earũ ad eiuſdẽ ſimilitudinem temporis referas, nam quod in fuſõ perfectum eſt, præteriti temporis habet ſpeciem, & quod torquetur in digitis, momenti præſentis indicat ſpatia, et qđ nondum ex colo tractum eſt, ſubactumq́; curæ digitorum, id futuri, et conſequentis ſeculi poſteriora uidetur oſtendere. hæc illi conditio ex nominum eius proprietate contingit, ut Atropos præteriti temporis fatum, qđ ne deus quidẽ faceret infectum, et 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, & humanã finiat uitam, græci ἄτροπον immutabilem dicunt. Martialis, Lanificas nulli treis exorare puellas Contigit, obſeruant quem ſtatuere diẽ. VLTIMA. Extrema, nouiſſima, ultimum aliquando primum ſignificat. Virgilius. tu ſanguinis ultimus author. aliquando poſtremum. Cicero, ut turpi ambitione magis delectatur, qui in prima cauea ſpectat, delectatur tamen etiam qui in ultima. ab ultra autem, ultimũ dictum, quod ultra omnia ſit, ſiue ante reſpicias, ſiue retro. ultra autem (ut ſupra diximus) ab uls deducitur, quo ueteres utebãtur, ſicut citra à cis. ab ultra deriuatur ultro, quod modo eiuſdem cum primitiuo ſuo ſignificationis eſt. Virgilius. et miſereſcimus ultro, ideſt ultra id, quod rogauit, præſtitimus. Idem, & ultro ipſe grauis, grauiterq́; ad terram 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 ſpõte naſcuntur, hoc eſt naturaliter, & non ab homine ſatæ. ab ultro, quando ultra ſigni-

cat, fit ultro, citroq́;, quod ſignificat, quod uulgo dicitur huc, atq; illuc, & tam in factis, quàm in dictis. Quintilianus. Iuuenis, ſicut ſolet ultro, citroq́; cõmeare. Cicero, multiſq́; uerbis ultro, citroq́; habitis, ille nobis conſumptus eſt dies. Quidã in hac ſignificatione ſurſum, & deorſum utuntur. Terẽtius, ſex ego te totos Parmeno hos menſeis quietum reddam, ne ſurſum, deorſum ue 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, ideſt uoluntate dicit, unde reſpondeo factum eſt, quod eſt poſteriore loco dico. à quo reſpõſum, & reſponſio deducuntur. Poſtea uero ſpondere uſurpari cœptum pro ſpõte promittere, unde qui puellam ſpondet ſponſor, quæ ſpondetur 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) nuntio, & repromiſſio futurarum nuptiarũ, & ſponſus quartæ declinationis pro ſponſione. Seruius Sulp. qui uxorem ducturus erat ab eo, unde ducenda erat, ſtipulabatur eum in matrimonium ductum iri, qui daturus erat, itidem ſpondebat daturum. Is contractus ſtipulationum, ſponſionumq́; dicebatur ſponſalia. Tum quæ promiſſa erat, ſponſa appellabatur, q ſpoponderat ducturum, ſponſus. ſed ſi poſt eas ſtipulationes uxor nõ dabatur, aut non ducebatur, q 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, promiſſionemq́;. & ſponſor aliquando ponitur pro fideiuſſore, ſponte etiam nominaliter capitur, habetq́; 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, & contra poſita eſt. nonnunquam pro ſatiſfacio. Idẽ, illa Seges demum uotis reſpondet auari Agricolæ, bis quæ ſolem, bis frigora ſentit. dicimuſq́; reſpõdeo tibi, & ad te. Plyn. cum ad eos breuiſſime reſpondiſſem. Item à ſpondeo conſpõdeo, unde ueteres conſponſos dicebant fide mutua obligatos, & conſponſores coniuratores, quaſi ſibi inuicem ſpondentes. AVLAE regiæ. neque enim hoc loco pro atrio capitur, cum ſuperius dixerit, inuidioſa 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, qđ deficio exigit accuſatiuum, deſum uero datiuum. Cicero. Quod ea me ſolatia deficiunt, quæ cæteris, quorum mihi exempla propono, ſimili in fortuna non defuerunt. Idẽ, dies me deficeret. ab hoc deriuatur defectus, cum 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 defecerant. Hinc defectio dicitur receſſus uel militum ab imperatore, uel ciuitatis à domino. aliquãdo debilior, et uiribus exhauſtior, unde defecti appellantur debilitati, atq; exhauſti. Martialis, dulcia defecta modulatur carmina lingua, Cantator Cygnus funeris ipſe ſui. Plynius. genus uini, quod Bion uocamus, prodeſt ſtomacho diſſoluto, aut cibos non perficienti, prægnantibuſq́;, & defectis. hi à græcis Synthetici dicuntur, quo uocat-

bulo frequẽtiſſime utuntur noſtri. Idem, præcordiorum uitijs. Synthetias. comitialibus Laſer cũ uino in aqua mulſa datur, & morbus ipſe à græcis Syntheſis, à noſtris defectio appellatur. Idem, tali ſorbitionis genere emendantur Syntheſes, hoc eſt defectiones ex longis morbis ſumptæ. hæc autem emendatio proprie recreatio dicitur. Idem, aqua mulſa præclaram utilitatem habet uiribus recreandis. Item, hæc & defectos mirũ in modum recreat. Item, deficio aliquando uſurpant pro finio, deſino. Martianus. tum demum id agere cõſilium erat, cũ uita defecit. Eſt autem deficio à de, & facio compoſitum. facere (ut Papinianus inquit) omnino faciendi cauſam complectitur, dandi, ſoluendi, numerandi, iudicandi, ambulandi, reddendi, unde qui otioſus ſedet, ſi rogetur quid faciat, recte reſpondere poterit, ſe nihil facere, quando quidem otioſus eſt. recte etiã ſe ſedere, quoniam & ſedere ipſum aliquid facere eſt, ut iacere, nauigare, quieſcere. Varro tamen facere, agere, et gerere diuerſa eſſe ſcribit. nam aliquis facit, qui non agit, & aliquis agit, q non facit, ut poëta facit fabulã, non agit, contra 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 faciem illi imponit, qui ueſtimentum, faciem ueſtimenti. agere uero exiſtimatur, qui aliquid ita operatur, ut nullum extet opus, qđ ſub ſenſum ueniat. hinc qui aliquid animo moliuntur agere proprie, nõ facere dicuntur. confunduntur tamen ſæpe hæc uerba, & facere ad omnia trãſfertur, nam & facere uerba dicimus, ideſt loqui. & facere uiã, ſiue iter ire. et facere alicui timorẽ, terrere. & facere aliquem certiorem, reddere alicuius rei in dubium. facere gratum, facere ludos, facere rem diuinam, facere ſolennitatem, exhibere. facere copiã, facere poteſtatem, præbere. facere lucrum, lucrari. facere urinam, meiere. facere ſcreatus, excreſcere. facere ſordes, ſordeſcere. facere pediculos, emittere, & quod mirabilius eſt, cum facere, et pati contraria 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. Vitulam. n. non 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. Plynius, hoc & tuſſi facit, hoc eſt ad tuſſim prodeſt, & pro æſtimo, unde plurimi facio hãc rẽ dicimus, ideſt magno æſtimo. Eodẽ modo multifacio, magnifacio, & econtrario, paruifacio, nihilifacio, flocifacio, hoc eſt contemno, & in nulla æſtimatione habeo. flocifacio, nõ à flocibus (ut quidam rudes exiſtimant) deducitur, ſed à flocco. flocci enim proprie dicuntur lanarum particulæ diuiſæ à uelleribus inutiliter euolantes, & per diminutionem appellãtur flocculi. Plynius, naſcuntur in robore pilulæ nucibus non abſimiles, intus habentes flocculos molles lucernarũ luminibus aptos. nam & ſine oleo flagrant. Idẽ, alij pira ſeruant in flocis, et pſisq;, quas luto paleato illinunt. floces autem uinarum purgamenta ſunt, hoc eſt uinaceæ, ſicut flaces oliuarum. Plynius, in amurca, et flacibus hæ ſunt carnes, et illæ feces. Item pluris facio, minoris facio, minimifacio, nihilifacio. Plautus, deos quidem, quod maxime æquũ 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. Cicero. Nemo eſt enim, qui eorũ bonorũ animũ putet eſſe iudicẽ, eumq; cõdocefaciat, ut ea, quæ bona, mala'ue uideantur, poſſit contemnere. commonefacio, admoneo. uacuefacio, euacuo. calefacio, frigefacio, tepefacio, notæ ſignificationis. candefacio, ignitum reddo, candens enim licet proprie candidum dicatur, ut apud Virgilium, Candẽtis uaccæ media inter cornua fudit, quoniam tamen ea, quæ igneſcunt, candidiora fiunt, ut ferrũ candet, pro igneſactum eſt, & candens pro ignito accipitur, Cicero, candente carbone adurebat capillum, hinc excandeſcere hominem dicimus, qui nimia ira inflammatur. & excandefactus, præter modum iratus, et excandefacio, irrito, inflammo. aſſuefacio, conſuefacio, & contrarium eorũ diſſuefacio, quæ ſignificant & uſu doceo, et dedoceo. manſuefacio, manſuetum, ac mitem reddo. tabefacio, corrumpo, et 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 cachexian. ubi malus corporis habitus eſt, ideoq; omnia alimenta corrumpuntur, qđ fit, cum longo morbo fatigata corpora refectionem non accipiunt. tertia eſt ſpecies, quã græci phthiſin nominauerunt ἀπὸ τοῦ φθίνειν, qđ eſt conſumi, & tabeſcere, oritur fere à capite, inde in pulmonẽ diſtillat, hinc exulceratio accedit, frequẽs tuſſis eſt, pus excreatur. interdum aliquid cruentũ, quod proprie tabo nominant, eſtq; ſanguis corruptus, & dũtaxat in ablatiuo caſu reperitur, ut ſponte. Virgilius, et terram tabo maculant. à tabe tabidus fit putridus, & qui tabes patitur, et tabificus, qui alium tabe facit. Cicero, atque hæ, ut tabificæ mentis perturbationes ſunt. tabificabilis quoque apud ueteres in uſu fuit. Accius, par neci 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 uerbũ, quod eſt priuo, & orbatus priuatus, & orbitas ſiue orbitudo, qualitas illa patrum poſt amiſſos liberos, & uxoris uiduitas poſt amiſſum maritum. orbus etiam econtrario 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. deplorauit enim cauſam, atque orbitatem Senatus. orbem latini circulum, & orbiculum paruum circulum, ac etiam à rotunditate, mundum orbem appellauerunt. Item orbitum circularem. Varro, ut ſydera cœli circa terram, atq; axem uoluuntur motu orbito. et orbitam ueſtigium rotæ. à quo exorbito fit, quod eſt à recto decedo, et quaſi extra orbitã eo. putrefacio, putritũ reddo. cõgelefacio congelo, labefacio et labefacto maculo. expergefacio, excito, qđ etiã expergiſco dicimus, Plynius. urtica lethargicos expergiſcit tactis cruribus, magisq; fronte, & expergifico. Gellius. 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, metum incutio. à quo terrificus, pro terribili, ſicut horrificus pro horrẽdo. rorefacio, aſpergo. rarefacio, attenuo, uel rarũfacio. pudefacio, pudorem iniicio. Vnde pudefactus, uerecundatus. nigrefacio, à quo nigrefactus notæ ſignificationis. Fabrefacio, laboro, et fabrile opus. à quo fabrefactũ opus, hoc eſt artificioſe factũ, ſiue manu artificis factum. Fabre enim artificioſe ſignificat,

Plautus,

Plautus, ut apologiam fecit quam fabre. & faber à faciendo dictus. Eſt autem omnis artifex, qui labore corporis aliquod artificium facit, unde fabrum lignarium. fabrum cementarium. fabrum ferrariũ dicimus. Fabros tignarios appellat Caius, non eos duntaxat, qui tigna dolant, ſed omnes, 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, & etiã machinationem. Plautus, nunc hoc conſilium 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 poſſit. ueteres affabrum pro fabrefactum dixere, & affabre aduerbiũ pro eo, quod eſt pulchre, ſicut infabre, fœde, turpiter. Pacuuius, barbariem peſtem noſtris nauibus obtulit, noua figura factam, commiſſam infabre, tremefacio. Tremorẽ iniicio. 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, quãuis Acerra etiam urbs ſit Campaniæ iuxta Neapolim, quàm Clanius amnis præterfluit. Virgil. & uacuis Clanius non æquus acerris. ſacrifico. à quo ſacrificium ſacrificus, & Sacrificulus rex, de quo inferius dicemus. magnifico, extollo. Plynius. 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. ratũ habeo à quo ratificatio. radifico, hoc eſt radices facio. à quo radificatio. ſcarifico, qđ eſt ſcalpurio, hoc eſt ſcalpello aperio, quo aliquid facilius exeat. Columella, poſt ſcarificationem ferro factam. Idẽ, Laſſer pedum clauos circum ſcarificatos ferro iniuſtum ceræ extrahit. Plynius. dentium dolores ſedãtur oſſibus draconis marini, ſcarificatis gingiuis. Idem, reperitur in latere leporis acui os ſimile, hoc ſcarificari dentes in dolores ſuadent. Idẽ, uiri interempti dente gingiuas in dolore ſcarificari Apollonius efficaciſſimum ſcripſit. ſcarificare etiã dolorẽ aliquando dicimus, hoc eſt ſcarificando dolorẽ 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 ludum fallere, ut fauni per noctẽ ludificantur mulieres, hoc eſt iocantur cũ eis, atq; decipiunt, & mulieres ipſæ ludificari, hoc eſt per luſum falli dicuntur. Plynius, bubonis quidẽ oculorum cinerem, inter ea, quibus prodigioſe uitam ludificantur, acceperim. Seneca. Quibus ſepe ludificari pœnitentiã agunt. Item à facio componuntur. odorificus, hoc eſt odorem faciens, & colorificus, faciens colorem, hoc eſt aliquod colorans, & frondificus, quod frondibus ſpargitur, & gratificus, qui gratificatur, & olfacio, odo-

ro. à quo olfactor & olfactrix. Plynius. laurus lædit cutẽ, olfactrix enim intelligit. & calorificus, calorẽ faciens, ac frigorificus refrigerandi uim habens. Gellius, uinum calorificum, acetum frigorificum. & opifex, atque artifex eiuſdem ſignificationis. à quibus opificium & artificium, et artificioſum, atque artificioſe aduerbium declinantur, & aurifex, qui aurilaborandi artifex eſt. Plynius, uelut artificiũ arte alterius inter folia candicantibus margaritis. à quo aurificina, taberna aurificis. & panifex, q panem facit. à quo panificium factura panis. Item monſtrificus, & portentificus. qui monſtra, & portenta dicendo, uel faciendo demonſtrat. Plynius, inuenta in his, & ratio inſerẽdi monſtrificis hominum ingenijs. & ſquamificus, ſquamis ſcatens, & lanifica mulier, quæ lanam exercet. unde lanificium pro ipſa arte, ut Auguſtus filias lanificio erudiuit. & pontifex ſacer 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 crudelitas. carnificina etiam locus eſt publicus, in quo iuſſu magiſtratus homines occiduntur. Plautus. Quid ſi deſperatis rebus carnificinam petat. Suetonius de Tiberio, carnificinæ eius oſtenditur locus capreis, unde damnatos, poſt longa, & exquiſita tormenta præcipitari coràm ſe in mari iubebat, excipiente claſſiariorum manu, & contis, atque remis elidente cadauera, ne cui reſidui ſpiritus quicquam ineſſet. eſt etiam carnificina officium ipſum carnificis. Plautus, uel carnificinam hunc facere poſſum perpeti. 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 eademq; petitur, ut iecinora, & corda, & cætera quæ ſunt intrinſecus uiſcera ſalua conſeruet, huic pulte fabria, & 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, rem pub. tyrannide liberarit. caro non modo de cæteris animalibus, ſed etiam de piſcibus dicitur, pomisq; & alijs ſimilibus. diciturq; 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. Plynius. ſic enim defecta longis ægritudinibus corpora recreantur. à quo recreatio inſtauratio. Item à creo, creſco, quaſi carne augeor, de quo, atque eius deriuatiuis inferius dicemus. Item excreo, quod ſignificat cum quadam uiolentia, & tuſſi expuo, & ueluti carnem ipſam ſpuendo emitto, Celſus, & interdum aliquid purulenti excreat. ab hoc fit excretum, quod ſignificat exputum. ſcreo quoque pro excreo inuenitur. à quo ſcreatus quartæ declinationis. Terentius, gemitus, ſcreatus, tuſſim, riſus. Interdum fit ab excreſco, ſignificatq; quod ualde creuit. interdum ab excerno, ſignificatq; egeſtum. ſunt qui cariſſam quoque à carne deductam

exiſtiment, quod ueteres pro uaſro uſurpabant. Itē 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 labētem cœlo quæ ducitis annum Liber, & alma Ceres. ponitur etiam aliquando pro pane, quēadmodum liber pro uino, ut eſt illud, ſine cerere, & libero friget uenus, unde & duo ædiles, qui rei frumentariæ apud Romanos præerant, cereales dicti, quorum creandorū author 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. & ueneficus, qui ueneno hominem extinguit. dicuntur etiam uenefici, qui malis artibus, et faſcinationibus, ac poculis amatorijs utuntur, & ueneficia artes eorum, & actus, & uenationes quæcunque. Plynius. hæc arbor ante atrium ſata, omnibus ueneficijs remedio eſt. & profecto, quod aduerbium affirmantis eſt, quaſi pro facto, & idem ſignificat, quod utiq; nimirum. Cicero, Quis hæc renuntiat? is profecto, qui interfuit. & afficio, qđ eſt commoueo, unde afficere dolore. afficere iniuria. moleſtia dicimus. Itē afficere lætitia. gaudio. uoluptate. Hinc fit affectio, quæ ſecundum Ciceronem definitur, animi, & corporis ex tempore aliqua de cauſa mutatio, ut ſunt gaudiū. lætitia. miſericordia. cupiditas. metus. moleſtia, & alia, quæ modo affectus, modo perturbationes dicuntur à noſtris. græci πάθη, hoc eſt morbos appellant. hinc etiam fit affecto uerbum, qđ eſt nimio affectu, & anxie quæro. Cicero, non tam affectanda, quàm ſuperiores, ſed tamen adhibēda nonnunquam. Virgilius, uiamq; 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, bellū affectum uidemus, & (ut uere dicam) penè confectum. affecto etiam aliquando pro afficio accipitur. Plautus, tua flagitia, aut damna, quibus patrē, & 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. ueteres 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, unde in familia bene inſtituta dicimus omneis in officio eſſe oportere, ideſt 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 quē 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 aduerbiū officioſe, ideſt 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 etiā 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 negotij 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 maxime conducit. à quo efficacia pro ui, & 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. plynius, nec minorem ſub eo præceptore profectum fecit. proficiſcor, iter facio. à quo profectio pro itinere deriuatur, dicimus etiam proficiſci uiam, hoc eſt iter facere, profecturi 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. Neuius, hæc quidem mehercle præfica eſt, ſi mortuum collaudat. & præfecti dicuntur, qui alicui rei agendæ præpoſiti ſunt, & præfectos urbium græci, latinique lingua perſica σατράπας, hoc eſt ſatrapas uocant, magiſtratuſq; eorum præfectura dicitur. Primus in urbe Roma præfectus inſtitutus eſt à rege Tarquinio Lucretiæ patre. 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 confugienteis. Item dominos egenteis, & filiorum imploranteis præſidium relegandi, deportandiq; in inſulam poteſtatem habebat, de adulterijs 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 pretio uenirent. hinc forum boarium. ſuarium. piſcarium. olitorium ad præfectum pertinebat. hinc 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 pretio 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 ediſſe. 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

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, plerunque autem parentum præceptis imbuti, ad eorum conſuetudinem, moreſq; deducuntur. 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 habēs 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, non'ne intelligebat, ut ſi ille inficiator probaſſet, iudici ante petitam eſſe pecuniam, quàm eſſet deberi cœpta. & inficiatio negatio, unde ſtatus coniecturalis dicitur inficialis, in quo ſemper reus inficiatur, & infectum non factū, unde eſt prouerbium illud, quod factum eſt, infectum reddi non poteſt. Sufficio quod interdum ſignificat, ſatis ſum. Virgilius. Nec nos obniti contra, nec tēdere tantum Sufficimus. idē, nec ſufficit umbo ictibus. Interdum inficio. maculo. Cicero, ut hi qui in conuiuio purpuram ſufficiunt. poſt ſanant 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. Plynius. Hippocrates ruta uuluarū cauſa naturā ſuffire iubet. Idem, Alij carnem recente hedorum pilo ſuffiūt, eodemq; nidore fugant ſerpēteis. Idem, quidū contenti ſunt fumo huius miſturæ ſuffire uineas. ſecundo flatu continuo triduo. Virgilius. At ſuffire thymo. hinc ſuffitum ſecunda declinatione dicimus ſuffumigatum. Plynius. Aniſum dolores capitis leuigat ſuffitum naribus, Quarta uero declinatione ſuffumigationem ſignificat. quemadmodum ſuffimentum. Idē, & uuluarum conuerſionem ſuffitu excitant. Idē, 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. Item, Orpheus, & Heſiodus ſuffitiones commendauere. ſuffitor autē dicitur, qui buccis inſufflat ignem. idē, Lycius, & ipſe pinxit ſuffitorē. idē, Lycius Myronis diſcipulus fuit. qui fecit dignum præceptore puerum ſufflantem languidos igneis. Suffimenta etiā à ueteribus dicta ſunt, quæ fieri ſolebant ex faba, milioq; molito, mulſo ſparſo. hæc dijs eo tempore dabātur, quo uuæ calcatæ pilo imprimebantur. eodē modo à fio exfio, quod eſt purgo, à quo exfitus purgatio. Veteres exfir quoq; pro purgamento poſuere. Reficio, recreo. Virgilius, & ſaltus reficit iam roſida luna. Plynius. qui reficiendi animi gratia id feciſſet. Aliquando tamen reficere (ut Vlpianus inquit) eſt inſtaurare, renoua

re, & quod corruptum eſt, in priſtinum ſtatum educere. Refectio modo pro iſtauratione, modo pro recreatione ponitur. Cōficio, quod modo facio ſignificat. Terentius. bonas me abſente confeciſti nuptias, modo ſimul facio. Cicero, confeci, quæ iuſſiſti omnia. Aliquando interficio. Idem, plagis confectum ante oculos tuos cecidiſſe. Virgilius. hunc uulnus acerbum conficit. Nonnunquam perficio. Cicero. bellum (ut opinio mea fert) confectum iam haberemus. Ponitur aliquando pro frango. Lucilius, malo hercle ueſtros confectores cardinum. Plynius. nucem dentibus conficere, ac plagæ imponere. & pro colligo. Cicero, permagnam dices ex illa re pecuniam confici poſſe. Et 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 frequētatiuum, quod in uſu non eſt, ſed pro eo utimur altero frequentatiuo factito. Item facturio, quod eſt facere, hoc eſt coire deſydero. 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. & faceſſo, quod modo ſignificat facio. Virgilius. Imperio læti parent, & iuſſa faceſſunt, modo recedo. Liuius, Faceſſe hinc Tarquinios, aut Corinthum, deuoluere retro ad ſtirpem fratri ſimilior, quàm patri. & facilis interdum exorabilis. Virgilius faciles 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 diuites ſumus, facile, quæ uolumus, agimus (Vnde Petronius arbiter. Quiſquis habet nummos ſecura nauiget aura, Fortunamq; ſuo temperet arbitrio. Multa loquor, quoduis 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, & poteſtute ponitur. Plynius. Si mihi facultas daretur utrum mallem, eligendi. Item à facilis facile aduerbium, quod & faculter 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 ignē faciat, huius diminutiuum eſt facula. dicitur autem fax, ſiue facula, inciſus fuſtis ad lumen faciendum, fitq; 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 gratia, quam mares 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 cōmunicare uideretur, etenim aqua quoq; aſpergi ſolebat, ſiue ut caſta, puraq; ad ſpōſum proficiſceretur. Vir. Mopſe nouas icide faces. primam facem noctis principium uocitabant, quod tum primum uti face incipiunt. Gellius, nam cū prima fax noctis, & denſiores eſſe tenebræ cœpiſſent. Item fex excrementum, quod unaquæque res facit, unde feculētus, fecis plenus, & feci-

nia uitis, de qua ſupra diximus. Et fecatum uinum, quod è fecibus expreſſum eſt, & defeco, quod eſt purifico, quaſi fecem detraho. Plau. nunc defecato demum animo, egredior domo. Item à facio facies, quæ eſt quaſi quædam factura totius corporis, ut diximus. ponitur etiam pro ſpecie. Vir. quæ ſcelerum facies. o uirgo effare. idē. Nec pingues unam in faciē naſcuntur 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 contentū. 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, oleū ex oliuis exprimit, fruges domum uehit, & alia huiuſmodi. Cato, ſtratū ubi duo cuſtodes libere cubent, & tertius ſeruus unà cum factoribus uti cubet. idem. leguli uolunt uti olea caduca quamplurima ſit, quo plus legatur, factores, ut in tabulato diu ſit, ut fracida ſit, quo facilius 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 conantur, inter quos æmulatio eſt, & qui eos ſequuntur factioſi appellātur. ipſi uero factionum capita, ſiue factionum principes dicuntur ꝑ fas, & nefas factioſorum multitudinem ſibi conciliantes. Salluſtius. inter bonos amicitia, inter malos factio. Capitur tamen factio pro opulētia, & authoritate alicuius in ciuitate. Plautus. iſtas magnas factiones. Solebant item ueteres his uocabulis honeſte plerunq; uti, unde hiſtrionum quoq; & quadrigariorū factiones legimus. Facinus quoq; à facio deriuatur, quod interdum factum ſignificat. Salluſtius. qui aliquo negotio intenti præclari facinoris, aut bonæ artis famam quærunt. interdum ſcelus. idem, ſed in ea coniuratione fuit Q. Curius natus haud obſcuro loco, flagitijs atq; facinoribus coopertus, hinc facinoroſos dicimus ſceleſtos, flagitioſos. item à facio fit fœcundus, 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, qđ uerbis faciat, quod uult, à quo facetiæ dictæ, & facete aduerbium. quidam tamen à fando potius dictum uolunt, ut ſuperius oſtendimus. item factitus, ab alicuius ſimilitudine factus, unde factitia uerba dicimus, quæ ab alicuius uocis ſimilitudine facta ſunt. ut Balantes à balando oues uocitatæ ſunt. item faxo, quod ſignificat faciam, & fio, quod paſſiuam eius uerbi ſignificationem habet, et ferè cum ijs omnibus componitur, cum quibus facio, ut Commonefio. calefio. frigefio. tepefio. & reliqua. & Faſcis, quod eſt lignorum, aut alterius cuiuſcunq; 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 præſtātur. Virgilius. Non illū populi Faſces, non 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 uiā dum 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 maciē deueniāt. à quo Faſcino uerbum. Virgilius. Neſcio quis teneros oculus mihi faſcinat agnos. & paſſiuū eius Faſcinor, & faſcinatio nomen. Sunt tamen, qui faſcinum dictum putent. ἀπὸ τοῦ βασκαίνειν, quod eſt inuidere, & idem eſſe dicant faſcino, qđ inuideo, ſed falſum eſt. neq; enim propter inuidiam ſolum, ſed etiam propter odium, atq; inimicitias homines faſcinantur, & faſcinare non eſt uidere, ſed malefice alicui perniciem moliri. à quo fit Effaſcinare, quod eſt maleficium tollere, ſicut excantare eſt incantationem reſcindere, ſiue incantatum liberare. Ponitur tamen aliquādo effaſcino pro faſcino. Solinus, quædam in terra Africa hominum familiæ ſunt uoce, atq; lingua effaſcinātes, quæ ſi impenſius forte laudauerint pulchras arbores. ſegetes lætiores. infantes amœniores. egregios equos. pecudes paſtu, atq; cultu optimas, emoriantur repente. Plynius. Eſſe eiuſdem generis in Tribalis, & Illyrijs adijcit Iſogonus, qui uiſu quoq; effaſcinent. Idē fœminas quoq;, quæ ubiq; duplices pupillas habeāt, uiſu effaſcinare, Cicero quoq; apud nos author eſt. À faſcino dicti ſunt Feſcinini 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, quemadmodmu inferius oſtendemus. PORTICVS CLAVDIA. Claudius inter cætera opera publica, quæ multa, & eximia ædificauit, porticum quoq; fecit, quam ex nomine ſuo Claudiam nuncupauit. Hāc Nero deſtruxerat, ut pleraq; alia, quo domum aureā ædificaret. Domitianus uero eadem reſtituit ſub priſtino titulo. EXPLICAT DIFFVSAS VMBRAS. Diffundit, atq; extendit. Ea enim præcipue cauſa porticus ædificabantur, ut ſupra diximus, quo & feruorem ſolis, & repentinos imbres arcerent. EXPLICAT. Extendit, explicare enim proprie extendere eſt, atq; emittere. Cicero, Explica, atq; excute intelligentiam tuam. quoniam autem quæ extenduntur perfectius uidentur, capitur explicare pro explanare, atq; oſtendere. Idem, ut quædam ſibi concedantur, quo facilius quæ uolunt explicent. Item pro extrahere. Ouidius, atq; explicat enſem. & pro exhibere, proferre. Martialis. Explicat & cœnas unica menſa duas. Idem, ut conuiuia ſumptuoſiora, nigræ ſordibus explices monetæ. Ab hoc fit explicator, explicatio. & aduerbium explicite. Item explicatior. explicatiſſimus. explicatius. explicatiſſime. À plico autem compoſitum eſt explico. nam plicare nectere eſt, & ueluti rugas facere. tractum à græco πλέκειν, quod nectere eſt. À quo amplector, & complector dicta ſunt, quaſi circunnecto & connecto, & frequentatiua horum amplexor, & complexor, & amplexus, & complexus nomina. Virgilius. ſcææq; amplector limina portæ. Plynius. Poſt dulcem, mutuumq; complexum ambo diſceſſimus. Gellius, eumq; amplexus atq; exoſculatus eſt. hinc etiam circūplector. Salluſtius. cum montem undiq; circumplexus obſideret. & plexa, ligata. à quo perplexa, intricata, atq; abſtruſa. et perplexe aduerbiū, hoc eſt implicite, inordinate. & perplexabile figuratum, per quod aliud auditur, aliud ſentitur. Plautus. nec ullum uerbum facit 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 πλήττω ferio, à quo & πληγὴ dicitur, hoc eſt plaga, & πλῆκτρον plectrum. Eſt autem plaga proprie percuſſio, uulnus, uerber. Vir. plagiſq; peremptū. Tunſa per integrā ſoluuntur uiſcera pellē. Hinc plagiarius dicitur, q hominē emit. quē ſcit liberū eſſe, & qui huiuſmodi hominem ſciens uendit, aut pro ſeruo tenet. Item qui libertum emit, uēdit'ue. Item qui ſeruo,

ſeruæ'ue perſuadet, ut à domino, domina'ue fugiat, uel eum, eam'ue inuito, uel inſciente domino, domina'ue celat, uinctū habet, emit, uendit'ue. 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, et à græcis dicuntur climata. Idem, Aetheria quos lapſa plaga Iouis ales aperto turbabat cœlo. idem, in medio dirimit plaga ſolis iniqui. item plaga grāde linteum eſt, de quo ſupra diximus, cuius diminutiuum eſt plagula. Aliquando etiā pars lecti eſt, aliquando totus lectus. Varro, eburneis lectis, & plagis ſigillatis. Plectrum uero inſtrumentum, quo fides pulſantur. Martia. Feruida ne trito tibi pollice puſtula ſurgat Exornent docilē garula plectra lyram. plectrum etiam dicitur calcar æneū, quod olim gallis gallinaceis addebatur, dum inter ſe pugnarent. À noſtris aliquando pecten uocatur, quod græci dicunt plectrum. À plico autem compoſita ſunt applico, quod ſignificat admoueo, ita ut hæreat, hoc eſt adnecto. Circumplico, circūnecto. Replico, aliquando diſſoluo. Plautus, replica ricam, atq; extende. Aliquando rurſus explico. Plyn. q ſæpius idem replicaſſet, tandem perſuaſit. Implico, inecto, inuoluo. Martialis, implicitam uiſco perdidit ille fugam. Aliquando orno. Plautus. implicat ad ſpeculū caput. Supplico, rogo, precor. Plicari enim ueteres precando, & genua eius, cui precabantur, attingere ſolebant, ac ad ea quaſi adorātes manus tēdere. Ab hoc ſupplex dictus. qui ita precatur, & ſuppliciter aduerbium, & ſupplicatio eiuſmodi precatio, & ſuppliciū, 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 medijs, ſiquid pia nomina poſſunt, ſupplicia hauſurum ſcopulis. Quidam tamen ſupplico, non à plicando, ſed à placando dictum exiſtimant, quaſi ſupplaco. unde ſubuoſplaco, pro eo quod eſt ſupplico. aliquando apud ueteres inuenitur cōplico, 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. et ſiqua alia ſunt huiuſmodi. Item poples pars pedis, quæ genu oppoſita eſt, dicta quod poſt plicatur. VMBRAS. Vmbra eſt aër carens ſole, quod fit alicuius corporis obiectu, præſertim nubium, unde 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 aliquādo pro ornare accipitur. Inumbrare uero & obumbrare eſt tegendo umbram facere, & quod dicitur opacare. per metaphoram tamen ponitur pro tueri, atq; defendere, quæ tranſlatio ab arboribus ſumpta eſt, Vir. et magnū reginæ nomen obumbrat. Ab umbra umbroſum dicimus, opacum. umbratilem uero, qui umbra detentus eſt, ut uita umbratilis dicatur umbra, atq; otio marceſcens. Item umbrifer lucus dicitur ab umbra ferenda. Vmbræ etiam inferorum imagines uocantur. Virg. Vmbrarum hic locus eſt, ſomni, noctiſq; ſopore Corpora uiua nefas, ſtygia uectare carina. Itē umbræ in neptūnalibus caſæ frondeæ dicebantur. Ab umbra dimi-

nutiuum fit umbella. Item umbria, qđ ea regio propter altitudinem montium, & uicinitatem Apēnini umbroſa ſit, quāuis aliqui ἀπὸ τοῦ ὄμβρου potius, hoc eſt ab imbre nominatam uolunt, quod Vmbri omnium Italiæ populorū antiquiſſimi inundatione terrarum imbribus ſuperfuiſſe credantur. Eſt autem umbria, quæ ab Apennino, ac etiam ultra incipiens, uſq; ad ſinum adriaticum extenditur. multis præclara uetuſtiſſimis oppidis. ſed in primis Sentino meo, et 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 utrunq; & locorum amœnitate, & frugum copia, & hominum ingenijs. Nec immerito alterum à fortunæ felicitate nomen habet, alterum ab acumine, ac ſubtilitate ingenij. ueteres enim ſentinare dixerunt ſatagere, ac ſubtiliter periculum euitare, à ſentina nauis, quam quiſq;, ut aqua liberet, euacuare contendit. Cæcilius, capit conſilium, poſtquam ſentinat ſatis. Mihi quidem, utriuſq; oppidi iucundiſſima cogitatio eſt, in altero conceptus, in altero natus, in utroq; educatus, utriuſq; Ciuis ſum, utrunq; eſt mihi ſolum, propter quod non immerito, me alij Fanenſem, alij Sentinatem uocant. par mihi ergo utrorūq; caritas eſt, par beneuolentia. Ab umbra umbri dicūtur 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. Ply. fuſo, ac ſuper iniecto plumbo. & 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 inopiā redacti ſunt, tribus tātum rebus, ſpe ſcilicet, & ſtultitia, & fuligine diuites. Quoniam uero quæ fuſa, ac liquida ſunt, ſpargi ſolent, fundere pro ſpargere frequentiſſime uſurpamus. Claudianus, & peſſima fudit uina cadis. Apuleius. lachrymulā fudit. Veteres tamen fundere, & uergere in ſacris ita accipiebant, ut fundere eſſet ſupina manu libare, qđ fiebat in ſacris ſuperis. Vergere 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 iudicabātur. Fundere etiam per metaphoram pro ſternere capimus. Virg. quàm ſeptem ingentia uictor Corpora fundat humi. aliquando pro abundanter præbere. Idē, ipſa tibi blandos fundent cunabula flores. nonnunquam pro profligare. Salluſtius, bis fuſos milites. Virg. Illi etiam, ſiquos obſcura nocte per umbram Fudimus īſidijs, totaq; agitauimus urbe. À fundo, cum ſpargo ſignificat. futile uas dictum latiſſimi oris, ex altera parte arctum, quod ſtatim poſitum effundebatur. Vtebātur 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. Apule. leuis homo, & futilis, ac rimarum plenus. Teren. Verum iſtoc de nomine eo perperam olim dixi, ne uos forte imprudētes foris effutiretis. Item futile, & futiliter aduerbia. Ennius, ut 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, et refutatio, hoc eſt redargutio eorum, quæ ab aduerſario dicta ſunt. Interdum tamen ueteres confutare pro commouere poſuerunt. Titinnius, cocus magnū ahenum, quando feruit, paruula confutat trua. interdū pro confundere. Terē. Confu-

tauit uerbis admodum iratum patrem. Sed hæc à fundo 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. Idē, in cella olearia hæc opus ſunt. Dolia olearia. et opercula. Seſtarium oleariū unum. labellum unum. infundibula duo, ſpongiæ duæ. & funda, quod modo genus retis eſt, quod in orbem ſpargitur, diciturq; 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 epigrāma porrigere græculus, id cum fruſtra ſæpe feciſſet, rurſusq; eum idem facturū uidiſſet Auguſtus, breue græcum manu ſua in chartæ exarauit epigramma. Pergenti deinde ad ſe obuiam miſit, ille legendo, laudare, mirari, tam uoce, quàm uultu. Cumq; acceſſiſſet ad ſellam, demiſſa in fundam pauperem manu, paucos denarios protulit, quos principi daret. Adiectus hic ſermo μὴ κατὰ τὴν τύχην σοῦ σέβαστε, εἰ πλεῖον εἶχον, πλεῖον ἐδίδουν hoc eſt. Non ſecundū fortunam tuam Auguſte, ſi plus habuiſſem, plus dediſſem. Secuto omnium riſu, diſpenſatorem Cæſar uocauit, & ſeſtertia centum millia numerari græculo iuſſit. Dicitur hoc ſacculi genus etiam reticulum. Horatius, Reticulū panis uenales inter onuſto Forte uehas humero. Marſupium ſacculum eſſe ad tenendas pecunias Cato oſtendit. & quod perſpicuum eſt, maiorem curā habere nos Marſupij noſtri, q̄ uitæ noſtræ. Modo circulus ex auro ſiue alio metallo, quo gemmæ ita nectuntur, ut aurum non niſi margines amplectatur. Plynius. Heteriʒuſa in proprio, uti arbitror, cognomine, uelut è multis eiuſdem generis compoſita gemmis. Quamobrē præſtantiores funda clauduntur, ideſt patentes, nec præter quàm margines auro amplectente. Idem funda includuntur perſpicuæ, cæteris ſubijcitur auricalchum. 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 dimicant. Salluſtius, ipſe cum expeditis cohortibus, dehinc funditorum, & ſagittariorum delecta manu. Item à fundo fuſim aduerbium, hoc eſt ſparſim, & fuſus, quo nent mulieres, quod, dum trahitur uoluendo, quaſi liquefieri uidetur. propter quod græci Cnicon herbam, ex qua propter gracilitatem, & rigiditatem caulis, antiquæ mulieres colos facere ſolebant, Atractylida uocant, quod ex ea fuſus liquetur. Græci enim ἄτρακτον fuſum dicunt, ὑλίζειν liquari, hæc herba ex aculeatarum genere eſt, Italiæ ignota. Aegyptij ex ea oleum faciunt, ſemen eius candidum eſt, & grande, amarumq;. Item fundus, quia fundit quotquot annis multa, & fundum, quod proprie eſt ima pars uniuſcuiusq; rei, quæ aliquid in ſe liquoris contineat, uel ad continendum facta ſit, ut dolij. nauis. aluei. 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, cœlumq; profundum Quippe ferant rapidi. Ab hoc profundior profundiſſimus, profunditas, profunde, profundius. profundiſſime aduerbia, et fuſcina tridens Neptunni, hoc eſt telum triſulcum piſcatorium, quod fundo natantia capiat. hoc etiam retiarij in gladiatorijs ludis utebantur. Iuuenalis. Vicerat hoc monſtrū tunicati fuſcina Gracchi. Eius diminutiuum eſt fuſcinula, & fundo fundas, quod eſt firmo, & quaſi fundamentum facio. ſtabilio. transferturq; ad incorporalia, Quintilianus. funda

tam paternis, auitisq; opibus domum. Ab hoc effundare dicimus à fundo euertere. Cæcilius. reſp. amiſſo, & effundato pulcherrimo non paruam fecerat iacturam. Fundamenta uero iacere, ē qualiacūq; fundamenta facere, et quaſi rei dare principium. Suetonius, in area capitolina nouæ domus fundamenta iecit. Sed hoc quoq; ad incorporalia transfertur. Cicero, in quo templo, quantum in me fuit, ieci fundamenta pacis. Ab hoc fundatio deducitur, & fundator, et fundamen, et fundamentum. À fundo fundis compoſita fiunt, circunfundo, quod eſt circumcirca aſpergo, Apuleius. Atq; eo liquore ſtabulum omne circunfudit. Offundo, quod eſt inijcio. Cicero. Hic error, et hæc doctorum animis offuſa caligo eſt. Perfundo, conſpergo. Ouidius. Perfuditq; genas lachrymis. Effundo, ſpargo. Plautus. Totamq; effudit fideliā, hoc eſt ſparſit quicquid in fidelia erat. Fidelia enim uas erat famiū uarijs aptum uſibus. Idem, mulſi congialem, plenam faciam tibi fideliam. Hinc per metaphoram effundere capitur pro emittere. Virgilius. Ruuntq; effuſi carcere currus. Item proſternere, profligare. Salluſtius. effuſo, ac profligato peditatu paulatim retrocedere cœperunt. Veteres etiam effutos pro effuſos dixere, ſicut mertat pro merſat. Profundo ſupra modum expendo. À quo profuſus dicitur, qui ſupra modum ſumptuoſus eſt. Terentius. profundat, pereat, nihil ad me attinet. Aliquando tamen profuſus ponitur pro eo, quod eſt abiectus, iacens. Plautus. profuſus. ſquallens. 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. Plynius. 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. Plynius. 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 autem παρακέντησις, quæ manu fit à chirurgis dum curari aliter morbi non poſſunt. Inungitur prius locus. deinde uel acus, uel hamulus infigitur, idq; 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. Plyn. & ſi miſceantur facile confundunt colorem. Seneca, facile hoc modo aduerſarium confundi. Item à fundo funis deducitur, quod dum trahitur, atq; attenuatur linum fundi uideatur. Ab hoc fit diminutiuum funiculus, & funalia, hoc eſt cerei, quod ante uſum papyri funes circundatos habere ueteres ſolebāt, & ab hoc funus, quod incenſi funes mortuis præferebantur. Funus proprie eſt pompa illa, quæ fit in exequijs mortuorum. Ennius, nemo me lachrymis decoret, nec funera fletu faxit. Aliquando tamen ponitur funus pro morte. Vir. Nec moritura tenet crudeli funere Dido. Aliquando pro cadauere. Terentius, effertur funus. Nonnunquam pro ſepulchro. Vir. ergo inſtauramus Polydoro funus. Hinc funerare, ſepelire eſt, Et funereæ dicūtur mulieres, ad quas pertinet funus, utpote ſoror, & mater. Idē, nec te tua funera mater Protexi, preſſiue oculos, aut uulnera laui, et funebre, quod ad funus pertinet. Vnde funebris pompa dicitur. Quintilianus. Quid ſibi uelit ille funebrium longus ordo pomparum. Nam pompa græca uox eſt, ſignificatq; apparatum ſolēne 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. & funeraria, quicquid ad exequias pertinet, et funebres 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 funeſtati domum. funeſtare etiam quandoq; pro cruentare accipitur, & funeſtum pro mortifero, et cruento. Seneca, uox illa funeſta reipublicæ, hoc eſt cruenta, mortifera. Fungor quoq; 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 defunctæ periclis, hoc eſt qui finiſti, et euaſiſti pericula. Titus Liuius. Defuncta morbis corpora ſalubriora eſſe incipere, 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, qđ eſt officium, ac munus ago. ut fungor magiſtratu. fungor præturæ. 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 aſſuerit, aut ſi ſerpens primo pateſcentem adhalauerit. Hic uiſus eſt totas aliquando familias perimere. Sic extinctum tradunt Anneum Serenum præfectum Neronis uigilum, & Tribunos, ac Centuriones quoſq;, 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, dum in arce epularetur cum ſacerdotibus, iuſſu eiuſdem Agrippinæ, conſilio Locuſtæ maleficæ, auxilio Xenophontis medici. Plynius. 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 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 dignum tanto, uentriq; gulæq; 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, occiditq; 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 uelut 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 uenenis accommodatiſſimum, & qui tota ſæpe conuiuia interemerunt. Tutiores aridi. in pleriſq; 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, peʒicæ. multarum præterea arborum fungi ſunt, non ita pernitioſi, præſertim qui fiunt ex fico. ferula. fago. robore. cupreſſo. ſambuco. caſtanea in primis præſtanteis gignit, & omnium maximos, ut fungus unus pluribus ſufficiat conuiuis, lacinias uocant, quod lacinioſi ſint, & uiſu quoq; uoluptatem afferant. Sed omnes odore ſimul ac ſapore, & innocentia ſuperant, qui è ſpinarum radicibus uere naſcuntur, ſpineoli propterea, à pleriſq; etiam pruneoli uocitati, ignoti prorſus ueteribus, quod certe inter tot gulæ irritamenta mirandum eſt. Commendantur etiam qui ex cardorum radicibus autumno naſcuntur, Cardeoli ex argumento nominati, ipſi quoq; inter primos innocui. Tutiores putant fieri quoſcunq; fungos, ſi cum carne coquantur, aut cum pediculo piri. Item ſi pira confeſtim ſumantur, uel ſi coquantur in aceto. Eſt et 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 arenarū tumulis contegit. Inuentus hic lapis, ſub terra, quaſi planta occulitur. In ſiccitate aqua rigatur. naſcuntur ex eo fungi paulatim creſcentes plures ſimul, et in cibo ſapidiſſimi, et dolori renum, ac frangendo, educendoq; calculo mirifice utiles. Dum fungi ſcinduntur, pars pediculi, quæ fixa in lapide remanet, ſpatio temporis lapideſcit. Sic augetur continue lapis, et plures quotannis fungos germinat. Ignorauerunt hoc ueteres. & tantum gigni ex lyncis urina lapillum quendam ſcripſere utilem dolori renum, quē lyncurium uocant. Theophraſtus lapidem hunc ſuccino ſimilē eſſe colore, & appropinquantia ſimiliter attrahere magno errore affirmat. Agaricon quoq; fungus eſt in arboribus naſcens circa Boſphorū, colore candido, & in Gallia, ſed quod in Gallia naſcitur, infirmius habetur. Sunt etiam quarundam arborum fungi magnitudine, duritia, et æqualitate quadā inſignes, quibus pro ſtrigilibus utuntur præſertim, qui caluam crinibus nudā gerunt. item alij, quibus utuntur aridis pro fomitibus, ignem in ijs uel attritu lignorum, uel excuſſu lapidum, quos ob id ignarios uocant, concipientes. in lucernis quoq;, atq; candelis oriri ſæpenumero fungos cernimus, quos futuri imbris indices eſſe commemorant. Virgilius. Nec nocturna quidem carpentes penſa puellæ. Neſciuere hyemem, teſta cum ardente uiderent Scintillare oleum, et putres concreſcere fungos. Item fungi ſæpe in ano naſcuntur, hoc eſt ulcera quædā quamſimillima fungis, humida ſemper, & odore admodum fœdo, quæ 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. À fungo fit fungoſus adiectiuum, quemadmodum à ſpongia ſpongioſus, ſignificatq; rarum, & leuem ad ſimilitudinem fungi. Plynius. Eſt calamus craſſiore, longo, & tenui foramine, hunc totum fungoſa replet medulla. ab hoc Fungoſitas dicitur. idem, tota fungoſitas deraſa. REDDITA ROMA SIBI EST. Reſtituta eſt Roma in libertatem, nam quæ prius Neroni ſubiecta erat, te præſide ſua facta ē, hoc eſt libera, nec alteri parens, quā ſibi. ROMA. Roma urbs Italiæ regna urbium, totius mundi caput. hæc paruum ab initio oppidum fuit. à iuuentute latina Valentia appellatum, quod cum Euander ad ea ueniens loca extendiſſet, ſeruata impoſiti prius nominis ſignificatione, Romam nuncupauit, ſiquidem græci ῥώμην robur appellant. Alij uolunt Tro-

a captæ quoſdam ex Achiuis in ea loca, ubi nūc Roma eſt deueniſſe per Tyberim, deinde ſuadente nobiliſſima captiuarum, cui Rome nomen erat, incenſis nauibus poſuiſſe ſedes, & ſtructo oppido, Romam ab ea uocaſſe. Nōnulli tradunt Romem non captiuam fuiſſe, ſed Aſcanio natam. Aeneæ neptem, hanc appellationis cauſam extitiſſe. Sunt qui à Romulo conditore uocitatam Romam exiſtimant, ideo autem Romam potius, quàm Romulam appellari hunc uoluiſſe, ut ampliori uocabulo proſperiora patriæ ſuæ ominaretur. fuit & aliud huic urbi latinum nomen, ſed exprimere id arcanis cerimoniarum nefas habitum eſt. Quapropter cum Valerius Soranus contra interdictum id eloqui auſus fuiſſet, mox peremptus dedit pœnas. Cauſam autem, cur & urbis, & eius dei in cuius tutela urbs erat, ignorari nomen Romani uoluerunt, hanc tradunt. quod ipſi arcanum hunc morem habebant, ut cum obſiderent urbem aliquam hoſtium, iamq; ipſam capi poſſe confiderent, certo carmine euocarent tutelares deos, uel quod aliter capi urbem poſſe nō crederent, uel quod, ſi poſſet, nefas, exiſtimarent deos habere captiuos. Ideo igitur occulta eſſe & deorum, & urbis nomina uoluere, ne quod ipſi faciebant, ab alijs paterentur. Carmen autem, quo ipſi utebantur, erat huiuſmodi. Si Deus, ſi dea eſt, cui populus, ciuitasq; Carthaginenſis eſt in tutela, teq; maxime ille, qui huius urbis, populiq; tutelā recepiſti, precor, uenerorq;, ueniamq; à uobis peto, ut uos populum, ciuitatemq; Carthaginenſem deſeratis. loca. templa. ſacra, urbemq; eorum relinquatis. abſq; his abeatis, eiq;, populoq;, & ciuitati metum, formidinem iniiciatis, proditiq; Romam ad me, meoſq; ueniatis, noſtraq; uobis loca. templa. ſacra. urbs acceptior, probatiorq; ſit. mihi quoq;, populoq; Romano, militibusq; meis præpoſiti ſitis, ut ſciamus, intelligamusq;, ſi ita feceritis, uoueo uobis templa, ludoſq; facturum. Tutelarem Romanorum alij Iouem eſſe crediderunt alij lunam, alij opem conſiuiam. alij Angeronam, cui ſacrificatur ad xij. Calen. Ianuarij, cuius ſimulachrum ob hoc maxime ſilentium, obligato, obſignatoq; ore fingebatur. Huius urbis ambitum diuerſis temporibus uarium fuiſſe authores prodiderunt. ſcribit Plynius diui Veſpaſiani temporibus millia paſſuum tredecim, & ducentos urbis ambitum fuiſſe. Flauius autem Vopiſcus tradit Aurelium imperatorem ambitum urbis, ad triginta millia paſſuum ampliaſſe. Romulus autem à Romula arbore appellatus eſt, ſub qua Romulus, & Remus pueri inuenti ſunt, quemadmodum ſuperius oſtendimus. Alij utrunq; à robore, hoc eſt ἀπὸ τῆς ῥώμης appellatos uolunt. A Romulo Romulia tribus dicta, quod ex eo agro cenſebatur, quem Romulus ex Veientibus ceperat. A Roma uero Romanus dicitur, qui & à Romulo appellatur Romulida. et Romulea urbs ab eodem Roma uocatur. Item Romulea aliquando pro Romana accipitur. Romana porta à Sabinis apud Romam appellata eſt, quod per eam proximus eis aditus eſſet.

REDDITA. Reſtituta. Proprie enim reddere eſt acceptum, uel ablatum reſtituere. Terentius. Siquis quid reddit, magna eſt habenda gratia. Interdum tamen Reddo pro do accipitur. Plautus, tibi ego rationem reddam. Virgilius. regnorum reddita ceſſit pars Heleno. Quintilianus. Si uerum eſt poſt innumerabiles annos reddi rurſus alias corporibus animas. rurſus reddi hoc eſt iterum dari. Hinc Celſus iuriſconſultus reddendi uerbum inquit, quanquam ſignificationem habet retrodandi, accipit tamen & per ſe dandi ſignificationem. Nam quod aliqui dicunt reddo literas idem eſſe, quod do literas, falſum eſt. etenim cum reddo literas dicimus, non do literas ſignificamus, ſed reſtituo. quoniam is, cui damus literas, quaſi reſtituere illi uidetur, ad quem damus. Reddo etiam uer-

bum ſacerdotale ē. Reddi enim exta dicebantur, cum probata, & electa aræ ſuperponebantur. Virgilius, Lancibus, & pandis fumantia reddimus exta. Aliquando reddo capitur pro repono. Plautus. Tempeſtas uenit, conſtringit tegulas, imbricesq;, ibi dominus indiligens reddere alias neuolt. A reddo redditus dicuntur, qui proprie ſunt prouentus agrorum, quamuis per translationem pro omni prouentu ponatur. Reddo à do uerbo declinatur. Dare proprie tribuere eſt. Virgilius, da propriam Timbræe domum. Aliquando pro exhibere ponitur. Terentius. nanq; ei unam cœnam, atq; eius comitibus dedi. Nonnunquam facere. Virgilius. tu das epulis accumbere diuûm. Interdum dicere. Idem. Sed tamen iſte deus qui ſit da Tityre nobis. Quādoq; aſcribere. Cicero. Ego quæ tu ſine 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 notandum, quod damus alicui literas tanquam tabellario per cū ad alium perferendas. damus ad aliquem, cum ad eum perferri uolumus. Aliquando utrūq; coniungitur. Salluſtius. Vulturtio literas ad Catilinam dat. is cui literæ dātur, ſi perfert, reddere literas dicitur, ut paulo ante oſtendimus. Is uero, ad quē dantur, accipere. Item dare poteſtatem plus eſt, quàm facere poteſtatem. Etenim facere poteſtatem, eſt aliquid permittere. Cicero. fecit ei poteſtatem legendi literas, quas à Trebatio acceperat, hoc eſt permiſit, ut legeret literas. Dare uero poteſtatem, eſt rem prorſus alterius arbitrio permittere. Plynius. Vt qui ſuarum omnium rerum poteſtatem auunculo dederat. Paulus iuriſconſultus cum quoq; dediſſe affirmat, qui aliquid compenſauit, aut permutauit. dare fidem non eſt credere, ut pleriq; indocti exiſtimant. Hoc enim habere fidem dicimus, hoc eſt credulitatem. Sed dare fidem eſt aliquid ſancte promittere. Terētius, grauidaq; facta fidem dat ſibi uxorem fore hanc. Virgilius. accipe, daq; fidem, hoc eſt accipe promiſſionem à me, & tu ſimiliter mihi ſancte promitte. Aliquando tamen Accipere fidem, eſt accipere credulitatem hoc eſt mereri, ut credatur. Martialis. Iunctam Paſiphaen dictæo credite Tauro Vidimus, accepit fabula priſca fidem. ſuperioris uero exemplum ponit Quintilianus. fidem habes hominibus, quos mentiri alius affirmat, id eſt credulitatē præſtas. Plynius. cur enim uerbis eius non ſit fides habenda. Ab aliquo uero habere fidem eſt habere promiſſionem alicuius rei fide firmatam. Terētius. ait, ſi fidem habeat, ſe iri præpoſitum tibi apud me. Si fidem habeat inquit, hoc eſt, ſi fidem accipiat à me, & ſi ei fidem dem, ac ſancte promittam. Alia quoq; à do compoſita fiunt addo. quod eſt adiicio adiungo. A quo ſuperaddo. Additus tamen apud ueteres capiebatur pro inimico. Virgilius. nec Teucris addita iuno Vſquam aberit, Circundo, cingo Salluſtius, circundatos militibus ſaltus mox occupauit. obdo, claudo, Terentius. Peſſulo hoſtium obdo. Perdo, amitto. Per enim præpoſitio, cum per ſe eſt, localem & temporalem ſignificationem habet, ut per medium forum. & per medium diem. & per fortitudinem adeptus eſt præmium, ubi fortitudo, quaſi locus præmij oſtenditur. Aliquando eſt iurandi, ut per Iouē, & per Pol, quod per pollucem ſignificat. interdum obteſtandi. Virgilius. 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, & quaſi interceſſorem ſignificat, ut per amicos meos obtinui, per memetipſum feci, quaſi meipſo medio. In compoſitione uero aliquādo abnegat, ut pfidus, piurus, q fidē et iuſiurādū fregit. Aliquādo ſignificat in totū, & uſq; ad finē. Lactātius, nō inuiſte petere, ut ſiquis erit, qui inciderit in hæc, ſi legit perlegat,

hoc eſt, uſq; ad finem legat. Cicero, nuntius ille, qui literas accepit, non pertulit. Seneca, Leue eſt miſerias ferre, pferre eſt graue, hoc eſt aliquo tpe i miſerijs eſſe, leue eſt. ſed in his uſq; ad finem uitæ perſeuerare, eſt graue. Martia. Nam uigilare leue eſt, peruigilare graue. Hinc agere reum, eſt in aliquem inquirere, & accuſare. Peragere reum, eſt uſq; ad finem agere, hoc eſt condemnare. Quandoq; ſignificat per medium. unde Pellucidum dicimus, per cuius mediū fulgor emanat. Perſpicuum per cuius medium uidemus, ut aqua, glacies, cryſtallus. ſed pellucidum magis ad corporalia pertinet. Perſpicuum ad icorporalia. Plau. ita is pellucet, quaſi laterna pūica. Plyn. Tam claras, perſpicuaſq; ſententias. Hæc tamen apud authores confunduntur. plerunq; pro ualde accipitur, ut pergraue, permagnum. Cicero, pergraue mihi uiſum eſt. &, ſi addatur, quàm, ſignificat maxime, ut perquam bonus, id eſt optimus, perquam magnus, id eſt maximus. Eſt etiam quando per pro nimis uehementer accipitur, facitq; ſignificationē uocabuli penè à ſimplici ſuo diuerſam, et in malam partem accipitur, ut pertinax, nimis tenax, quod ſignificat durum, & inexorabilem, atq; obſtinatum. Pernix, qui nimium nititur. unde aliquādo accipitur pro celeri. Vir. talis & ipſe iubam ceruice effundit equina Coniugis aduentu pernix Saturnus. Aliquando nimis perſeuerans. Differtq; pernicitas à uelocitate, quod alterū ſit celeritatis, alterum patiētiſſimæ perſeuerantiæ. Idem, & inter dura iacet pernix inſtrato ſaxa cubili. Perfuga, q nimium fugit, hoc eſt qui ad hoſtes fugit. Peruerſus, qui nimis uerſatur in malo. Percitus nimis incitatus, qui ira, ac furore accenſus eſt. Perpeſſus, qui nimis, & cum labore, ac dolore paſſus eſt. Perdo ergo dictum, quaſi nimis do. Nam qui nimis dat, quicquid habebat amittit. Capitur etiam aliquando pdo pro perimo, quoniam quæ amittuntur, quaſi mortua nobis eſſe uidentur. Teren. dij te perdant. Ab hoc perditus dictus, qui interijt uitijs, & recuperari non poteſt, ſicut perdita res, quæ amiſſa ē. Idē, dij ueſtrā fidē hominē pditū, miſerumq;. Cicero, ſæuū 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 deperdo, unde Caius iuriſconſultus ſcribit deperditū dici, quod in natura rerum eſſe deſijt. Diminutum uero, quod uſu raptū eſt. Item à do componitur trado eiuſdem ferè cum ſuo ſimplici ſignificationis. Abdo, quod eſt recondo. Apuleius, atris abdita nubibus. Abditiuos ueteres abortiuos appellabant. Abdomē ſumē dicitur, quod abditum ſit. A poētis tamen aliquando pro larido ponitur, hoc ē pingui duro. Iuue. Montani quoq; uenter adeſt abdomine tardus. Item dedo, quod eſt imperpetuum do, & ita differt à do, quod proprie damus animo repetendi dedimus autem quæ in perpetuum damus, unde dedere ſe hoſtibus dicimus, qui ſeſe in hoſtium poteſtatē tradūt, & traditio ipſa, deditio dicitur, & qui ſe ita tradunt, uocantur dedititij. Aliquando tamen dedo accipitur pro do. Teren. Verberibus te cæſum in piſtrinum Daue dedam. & dedita opera dicimus pro eo, qđ eſt data opera, hoc eſt de induſtria. Pompeius Feſtus, deditum interpretatur ualde datū. Item Antidoſis, quod proprie ſignificat quicquid alicui ex aduerſo datur. Nam ἀντὶ græca præpoſitio in compoſitione, pro, uel contra ſignificat, unde Antictones dicti, & Antilogia, quaſi contraria oratio, & Antiphraſis, quod ſit ſenſus ſermoni contrarius, ut cum bellum dicimus, quia minime bonum et Antiptoſis, quando caſus ponitur pro caſu. & Antitheſis, quod nonnulli obiectum interpretati ſunt, et Antitheton contra ſe poſitum, & Antonomaſia, quando nomen pro nomine ponitur, ut Maia genitus, pro Mercurius. Antidoſis ergo, quod con-

tra aliquid datum eſt. ſed hoc à græco potius, hoc eſt à δῶσι deriuatum uideri poteſt. de quo paulopoſt 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 authores edo uſurpant pro produco, & pario. Vir. Nec noſtri generis puerum, nec ſanguinis ædunt. Ab hoc ædita loca, uocantur alta, & ſeſe ædentia, hoc eſt oſtendētia, ſcribiturq; cū diphthongo ad differentiam alterius edo, quod eſt comedo dictum à græco ἔδω, quod eſt uescor, huius ſupinum eſt eſum, à quo eſito frequentatiuum. Gellius, uidetur autē de Cyamo non ceſſato cauſa erroris fuiſſe. & eſurio, quod eſt cupio edere. Quintil. Pater filios eſurit. Martianus. Eſurit magis, quo magis eſt domi. Hinc eſuries edendi auiditas appellatur, & minus eſt, q̄ fames, quæ ex defectu annonæ prouenit. Plyn. iuſtum Nili incrementum eſt cubitorū ſexdecim. in duodecim cubitis prouincia famem ſentit. In tredecim etiamnum eſurit. quatuordecim cubita hilaritatem afferunt. quindecim ſecuritatem, ſexdecim delitias. Ecce quomodo famē ex ſumma ſterilitate oſtendit prouenire, quæ ex inedia ſequitur. ex mediocri uero ſterilitate eſuriē, quæ oritur ex parcitate, quæ & eſuritio dicitur. Martia. illam, quam facit eſuritionem. et eſurigo. Varro, quodlibet ire licet accubitum acredo, quod eſurigo fieret, edebat coſtas. Verba in rio deſyderium quoddam ſignificare uidentur, ut parturio cupio parere. Cœnaturio cupio cœnare. Cice. ut aliquando dolor Populi Romani pariat, quod iam diu parturit. Martialis, in omnibus Vacerra, quod conclauibus conſumit horas, & die tota ſedet, cœnaturit Vacerra, non cacaturit. Aliquando tamen huiuſmodi uerba à ſuis primitiuis non differunt, ut Scaturio, idem eſt, quod ſcateo, & non modo de aquis dicitur, ſed etiā de herbis, cæteriſq; ſua ſponte ubertim naſcentibus, quamuis ſcatebra, & ſcaturitio, & ſcaturies, tantum dicatur, ſitq; ebullitio aquæ ſurgentis, unde etiam uaſa æſtuantia ſcaturire dicuntur. Scaturies etiam modus matulæ eſt, ut Varro teſtatur. ab eodem edo Adedo deducatur, quod ſignificat cōſumo. Virgilius. Nam ſæpe fauos ignotus adedit ſtellio. nam edo quoq; pro conſumo accipitur. Et adeſt conſumptū dicimus. Item edacitas, quod ſignificat ingluuiem, edax pro manducone, hoc eſt uorace. & conſumptore. huiuſmodi enim homines à ueteribus manducones, & manduci, à manducādo, & à mandendo mandones, qui & manſutij, hoc eſt edaces, à ueteribus dicebantur. Manduci effigies in pompa antiquorum inter cæteras ridiculas, & formidoloſas imagines ire ſolebat, magnis malis, ac late dehiſcens. & ingentem dentibus ſonitum faciens. Plautus, quid ſi ad ludos me pro manduco locem. edones quoque ab edendo uocantur, ſicut ἀπὸ τοῦ φάγω, quod eſt edo, dicuntur Phagones, utroq; utitur Plautus. Item ab edo ador, quaſi edor, farri genus, edor quondam appellatum, de quo inferius dicemus. Item peredo uehementer edo, à quo fit peredia ipſa comeſatio, ſicut bibeſia ipſa bibitio, prādium, quaſi peredium, de quo inferius dicemus, quibus frequēter utitur Plautus. Item exedo, quod eſt conſumo. Item obedo, quod ſimiliter modo pro conſumo accipitur. unde Obeſum dicitur gracile, exile. Neuius, corpore, pectoreq; undiq; obeſo, ac merito exeſo, tardi igenio ſenis. modo pro comedo, à quo Obeſum pro uberi, & craſſo accipimus. Virgilius, Argutumq; caput, breuis aluus, obeſaq; terga. Cato, Eduſam et Pontinā uocauit deas præſides puerorū. has n. nutrices iuocare ſolebāt, cū pueri lac dimittere icipiebāt. Itē comedo eiuſdē cū ſuo ſimplici ſignificatiōis. In quo notādū, qđ ueteres comeſt pro comedit, et comedim pro comedā ſcripſere. Varro, nā in humanis oīa ſunt paria. Quippe te maior plus urget. piſces ut ſæpe mi-

nutos magnus comeſt, ut aueis enecat accipiter. Lucil. cum manducatur 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 enim tibi ne ægroto quidem parcere. Pomponius, Ego quæro quod edim, has quærere cui paratt certum eſt. Item comeſatio à uicis, quos græci κώμας 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 cum 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, ſæuitiæq; deditus, epulas trifariã ſemper, interdum quadrifariam diſpartiebat in ientacula, & prandia. & cœnas, comeſationesq́;, facile omnibus ſufficiens uomitandi conſuetudine. idem, conuiuabatur frequẽter et 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 iam uendit pueris ientacula piſtor. ienta à uento 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 meracius 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 authores, hoc eſt poëtæ, et 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 cãtus. Eſt autẽ comœdia poëmatis notũ genus, in quo humiles ferè pſonæ introducuntur. quãuis antiqua comœdia & grandis, & elegans, et uenuſta erat, nullaq́; aut ſimilior oratoribus, aut ad oratores faciendos aptior. præcipui eius authores, Ariſtophanes, & Eupolis, & Cratinus fuere. Tragœdia uero genus poëmatis eſt grande, in quo Heroes introducuntur, Duces, Reges. In comœdia amores ferè, & uirginũ raptus. In tragœdia luctus. exilia. cædes introducũtur. In comœdia frequenter, et penè ſemper exitus læti. In tragœdia triſtes, et liberorum, fortunarumq; priorum in peius agnitio. Triſtitia nãq; tragœdiæ proprium. Propter quod Euripides petente Archelao rege, ut de ſe tragœdiam ſcriberet, abnuit. ac precatus eſt, ne accideret Archelao aliquid Tragœdiæ proprium, oſtendẽs, nihil aliud eſſe Tragœdiam, quàm miſeriarum poëmata. Sermo in tragœdijs grandiloquus. Ouid. Omne genus ſcripti grauitate tragœdia uincit. Tragœdiam quidã ita definiunt. Tragœdia eſt heroicæ fortunæ in aduerſis comprehenſio. & ἀπὸ τοῦ τράγου, καὶ τῆς ᾠδῆς, hoc eſt ab hirco, & cantu nomen habet, quoniam olim authoribus tragicis hircus præmium cantus proponebatur, Horatius, carmine qui tragi-

co uilem certabat ob hircum. Alij autem putant à fece, quam græcorum quidam tryga uocant, tragœdiam appellatam, quoniam olim nondum perſonis à Theſſide repertis, tales 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, et uenuſte pronuntiantes, ſed mox Ariſtophanes, Eupolis, et Cratinus principum uitia inſectati acerbiſſimas comœdias compoſuerunt, quæ ueteres, ſiue antiquæ comœdiæ appellantur. Tertia ætas fuit Menandri, & Philemonis, qui omnem acerbitatem comœdiæ mitigauerunt, à quibus poſtea Romani poetæ ſumpſere. Comœdiam quidam ita definiuerũt. Comœdia eſt priuatæ, ciuiliſq́; fortunæ ſine periculo uitæ comprehenſio, et 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. À tragœdia tragœdum, et tragicum dicimus, ſicut à comœdia comœdum, et comicum. Item tragice, quod ſignificat atrociter, crudeliter, quaſi more tragico. ſicut comœdice manſuete, ſuauiter. Plau. euge aſtitiſti et dulce, et comœdice. Item paratragœdio uerbum, quod ſignificat exaggero, et uerborum magnitudine aliquid augeo. Idem, illic homo eſt ut paratragœdiat carnifex, Atragus quod hircum ſignificat (ut diximus) tragopa deducitur, quæ auis eſt in Aetiopia aſiatica, maior Aquila, quæ cornibus arietinus præfert caput armatum. et tragelapus, quaſi hircinus ceruus, animal ſpecie cerui, barba tantum, et armorum uillo ab alijs diſtans. et 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 legitimũ uenditaſſe, ſed ſcandicem. Item tragonia herba, quæ adalligata triduo dicitur conſumere lyenes. & tragonis, ſiue tragion, quæ naſcitur in inſula Creta in maritimis Iunipero ſimilis, et tragos, quam aliqui ſcorpion uocant, ſemipede alta folijs puſillus. racemis rubẽtibus grano tritici. Item ab edo edera, quod pariẽtes edat, atq; conſumat, quamuis alij ab hærendo potius dictam uelint, licet primam ſyllabam correptam habeat, quod hæreat ſemper, et ſequatur quicquid proximũ eſt, à quo ſequaces dicuntur. Perſius. Quorum imagines lambunt ederæ ſequaces. edera arbor eſt oĩbus inimica ſatis, ſepulchráq;, ac muros rumpens, ſerpentium frigori gratiſſima. ſpecies eius tres, candida, et nigra, et quæ uocatur Helix, et alia fructu tantum candida, alia folio quoq;. racemus ederæ in orbẽ circum actus uocatur Corymbus, à quo corymbifer, qui fert corymbos, ſiue ederam. Ouidius, feſta corymbiferi celebrabat Græcia Bacchi. Silenicũ genus eius eſt, cuius minor acinus, ſparſior racemus ſimili modo in nigra alicui nigrum ſemen eſt, alij croceum. huius coronis poëtæ utuntur, folijs minus nigris. Virg. paſtores edera creſcentem ornate poetã. Quidam eam Nyſiam, alij Bacchicam nominant, maximis inter nigras corymbis. Quidam duo huius etiam genera faciunt. Erythranum, et Chryſocarpum. edera pluribus locis interciſa uiuit tamen, et tot initia radicum habet, quod brachia. eſt et rigentis ederæ genus, quæ ſine adminiculo ſtat, ob id uocata

Dendrociſſos

dendrociſſos ἀπὸ τοῦ δένδρου καὶ κισσοῦ, hoc eſt ab arbore, & edera compoſitum, & è diuerſo nunquam niſi humi ſerpens 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 cãdido, olente lilium, infauſta omnibus ſacris, atque coronis, lugubrem enim hanc putant, quod uirgo eius nominis propter amorẽ iuuenis Croci in hunc fruticẽ mutata ſit. Ouid. et Crocon in paruos uerſum cum Smilace flores. Id uulgus ignorans ſæpenumero ſacra ſua polluere ſolebat. è ſmilace codicilli fiũt, propriumq́; eius materiæ ẽ, ut auribus admota leuẽ reddat ſonum. ſunt qui ſmilacem autophorũ uocant, quaſi ſeipſum ferentem. coronam ex ea factam impari foliorum numero aiũt capitis doloribus mederi. à ſmilace ſmilaceus dicitur, quod è ſmilace eſt, ſicut ab edera ederaceus, quod 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, et aqua remanet, ſiqua 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 hircorum uillis, dum paſcuntur, adhæreſcit, deinde depectitur, qđ & ab ipſius arbuſculæ nomine cyſthum dicatur. quidam arbuſculam uocant Cyſtharum, ob hanc cauſam in ladano hircorum pili conſpiciuntur. ſunt tamen, qui herbã quoq; in Cypro reperiri ſcribãt, quam ladam appellant. à qua dicitur ladanum, quod pingue eſt huic inſidens herbæ. Itaq; attractis funiculis eam herbam conuoluunt, atq; ita offas faciunt. in nabathæis quoque ladani genus, qđ ſtrobon uocant, traduntq́; ſyluas arabum paſtu caprarũ infringi, atq; ita ſuccum uillis inhæreſcere. Item ab edo eſca dicta, quod non modo hominum, ac cæterorum animaliũ cibaria ſignificat, ſed etiam quod auibus, piſcibuſ'ue ad decipiendum datur. ab hac eſcariæ menſæ quadratæ, in quibus homines epulantur, & eſculentum, quod ad ueſcendum pertinet, & eſculus arbor glandifera, qđ ueteres ex eius fructu eſcam ſumerent. & ueſcum ex ue, et eſca compoſitum, quod ſignificat cum edendi faſtidio. quamuis Lucretius ueſcum ſalem appellet ex edendi intenſione. ueſcum ẽt dicimus quicquid ad eſcam, hoc eſt cibaria pertinet. i. quicquid edibile eſt. Virgil. ueſcumq́; papauer. Item quicquid minutum eſt. Idem, Nec ueſcas ſalicũ frondes. unde & araneorũ telæ ueſcæ nominantur. à ue etiã, & eſca ueſcor declinatur, qđ proprie ſignificat paſcor, edo. Virg. Veſcitur Aeneas ſimul, & troiana iuuentus. ponitur aliquando pro utor. Idem, Quem ſi fata uirum ſeruant ſi ueſcitur aura Aetheria. nõnunq̃ pro uideo. Accius, priuſquam infans ficinus admittat, oculi ueſcuntur titi. Item ab edo edulis, qđ manducari poteſt. Horatius, Vinea ſubmittit capreas non ſemper edulis, & edulia quæcunq; ad edendum parãtur 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 edẽdo 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 epulã quoq; in ſingulari numero dixere. ab epulis fit epulor uerbum, qđ aliquãdo ſignificat edo, aliquãdo cõuiuor. 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 põtifices propter ſacrificiorum multitudinem tres uiros epulones eſſe uoluerunt, cum eſſent ipſi à Numa, ut ẽt illud ludorũ epulare ſacrificium facerent, inſtituti. his poſtea præpoſitus eſt rex ſacrorum, qui rex ſacrificulus dicitur L. Iunio Bruto, et M. Valerio conſulibus creari cœptus, qđ pleraq; ſacra à ſolis regibus olim fieri ſolita, ex actione regum impediri uidebantur, ideo regis nomine decoratus eſt, qui tamen pontifici maximo ſubditus erat. Additi deinde fuerunt alij tres uiri, q̃ ſacris libris legendis, carminibuſq́; ſibyllæ præerãt. hi quoties prodigia magnos aliquos rerum euentus auſpicantia emergerent, lectiſternijs ad puluinaria deorum factis, ſacris, ſupplicijſq́; placabãt, qui & ſodales titij dicebantur à T. Tatio, à quo ẽt titienſis tribus, & titia curia uocata eſt. Itaq; ſeptem uiri epulones dicti ſunt, horum filiæ, cum de uacatione ueſtalis ſacerdotij agitur, ſicut filiæ auguris, decẽ uiri ſacrorum, flaminis ab hoc ſacerdotio excuſationẽ merentur Romæ in pyramide uetuſtiſſima. hodie quoq; inciſæ huiuſmodi literæ leguntur. OPVS ABSOLVTVM DIEBVS CXXX EX TEST. C. CORNELII TR. PL. VII VIRI EPVLONVM. Horũ cœnæ à ſalijs ſacerdotibus ſaliares uocabantur. Horat. nunc eſt bibendum, nunc pede libero pulſanda tellus, nunc ſaliaribus ornare puluinar deorum, tempus erat dapibus ſodales. hinc quaſi prouerbij loco ſaliares cœnæ dictæ ſunt opiparæ, & copioſæ. Item ab epulis epularis, qđ ad epulas pertinet, unde epularis ſermo dicitur, qui in conuiuio fit. Apuleius, iam illatis luminibus epularis ſermo percrebuit. Itẽ epulares uocabantur, qui in ſacris, quæ diximus, epulabantur. Varro, Dũ epulares nocte epularentur. 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, cœnãq; Thyeſtæ Ignoro, fugimus nos Ligurine tuã. Illa quidem lauta eſt, dapibuſq; inſtructa ſuperbis, Sed nihil omnino te recitante placet. Virgi. De Cyclope, Nã ſimul expletus dapibus, uinoq́; ſepultus. tales exhiberi ſolebant in pontificum cœnis, ut in illa Metelli cœna, quo die Lentulus flamen Martial. inauguratus eſt. In qua principio habuerunt echinos, oſtreas crudas quantum uellent. peloridas. turdos. aſparagos. ſubtus gallinam altilem. patinas oſtrearum, peloridum, balanos nigros, balanos albos, iterum ſpondylos, glycia. menidas. urticas, ficedulas, lumbos. capreas. origis, aprunos. altilia ex farina inuoluta. ficedulas, murices. et purpuras, Mox uero ſumina. ſinciput aprinum. patinam piſcium. patinam 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 largũ dicunt, & δαψιλίαν largitatem, unde noſtri quoq; dapſilos aliquãdo lautos, et liberales appellant. ex hoc ita ſacrificio dapatice ſe accepto dicebãt, hoc eſt magnifice, atq; opipare, & dapaticum negotium amplũ, atq; magnificũ. hinc ergo dapes appellatæ ſunt lautæ, ac magnificæ epulæ, & dapalis cœna, (ut Marcellus teſtatur) quæ diuerſis amplis dapibus conſtat. Plyn. pauonẽ cibi gratia Romæ primus occidit orator Hortenſius. dapali cœna ſacerdotij. Varro primus pauones Q. Hortẽſius augurali dapali cœna poſuiſſe dicitur. hæc loca corrupta paſſim apud hos authores erant, & pro dapali, adiciali, uel adialicij erat ſcriptum, qđ emendare nuper uolens inſulſiſſimus quidam pædagogulus adipali ſcripſit, nimio ignorantiæ adipe mente oppreſſa. nã quis unq̃ adipalem cœnam, aut adipalẽ cibũ legit? Adipatum certe ab adipe dicimus pro pingui, & ſucculento, non adipalem, Cicero, adſciuerunt ſuis artibus

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optimum quoddam, & tanq̄ adipatæ dictionis genus, à dapibus dapiferi dicti, qui dapes in conuiuio ferunt. Item ab edendis ficis ficedula parua auis, quam Ariſtoteles ſimiliter ἀπὸ τοῦ σύκου συκαλίδα appellat. paſcitur etiã uuis. Mart. Cũ me ficus alat, cum paſcar dulcibus uuis, Cur potius nomen non dedit uua mihi? Sed hoc nomen non niſi autumno hẽt, poſtea formam ſimul, coloremq́; mutat, & melancoryphus uocatur, quod κορυφὴν μέλαν, hoc eſt uerticem nigrũ habeat. latine atricapillam dicere poſſumus. idem erythacus facit. hyeme n. erythacus eſt, phenicurus æſtate. auis eſt, quam uulgo pectus rubeum uocant ἀπὸ τοῦ ἐρυθαίνομαι, hoc eſt à rubeſcendo ἐρυθακὸς dicitur, phenicurus uero, qđ caudam rubeam hẽat φοίνιξ purpureum ſignificat, οὐρὰ cauda eſt. upupa quoq; colorem mutat. ut Heſchylus poëta tradit his uerſibus. Qui & ſui ſpectãtem 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 candunt ſeges uarijs alas maculis guttatas mouet. uagatur eadem ſemper appetens loca deſerta, quærens nemora, & inuias rupes. item ab edendo dentem quidam appellatum uolunt, quaſi edentem, quamuis alij potius à græcis deductũ putent. q̄ dentẽ ὀδόντα uocant dentium tria genera, ſerrati, aut continui, aut exerti, Serrati à ſimilitudine ſerræ uocati, qui pectinatim coeunt, ne contrario obcurſu atterantur, ut ſerpentibus, piſcibus, canibus. continui ut homini. equo. exerti hoc eſt extra os producti, apro, hyppopotamo. elephanto. continuorum, qui digerunt cibum, lati, & acuti ſunt, qui conficiunt duplices, qui diſcriminant eos, canini appellantur, hi ſunt ſerrati longiſſimi de quibus inferius dicemus. ſcorpioni dens unus eſt pleriſq; terni. uolucrum nulli dentes ſunt, præterquam ueſpertilioni. canini dentes amiſſi caſu aliquo, nũquam renaſcuntur. cæteris animalibus ſenecta rubeſcunt. equo candidiores fiunt, qui conficiunt cibum, molares dicuntur, ſiue maxillares. ex his duo, qui canino proximi ſunt, uocantur columellares. ſenectus in equis, & cæteris ueterinis indicatur dentium bronchitate, ſuperciliorum canicie, & circa ea lacinijs, cũ ferè ſexdecim annorum exiſtimantur. hominum dentibus qđdã ineſſe uirus manifeſtum eſt, ſiquidem & ſpeculi nitorem ex aduerſo nudati hebetant, & columbarũ fœtus implumes necant. erumpentibus dentibus, morbi infantium corpora infeſtant. Homer. dentium uallum petulantiæ uerborũ coërcendæ à natura oppoſitum fuiſſe elegantiſſime ſcripſit, ut loquendi temeritas non cordis tantum cuſtodia, atque uigilia cohiberetur, ſed quibuſdam quaſi excubijs in ore poſitis ſeparetur. à dentiũ iſtorum ſimilitudine quicquid eſt, quo aliqđ execari, uel teneri poteſt, dens uocatur. hinc falcem dentem dicimus. Virg. et curuo ſaturni dente relictam proſequitur uitam attondens, fingitq; putando. item dẽtes anchoræ. idẽ, tum dente tenaci anchora fundabat naues, unde bidẽs inſtrumentum ruſticum, qđ duos dentes habeat. idẽ, Ipſa ſatis tellus cum dente recluditur unco. Iuuen. uiue bidentis amans, & culti uillicus horti. bidentes etiam hoſtiæ dictæ duorum annorum. hæ enim ſacrificijs aptæ habebantur, qđ in ouibus duo eminentiores dentes inter octo appareant, non niſi circa bimatum nec in omnibus, ſed in ijs, quæ ſacrificio aptæ ſunt. Quidã tamen bidentes dictas primo bidẽnes uolunt. quaſi biẽnes interpoſita. d. euphoniæ cauſa, deinde longo uſu loquendi uoce corrupta pro bidẽnibus bidẽtes dictas. Hinc bidental templum quoddam uocitatum, quod in eo bidentibus hoſtijs ſacrificaretur. Item tridens fuſcina neptuni, qđ tres habeat dentes. Vir. Nõ illi imperiũ pelagi ſæuumq; tridentem. ſed mihi ſorte datũ. à dente ẽt dentoſi, & dentati dicuntur, qui magnos habẽt dentes, et à ueteribus ẽt dentutes uo

cabantur, & dentale lignum, cum quo uomer inducitur, et denticulus, paruus dens, & denticulatum, quod ad ſimilitudinem dentiũ factũ eſt, ut ſerra. & dentatim, ac denticulatim aduerbia, hoc eſt ad ſimilitudinem dentiũ, & dentifricium medicamentum, quo dentes fricantur, ut candeſcant à græcis ὀδοντότριμμα dictum. Mart. de dentifricio, quid mecum eſt tibi? me puella ſumat emptos non ſoleo polire dentes, & dẽtio uerbum, quod eſt dentes emitto, quod græci dicunt ὀδοντιῶ. à quo dentientes pueri dicuntur, cum primum erumpere dentes incipiunt. Plyn. ſucus eius dentientibus prodeſt. Quidam etiã denticulare uſurpant, pro eo, qđ eſt dentes imprimere, et edẽtulum dictum eũ, qui ſine dentibus eſt. ſunt ẽt q̄ denſum à dẽte deducant, hoc eſt ſpiſſum, quaſi dentibus coactum. à quo fit denſo uerbum, qđ eſt cogo, ſpiſſo. à quo condenſo, & denſitas, ſpiſſitudo, & denſe aduerbium ſpiſſe, & denſitudo pro denſitate. ab altero uero ædo, quod per diphthongum ſcribitur, ædes declinatur, ædifico, ædificium, ædificatio, æditimor, æditimus. æditiuus. ædilis. ædituentes. ædilitas. ædilitium. ædilitatus, ædepol, de quibus ſupra diximus. Item à do fit compoſitũ prodo, quod interdum eſt defero, oſtendo, patefacio. Virg. prodere uoce ſua quẽquã, aut opponere morti, interdum fallo. Idem prodimur, atq; italis longe, diſiũgimur oris, aliquãdo protẽdo. propago. Idem, Italiã regeret, genus alto à ſanguine Teucri proderet, aliquãdo in publicũ ex eo. Apuleius, tum tremebũdus prodit in forum. nonnunq̄ trado. Sall. ante, q̄ arcẽ proderet hoſtibus, unde capitur ẽt pro facio proditionem. hinc proditor, proditio, prodimentum, uel à prodendo conſilia hoſtibus, uel à tradendis urbibus. oppidis. arcibus. exercitu ueteres pro produnt prodinunt dixere. Ennius, prodinunt famuli, cum candida lumina lucent. prodius ẽt uſurparunt pro interius longius. prædo quoq;, qđ & prædor dicatur à præ præpoſitione, et do uerbum compoſitum eſſe manifeſtum eſt, hẽt autem præ præpoſitio in compoſitione eandem ferè uim, quã per, uerũtamen quædã uocabula cum præ coniunguntur, & nõ cũ per, ut præpotens. præcelſus. præaltus. præfulgens. prædiues. præclarus. præcultus. prælongus in his enim oĩbus præ ualde ſignificat. aliquando præ nihil ferè diuerſum facit à ſui ſimplicis ſignificatione, ut præcludo. præcido. præmorior. præcingo. Idem ſunt enim, quod claudo. incido. morior. cingo. nonnunq̄ ẽt ante ſignificat, ut præcedo, antecedo. præuenio, anteuenio. prædico, antedico. & prædo, ſiue prædor, antedo, quod ea quæ per uim auferimus ſint ante datũ, hoc eſt ante, q̄ dentur à poſſidente. Varro tamen prædor à præda deriuatum exiſtimat prædã autẽ à pariẽdo, quaſi paridã, qđ manu parta ſit. à prædo fit deprædor, quod eſt depopulor, & prædo prædonis depopulator. & prædator, ac deprædator, & deprædatio, unde Ioui prædatori templũ fuiſſe legimus nõ quod prædæ præeſſet, ſed quod ei aliquid ex præda in partem prædæ debebatur. quippe mos Romanorũ fuit, ut bella geſturi de parte prædæ aliquid numinibus pollicerentur. Cato diminutiue prædonulos poſuit. Item prædiũ, ꝙ capti ab hoſtibus agri militibus diſtribui à ueteribus ſolebant, & præs prædis, quod in publicis cautionibus antedetur in fidem, præs. n. is eſt, qui ſe obligat, interrogatusq; à magiſtratu, ſi præs ſit, reſpõdet præs. Varro à præſtãdo tã prædiũ, q̄ prædẽ dictum exiſtimat. Priſcianus ſcribit præ in cõpoſitione aliquãdo ẽt ſup ſignificare, ut in præſidio, et præſidiũ, et præfectus. in appoſitione uero, aliquãdo ante ſignificat. Terẽ. I præ, ſequar, aliquãdo ad cõparationẽ, ut illũ præ Cicerone cõtẽnimus, hoc ẽ ad cõparationẽ Ciceronis. nõnunq̄ propter. Teren. præ amore hũc excluſiſti foras. præter hæc, à do fit cõpoſitũ trado, hoc eſt dedo. à quo traditio, deditio. ex trans enim, & do componitur trado. itẽ indo, qđ eſt impono. Plyn. hoc ei ab ado

leſcentia fuit

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 muliẽre, quæ peperit, & alteri appoſitum. item apud iuriſconſultos ſubditum teſtamentum, cum uero teſtamento occultato, aliud clàm fuit appoſitũ. ſubditus ẽt iudex dicitur, qui loco mortui datur ijs, qui illum in aliqua re, uel lite iudicem habuerunt. ſubdo ẽt pro ſubiungo uſurpatur. Quint. his dictis, & alia ſubdidit. ſcribit Nonius Marcellus, ſubdere pro ſupputare accipi, & Terentij teſtimonium adducit, nunquam ita quiſquã bene ſubducta ratione ad uitã fuit, quod ſatis admirari non poſſum, cum nec ſubdere unq̄ pro computare reperiatur, nec ſubducta à ſubdo fieri poſſit, ſed à ſubduco uerbo fiat. ſubducere autẽ rationẽ, et colligere rationem dicimus recte computare, ita, ut quæ colligenda ſunt, colligantur, & quæ ſubducenda ſunt, hoc ẽ detrahenda, detrahantur. Cicero. qđ non ſubducta utilitatis ratione effici ſolet. Seneca, colligenda quotidie ratio eſt, & quid lucri factum ſit, uidendum. ſubducere proprie ſurripere eſt. Virg. Et ſucus pecori, & lac ſubducitur agnis. ſubducere leuare, extollere. idẽ, qua ſe ſubducere colles Incipiunt. hinc ſubducere naues dicimus in terram trahere, ꝙ terra altior mari ſit ſicut è contrario deducere, in mare è terra ducere. Virgil. Quaſſatam uentis liceat ſubducere claſſem. idẽ, Deducunt ſocij naues, deducere ẽt is dicitur, qui alicui officij gratia præſtat comitatum, cuius contrarium eſt reducere, ut deduxi Catonem in Senatum, eumq; domũ ut reducam, hic expecto. item deducere ex alto deorſum ducere. Virg. Carmina uel cœlo poſſunt deducere lunam. interdũ trahere, mouere. Sall. arma deponere, præſidia de locis deducere. nonnunquã tranſuectare, deriuare. Virg. riuos deducere nulla religio uetuit. deducere quoq; attenuare eſt, unde deductum pro ſubtili eleganter ponitur. Idẽ, Paſcere oportet oues deductum dicere carmen, hoc eſt attenuatum, ſubtile. Pomp. uocem deducas oportet, ut muliẽris uideantur uerba. Iube non modo afferatur, uocẽ ego reddam tenuem, & tinnulã. Idem, ẽt nunc uocem deducã. ſub proprie ſubter ſignificat. Virg. Tityre tu patulæ recubans ſub tegmine fagi. Plyn. dum forte ſpatiaremur ſub porticu. unde ſub iugum mitti dicebantur hoſtes, qui à duabus haſtis in terra defixis, tertiaq; ſuperligata inermes ſub ea cogebantur trãſire, & ſub corona uenundari captiui, quia coronati uenundabantur. Cato, ut populus potius ob rẽ bene geſtã ſupplicatum eat, q̄ re male geſta, coronatus ueneat. ſub uitẽ haſtas iacere dicebatur, ueles, cũ ſub manum ſurſum haſtã mittebat. Cæcilius, ut ueles bonus ſub uitam qui ſubmiſit haſtas. ſub uitẽ præliari milites, cum ſub uinea militari pugnabant, ſub uineã iacere, cum aſtãtibus centurionibus ſudes iacere cogebantur, uinea enim belli machina erat leuioribus cõpacta lignis, lata pedes octo. alta ſeptem, longa ſexdecim, cuius tectũ duplici munitione contexebatur. hoc eſt tabulatis, cratibusq;, latera uimine ſepiebantur, ne ſaxorũ, telorumq; impetu penetrari poſſet. extrinſecus aũt, ne iniecto igne cremaretur, crudis, ac recentibus corijs operiebatur ſic factæ plures ſimul in ordine iungebantur, ſub quibus latentes tutò milites ad ſubruenda murorum fundamenta penetrabant uinea aũt à uineæ uinariæ ſimilitudine uocabatur.

Quando ſub præpoſitio tempus ſignificat, accuſatiuo gaudet, ſignificatq; primã tẽporis partẽ. Virg. ſub lucẽ exportant calathis, hoc eſt adueniẽte luce. nonnunq̄ ſub pro cũ accipitur, ut ſub ſarcinis, hoc eſt cũ ſarcinis. Itẽ à do fit compoſitũ cõdo, qđ proprie ſignificat abſcondo, quaſi in unum, & interiorem locum do. Virg. Scandunt rurſus equũ, & nota conduntur in aluo. ponitur tamẽ aliqñ pro conſtruo, quaſi ſimul do. Sall. Vrbẽ Romã, ſicuti ego accepi, cõdidere, atq; initio habuere Troiani.

& repono, plyn. formicæ condunt æſtate fructus, quibus hyeme fruantur. & pro compono. Idem, opus condidit perpetuo omnibus legendũ, & pro recondo, ac ſepelio. unde ſepulchrũ conditorium appellatur. Plyn. poſt conditum monumento corpus. Idem, tam rara in amicis fides, tam parua obliuio mortuorũ, ut ipſi nobis debeamus conditoria conſtruere, omniaq; hæredum officia præſumere. à condo conditio dicitur, quãdo ſcribitur ſine. c. quæ eſt diſpoſitio quædam, & ueluti ſors fortunarũ. temporum, rerum. Cicero, ò miſeram conditionem adminiſtrãdi conſulatus. Aurelius, ea temporũ conditio erat, ut ne conqueri quidem de iniurijs fas eſſet. ſignificat etiã oblatam poteſtatẽ aliquid eligendi, dicimusq; offero conditionem, fero conditionẽ, & pono conditionem. ut apud Terentium. amatores Chryſidis tulerunt muliẽri conditionem. i. ſi uellet eis morem gerere, ſe pretium daturos. illa uero accepit conditionem, hoc eſt pactioni conſenſit. idẽ ferè ſignificant, offero electionem, & do optionem, niſi quod hæc de duobus, aut pluribus dicuntur, ut offero electionem utrum mauis petendi. do optionem, quod uis potiſſimum optandi. Illud uero de una qualibet re dicitur, ut offero Chryſidi conditionem, unam ſcilicet duntaxat. quando uero cum. c. ſcribitur conditio, non à condo, ſed à condico deriuatur, quod raro in uſu eſt. condicere priſca lingua pronuntiare eſt, nunc uero (ut Iuſtinianus inquit) condictionem dicimus actionem in perſonam, quã actor intendit ſibi dari oportere, & condictum dicimus, qđ in commune dictum eſt, atq; decretum. à condo alia compoſita fiunt abſcondo, qđ eſt occulto, & recondo, quod ſignificat repono. & contego. quippe re præpoſitio interdum uerbi ſignificationem, cum quo componitur, contrariã facit, ut retego, quod tectum erat denudo, reſero, qđ ſera clauſum erat, aperio, recludo, clauſum patefacio, reuelo, uelamentum tollo. reſigno, ſignatum aperio. retexo, qđ textum erat diſſoluo, & alia huiuſmodi, interdum eandem planè ſignificationem ſeruant, ut recondo. repræſento. remoueo. remaneo. aliqñ ſignificat rurſus, ut renouo rurſus facio nouum. aliqñ retro, ut repoſco, rẽ datam retro poſco. repeto, retro peto. reddo, qđ mihi datũ erat retro do. repono, mihi appoſitũ retro pono. nõnũq̄ ſignificationem uerbi prorſus mutat, licet non faciat contrariã, ut in reſcio reſciſco, nã cum ſcire ſit cognoſcere, reſcire tñ nõ eſt rurſus gnoſcere, uel aliud ex ijs, quæ dicta ſunt, ſed factum aliquod occultius, & inopinatum, inſpiratumq; cognoſcere. Teren. en tibi reſciuit omnem rem, ideſt quod occultum putabamus, præter noſtram opinionem cognouit. Item in reſpondeo, qđ non ſolũ redico (ut ſupra diximus) neq; repromitto ſed re, atq; aſpectu ſatisfacio. Virg. Illa ſeges demum uotis reſpondet auari Agricolæ. à do etiam (ut quidam exiſtimant) componitur condio, quod eſt ſapidum facio, compono, unde conditæ ſale carnes dicuntur, & per metaphoram ſalibus quibuſdam condita oratio. hinc condimenta dicuntur ea, quæ ad condiẽda obſonia fiunt, quæ ſi per ſe ſint. græco uocabulo tamen à noſtris uſurpato, embãmata dicuntur. Columella. hoc ſinapi ad embãmata non ſolum idoneo, ſed etiam ſpecioſo uteris. ἐμβάπτειν enim intingere. latine uero à tingendis in ijs dapibus dicuntur intinctus. tingere enim inficere, & madefacere eſt. Mart. Mentiris iuuenem tinctis Lentine capillis. à quo tinctor lanarũ infector, & tinctura infectura. Plyn. Aniſum à Pythagora inter pauca laudatur, ſiue crudum, ſiue decoctum. Itẽ uiride, aridumue omnibus, quæ condiuntur, quæq; intinguntur deſyderatum fœtorem tollit manducatum, mox uino collutum uultum iuniorem præſtat, appetentiam ciborum facit, ob has cauſas quidam anicetum id uocauere. græci enim ἀνίκητον inuictum dicunt, idem. ianiſum liguſtici uicem præſtat in condimentis. idem quoddam etiam generoſi obſonij nomen à myrto tra=

hitur, quod etiam nunc myrtatum uocatur, eademq́; origine aprorum ſapor commendatur plerunque ad intinctus additis myrtis. conditaneum etiam modo à condẽdo, modo à condiẽdo dicitur, ſignificatq́; quod condi, uel condiri poteſt. Item à condiendo conditura, pro ipſa (ut ita dicam) ſictura condimenti. præterea à do (ut quidam exiſtimant) ſedeo, de quo paulo poſt dicemus, quod qui ſedet, ſeorſum dare ſe uidetur, & ſedo, placo, lenio, traquillo, & quaſi ſanum do, hoc eſt ab ira, & furore ad lenitatem animi reuoco. hinc ſedatus, placidus, lenis. à quo ſedatior, & ſedatiſſimus. item ſedate, ſedatius, ſedatiſſime, & uenundo, ac uendo cum deriuatiuis eorum, de quibus inferius diſſeremus, & tendo quaſi tenue do. tendere enim proprie extendere eſt, quicquid autem extenditur, attenuatur. Virg. Tendunt uela noti. hinc per metaphoram tendere aliquando accipimus pro inſidiari, quod in hoc laqueos, uel retia extendere ſoleamus. Terẽ. quia nec accipitri tenditur, nec miluo. hinc tendiculæ dicuntur laquei, quos auibus, aut feris tendimus. aliqñ pro contendere, hoc eſt conari. idem, Ille ſimul manibus tendit diuellere nodos. nunc tentoria ponere, & habitare, extenduntur enim tentoria, dum ponuntur. Idẽ, Hic Dolopũ manus, hic ſæuus tendebat Achilles. nonnunquã offerre, quod protendendo manus fieri ſolet. Idem, paruumq́; patri tendebat Iulum. plerunq; pergere, nam & nos ambulando iter uidemur extẽdere. idem, quò tenditis inquit. ab hoc fit tentipelliũ genus calciamenti ferratum, quo pelles extenduntur. & tentigo pruritus libidinis, quo uirilia extenduntur. Virg. Turpe quidem dictu, ſed ſi tentigine rũpat Falce manu poſita fiet amica manus. & tentorium tabernaculũ, qđ funibus, lignisq́; extenditur, & tenus laqueus. Plau. pendebit hodie, ita te tendit tenus. at Seruius inquit tenus dici extremam partem arcus. à quo hactenus pro huc uſq; dictum, quaſi uſq; ad finem, ſed tenus præpoſitio eſt ſignificans uſq; ad, & in ſingulari ſemper cum ablatiuo iungitur, ut catenus quatenus. in plurali uero nonnunquam cum genitiuo. Curtius, pauci hoſtium tenus exacti penetrauere ad portum Virg. Et crurũ tenus à mento palearia pendent, interdũ ponitur pro non ultra, ut geſſit conſulatum titulo tenus .i. non ultra titulum. tenue uero à teneo dictum quidam putant, qđ quæ tenuia ſunt facile tenentur. poteſt tamen & à tendo deriuatum uideri, quoniam quæ extenduntur tenuia fiunt, quem admodũ inferius dicemus. à tendo cõpoſita fiunt attendo, qđ eſt cogito, & quaſi animũ intendo. Cicero, nihil'ne uobis in mẽtem uenit, qđ præterea à Craſſo requiratis, hercule, inquit, hoc ipſum attendo. & quandoq; attendere animum dicimus. idem, & 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. Plyn. circuntendit retia, & omnes occupat ſaltus, obtendo uel tego, uel contratendo. à quo obtendiculum, quo aliquid tegitur. pertendo, deſtino, delibero. extendo, explico, & ſine rugis facio. à quo extenſio, explicatio. portendo: produco. extendo. prætendo. oppono, & aliud, quã ſit oſtendo. intendo animaduerto, & ſolicite, ac diligenter intueor. Virg. Intenti expectant ſignum. à quo intentio dicitur. aliquando intendo accipitur pro ligo. idem, intenditq́; locum ſertis. idem, & ſtupea uincula collo Intendunt, nonnunquã pro extendo. Cicero. intentum enim animum tanquã arcum habeant, nec languẽs ſubcumbebat ſenectuti. ſubtendo decipiendi gratia ſubdo aliquid, aut machinor. Sall. dum ſubtendit inſidias militi. diſtendo, extendo, impleo. Virg. diſtendunt nectare cællas. idem, denſo diſtendere pingui. tractum autem eſt ab utre, qui cum plenus eſt, tenditur. cum uacuus, relaxatur, contendo, qđ modo eſt

feſtino. idẽ, quæ proxima littora curſu Contendunt petere. modo torqueo, aſtringo. idẽ, tanto nate magis contende tenacia uincla. interdum comparo. Plau. ſignum recte comparabat huius contendi annulum, aliquando certo. Cicero, miſerrima omnino ambitio eſt honorum contentio. à contendo etiam contentio deducitur, hoc eſt certatio. à quo contentioſus plenus rixæ, & contentioſe, unde contentio pro concertatione accipitur idem, id quod eius ſcripta declarant, & contentiones uocis, & remiſſiones. plerunq; extorquere. idem, extremum autem præceptum in beneficijs, operaq́; danda, nequid contra æquitatem contendas, ſæpenumero iacio, dirigo. Vir. Qui tamen aerias tẽlum contendit in auras, quandoq; intendo. Cicero, magna eſt animi contentio adhibenda, idemq́; ferè eſt contentio, & intentio, cum uehementiam quandam ſignificant in uoce, tracta ſimilitudine ab arcu, ſeu cithara, cuius nerui, quanto uehementius intenduntur, tanto uehementiorem ſonum efficiunt, & ut illa, ita & uox uſum neruorũ corporis exigit. oſtendo quoq; ab ore tendẽdo compoſitum uidetur, quod os extẽdere 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 longe tendo. eſt autem portendere ſignificare, prædicere. Virg. Nunc illũ fatis externa ſede profectum Portendi generum. ab hoc deriuatur portẽtum, quod aliquid futurum portendit, quãuis aliquando ponatur pro re inani, falſa, atq; ridicula. Cicero, aut quod negotij eſt hæc poëtarum, et pictorum 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 denuntiant. oſtenta uero, quæ ſtatim futurum aliquid indicant ut ſunt ſereno die facta tonitrua. cometæ. mulæ partus, & ſimilia. prodigia, quæ & ſi naturaliter fiunt, ac ſæpe eueniunt ſemper tamen aliquid præſagiunt mali, quapropter prodigium quidam dictum uolunt, quaſi porrò agendũ. Virg. Sola nouũ, dictuq́; nefas harpyia celæno Prodigium canit, et triſteis denuntiat iras. talia ſunt bubonis eiulatus in tectis. abeunti obuia muſtella. corui cantus, & ſimilia confunduntur tamen hæc ſæpe ab authoribus, & pro eodem ſignificato accipiuntur, omniaq́; ab eo, qđ futurum aliquid oſtendũt, dicta ſunt. monſtrũ, à monſtrando, uel quaſi moneſtrũ, qđ moneat aliqđ futurũ. prodigium quaſi prædicium, quod prædicat, quãuis alij (ut diximus) quaſi porrò agendũ dictum uelint. portentum, qđ portendat, oſtentum, qđ oſtendat, ad hæc pertinet ẽt omen, quod ore augurium ſit dictum, quaſi oremen, licet alij ab omento, quod extiſpices notare ſolent, appellatum putent. eſt aũt omen uerbum medium, & modo ſignificat auſpicium proſperũ. Virg. O mune quo firmans animum ſic incipit ipſa, modo aduerſum. idẽ, ne'ue omine tanto proſequere. alij hæc ita diſtingunt, ut oſtenta, et monita generalia noia ſint, mõſtra uero deorũ monita. idem, mõſtra deũ refero. prodigia, iræ, ac minæ deorũ. idẽ, Sola nouũ, dictuq́; nefas harpyia celæno Prodigium canit. portenta quæ aliquid importari, ac iam imminere denuntiant. Lucilius, ſi portenta, angueisq́; uolucresq́; pẽnatas ſcribitis, omnia uocis, & mentis notæ. Virgil. Ignauus bubo dirũ mortalibus omẽ. procurari aũt, ſiue auerti, ſeu depelli portenta. prodigia. monſtra. oſtenta oia dicuntur, cũ mala, quæ ex ijs portenduntur, precibus. ſupplicijs. religione, & deorũ cerimonijs fugantur. explanare uero eſt interpretari, & declarare qd ſit, qđ futurũ oſtendant, niſi placatis per

ſacrificia

ſacrificia Dijs auertantur, unde prodigiatores prodigiorum interpretes nominantur. à monſtro fit monſtroſus, ſicut à portẽto portentoſus. ab oſtento oſtentoſus. à prodigio prodigioſus, & ab omine ominoſus, hoc eſt monſtrum portentum. prodigium, omen faciens, et aduerbia monſtroſe portẽtoſe. prodigioſe. ominoſe, hoc eſt cũ monſtro. portento. prodigio. omine. Item prodigiale, qđ prodigium procurat. Plau. ſed mulier poſtq̃ experrecta es, prodigiali Ioui, aut mola ſalſa hodie, aut thure cõprecatum 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, & abominatio. Item audio, quaſi aureis do, quoniã ad ea, quæ audimus, accõmodare aureis uidemur. Vnde audire proprie eſt auribus pcipere. Ter. uiſa ſum audire uocẽ mõ militis. ponitur tamen frequenter audio pro credo, & præcipiẽti pareo. ſed frequẽtius p negationẽ, et participiũ, qđ trãſit in nomen. Quint. nec audiendi qdam, quorum eſt Albutius, qui treis modo primas eſſe uolunt, quia memoria, atq; actio, natura nõ arte contingant, nonnunq̃ ſine negatione. Liuius, ciuem tuũ non audiſti arma capere, ac ſequi iubẽti. aliquãdo accipitur, pro fateor, unde dicimus, audio, & fateor, ut ſecundũ primi declaratiuũ ſit. ſed cum datiuo iunctum ſemp pro obedio uſurpatur. Cic. & audiens eſſet huic ordini. Virg. audiendi uocabulum etiam ad ea tranſtulit, quæ auribus, & ſenſu carent. & fruſtra retinacula tendens, Fertur equis auriga, neq; audit currus habenas. eſt etiam quãdo audio pro exaudio accipitur. Virg. Audijt & cœli genitor de parte ſiniſtra Intonuit leuum. ab audio cõpoſita fiunt obedio, qđ eſt pareo. ueteres et obaudio dixere. exaudio, qđ aliquando pro audio capitur. idẽ, Vox quoq; p lucos uulgo exaudita ſilẽteis, aliquando pro audita cõcedo, idẽ, & nulli exaudita deorũ Vota, precesq́; meæ. inaudio qđ aliquãdo idem ſignificat, qđ audio. Cic. quorũ erupit illa uox de qua ego à te primum inaudieram. Idem epiſtolarum famil. li. ix. ad Petum, Nam & Aquini, & Fabateriæ conſilia ſunt inita de me, quæ te uideo inaudiſſe. aliquãdo nõ audio. idẽ, rem certe nouam, & ante hũc diẽ inauditam. aliquando tamen inauditum accipimus pro eo, qđ non audit. Varro, animalium aliud alio ſenſu caret. quædã enim à natura gignuntur aut inodora, aut inaudita. conaudio, ſimul audio, & coaudio dicitur. ſubaudio 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, qđ auditum eſt. Plyn. ego ex auditu loquebar, hoc eſt ex eo, qđ audiueram. auditio ipſe audiendi actus. auditorium locus, in quo quis auditur uel orans, uel legens. item multitudo ipſa audientium. audientia ipſa (ut ita dicam) auditio. Plau. exurge præco, fac populo audientiam, hoc eſt fac, ut populus præſtet aureis. auris uero ab hauriendo dicitur aſpiratione detracta, quod uocem accipiat, haurire .n. proprie accipere, & excipere, & extrahere eſt. Virg. uocemq́; his auribus hauſi, tractum ab aura, quæ humorem omnem extrahit, atq; exiccat. p metaphorã tamen aliquãdo pro uidere accipitur. idẽ, hauſit cœlũ, mentemq́; retexit. Aliquando pro auide ſumere. Cic. cũ inexplebili cupiditate, quo fluenteis cupiditates undiq; hauriret, eo grauius, ardẽtiusq́; ſitientẽ. Virg. ille impiger hauſit Spumantem pateram, & pleno ſe proluit auro. nonnunq̃ pro confodere, uulnerare. idem, p tunicam ſqualentem auro latus haurit apertũ. interdum pro defatigare. idẽ, exultantiaq́; haurit corda pauor pulſans, plerũq; pro lucre. Idem, Spero equidem medijs ſi qd pia numina poſſunt Supplicia hauſurũ ſcopulis. ſæpe etiã pro uacuare. Lucil. quando haurire animus muſarũ, et fortia geſtit. unde ab eo fit auſter, de quo inferius dice-

mus, ab hauriendis aqs, & auſtra rotarũ cadi. Virg. & fluuio uerſare rotas, atq; auſtra. et exhaurire, qđ eſt prorſus euacuare. à quo exhauſtum dicimus finitum terminatum. Virgil. quæ bella exhauſta canebat. ex enim præpoſitio in compoſitione aliquando intentiua eſt, ut excogito, exaudio, qđ eſt cogitando inuenio, & audiendo concedo, aliquando priuatiua, ut exlex ſine lege, & exanimis ſine anima, quod ſimiliter fit in è præpoſitione, nã 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 è, & ex aliquando ſignificãt pro, ut è rep. hoc eſt pro rep. & ex utilitate, & ubi dictio incipit ab r. tollẽda eſt. X. ut è regione .i. ex oppoſito, uel è diuerſo, uel econtrario. ex tempore dicere, eſt ex improuiſo, et impræmeditatũ dicere, nec domi compoſitam orationẽ proferre. à quo extemporalis, ſiue extẽporaria oratio dicitur. Cic. quos credimus expedire rẽ, & conſilium ex tẽpore capere poſſe. aliquãdo tamẽ ex tpe ſignificat pro tẽporis cõditione. idẽ, unius generis quoties ſunt hæ oẽs, in quibus ex tpe officiũ quæritur. ex renibus laborare, idẽ eſt qđ in renibus morbũ pati. ex uinculis cauſam dicere, eſt uinctũ reſpondere criminibus. ex ſnia. aliqd hẽre, eſt ad uotum hẽre, licet illud uideatur rõnis eſſe, hoc affictus, eodẽ tamen ſignificationis ueniũt. Quint. hẽs'ne uxorẽ ex animi tui ſentẽtia? idẽ, & ad oẽ uotum fluente fortuna laſciuit otiũ. haurio idcirco cũ aſpiratione ſcribi exiſtimant, ut prima perſona præteriti perfecti differat à nominatiuo plurali huius nominis auſus, & ſecunda perſona præſentis indicatiui à nomine auris. ab auris fit diminutiuum auricula, quæ proprie eſt chartilago illa circum aurium concauitatem. & auritus, qui uel magnas aureis hẽt. Virg. auritosq́; ſeq lepores, uel ſenſum audiendi. Horat. Doctus auritas fidibus canoras Ducere quercus, & auſculto, qđ proprie eſt audio. Plau. tum illũ ſummiſſe loquentẽ auſcultabã. interdum ponitur pro obſequor, pareo. Pacuuius, qui ſe magis audiendũ, quã auſcultandũ cenſet, Ennius, mihi auſculta nate pueros cremari iube. Cæcilius, audire ignoti, qđ imperant ſoleo nõ auſcultare, quãdoq; pro aſpicio, cerno. Afranius, ludos hinc auſcultaui procul. Varro hoc ab audio deriuatum putat. auſcultare ẽt ueteres dicebãt pro oſculari. Plau. & inter ſe auſcultant, et colũbatim [illegible] ũ ore conferũt, et tũc ab oſculo, hoc eſt ore deducitur, qđ [illegible]ulũ dicebãt antiq. Varro. nã ab auris auricularis, et auricularius, unde auriculariũ ſpecillũ dicimus, & uerminatio auricularis uocatur, cum putridæ aures uermibus ſcatent, & auricularis digitus paruus, quo aures mundantur. item auriſcal[illegible] inſtrumentum, quo mundantur aures. de quo Mart. ſi tibi moroſa prurigne uerminat auris, arma damus tantis apta libidinibus. item ab haurio fit hauſtus quartæ declinationis, qđ ſorbitionẽ ſignificat. inueniturq́; aliquando apud ueteres hauſtum facere pro eo, qđ eſt potare, & hauſto frequentatiuum, & cõpoſitũ exhaurio, quod eſt effero, euacuo. à quo ſimiliter frequentatiuũ exhauſto. exhauſtũ tamen aliquãdo pro finito, ac terminato inuenitur. Virg. quæ bella exhauſta canebat. Mandare quoq; à manu danda declinatum conſtat, qđ in dandis, accipiẽdisq́; mandatis manus ſibi inuicem dare mos erat. eſt aũt mandare, alicui pſonæ gerendum aliqd, exequendumq́; cõmittere. Quint. mandata tamen tua fili perago, hoc eſt qđ uulgo dicunt cõmiſſiones. Vir. multa patri mãdata dabat. aliquãdo tamẽ ponitur pro cõmendare. idẽ, furtim mãdarat alendũ Threicio regi. Cic. deinde ipſis ſcriptis non ea, quæ nũc, ſed ẽt actiones noſtras mãdaremus, ut ſæpe fecimus. hinc Paulus iuriſcõ. inqt, mãdatũ niſi gratuitum nullũ eſt, nam originẽ ex officio, atq; amicitia trahit. cõtrariũ porrò officiũ eſt merces, interueniẽte .n. pecunia ad locat

ſionem,& cōductionem potius pertinet· hinc mandatarij dicuntur, quibus dantur mandata, et res gerēdæ cōmittuntur· Itē à mando fit commendo, qđ, ſi cum datiuo iungitur, ſignificat cōmitto, ut commendo 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 commendaticias literas dicimus, in quibus aliqui commendantur, & cōmendationem modo pro laude, modo pro cōmiſſione· quidam commendo, & committo ſic ſeparant, ut cōmendemus nō cognitis, committamus cognitis· Ter. ego me tuæ commendo, & cōmitto fidei· Item à manu, et dando mandare dictū exiſtimāt, qđ manu cibus ori admouetur, quēadmodum & à manu ducenda dicimus māducare, hinc mādones, & manducones dicti, de quibus ſupra diſſeruimus, & māducus, et manſum, hoc eſt dentibus contritum, hoc enim proprie mandere, & manducare, & cōmanducare eſt. Plyn· Radix cyperi commanducata· & uulneri impoſita prodeſt· & mandibula, in qua ſiti ſunt dentes, quæ & maxilla dicitur, & manſucius, qđ ſignificat edacem· & maturum, qđ mite, & decoctū, & ad mādendum aptū eſt· & menſa, quæ modo diſcū ſignificat, in quo manditur· Virg. Poſtq̄ exempta fames epulis, menſæq; remotæ, modo ipſa cibaria, unde primæ, & ſecundæ menſæ dicuntur .i. primi, & ſecundi cibi· idem, Non ego te Dijs, & menſis accepta ſecundis Tranſierim rhodia· Mēſa enim pro trapeza hoc eſt tabula, qua argentarij utuntur· à qua trapezitæ dicuntur menſarij· Item à do ſatiſdo, qđ eſt fideiubeo· à quo ſatiſdator, fideiuſſor, & ſatiſdatio fideiuſſio· ſatiſdatio inquit Caius, eodē modo appellata eſt, quo ſatisfactio, nam ut ſatisfacere dicimur ei, cuius deſyderium implemus, ita ſatiſdare dicimur dare aduerſario noſtro aliquem, q̄ pro eo, qđ à nobis petitur, ita caueat, ut eum hoc nomine ſecurum faciamus, ſatiſdare & ſatis præſtare idem ſunt· item à dando uadis primo, deinde per ſyncopem uas dictus ſponſor, à quo uadimonium· ſic enim à dando uades, ſicut à præſtando prædes dicuntur, unde cōprædes appellantur eiuſdem rei ſponſores· uadimonium quidam ita definiunt, ut ſit ſponſio ad certum diem ſiſtendi ſe in iudicio .i. comparendi per ſe, uel p̄ aduocatos· Quint. de legato frumentario, qui ad præſtitutum diē uenerat, inquit, niſi tamē ad uadimonium legato ueniſſes, nō multorum dierū commeatum habebamus· alij uadem non à dando deductum exiſtimant, qđ q̄ uades dederit, uadere ei, hoc eſt diſcedere interim liceat· Horat· Ille datis uadibus, q̄ rure extractus in urbē eſt· uadere quoq; eſt aliquādo uadē, hoc eſt fideiuſſorē præſtare· uas ēt ſponſor dicitur in re capitali, cum ipſe idem periculū eſt ſubiturus, ut apud Ciceronem de pythagoricis amicis, quorū alteri diē mortis cū Tyrannus dixiſſet, alter pro amico ad uiſendam matrē ituro uas factū eſt· Vas uero neutri generis, qđ uaſis facit in genitiuo generale uocabulum eſt ad oīa, quæ intra ſe aliq̄d cōtinent, & ſunt uel uinaria uaſa, ut dolium uas grande, quo uinum recōditur· Varro. dolia, atq; apothecas triclinareis· hoc à ueteribus calpar dicebatur· Idē, qa ante, quā nomē dolij prolatum eſſet, id genus uaſorū calpar diceretur, & cadus· Virg· Vina bonus, quæ deinde cadis onerarat Aceſtes· Plyn· quidni & Cæſar dictator triūphi ſui cœna uini falerni amphoras cētum· Chij cados centum in conuiuia diſtribuit· Capit aūt cadus urnas duas, urna quadrantal continet, ut inferius dicemus· uel olearia, ut cadi, & dolia, & hemicadia .i. dimidij cadi, & lenticulæ parua uaſa, ex q̄bus paulatim, & leniter oleū fluit· uel coquinaria, ut aulla, ſiue olla· lebes, cacabus· tripus· ahenū· patella· frixoriū· craticula, in qua cibi torrentur· & Mortariū, in quo ea, quæ ſoluenda ſunt, teruntur· & piſtillū quo tundēda teruntur· Plau· cultrū· ſecurim· piſtillū· mortarium· Itē Sartagō, in qua eſcæ frigūtur, uel aquaria, ut urna, à qua mēſa quadrata, in qua urnæ cum aqua tenentur, dicitur urnariū· et urceus, cuius diminutiuum urceolus· Item hydra, quæ ἀπὸ τοῦ ὕδωρ, hoc eſt ab aqua nomen habet· et ſitula, quæ et cratera dicitur· Ennius, uidimus propè amnē crateris ſumere aquā ex ponte, et futi, quo aqua in tricliniū infundebatur· Et Hanuſbarbatus uas paruū, ſed in latitudinē porrectū, & ueluti prægnans, quo aqua & uinū ferri ad menſam ſolet· inuenitur & hanū ſimpliciter neutro genere appellatum· Itē matula, à qua matella· Plau· ne tu poſtules matellā unam tibi aquæ effundi in caput, unde matellio eiuſdem ſignificationis deducitur· ponitur quoq; matula pro uaſe, in quo urina, ſeu lociū colligitur, uel menſaria, ut polubrū uas trulleū, in quo cœnaturi manus lauamus· manalis urceolus, ſiue ſiturniū, ex quo aqua in polubrū demittitur· Et trua, & trulla, de quibus inferius dicemus· Item ſalinū, in quo ſal tenetur· et coclear, ſiue coclearis, ſiue cocleariū· Item quadra· orbis· diſcus menſæ· itē œnophorū· lagena· de q̄bus alibi diximus· & miſtarius in quo uinū cum aqua miſcetur· Lucilius, urceus, & lōga geminus miſtarius anſa· & crater eiuſdem generis· & battiola genus uaſis· à quo uinum è cado hauſtum ad menſam fertur· Plau· battiolā aureā octo pōdo habebat, accipere uoluit· et naſiterna uas, quo aqua ad menſam fertur à naſi ſimilitudine, et Phiala uas uitreū, quo tam uinū, q̄ aquā· item oleū, acetumq; interdū menſæ imponitur· Iuue· byrro tenet phialā· tibi non cōmittitur aurū· et ampulla non diſſimilis phialæ, ſed minor· et cirnea uas uinariū, quo uinū è cado hauritur, ut feratur ad menſam· Pl· cadus erat uini· impleuit cirneā· & tina uas amplū, qđ ſimiliter uino plenum ueteres mēſe adhibebāt, unde o. bus licebat haurire. antiquiſſimi in conuiuijs utrem uini primo, poſtea tinas imponebant· & termillū eiuſdem generis· Itē arimllū, qđ urceoli genus eſt· Vel unguētaria, ut alabaſtrum· pixis· nimbus, quāuis nimbus ad alios quoq; adhibeatur· uel portoria, ut poculū cuius diminutiuum eſt pocillum· Et cyathus exiguū uaſculum, à quo fit cyathiſſo uerbum· Plau· cyathiſſo apud te q̄n poto· Et cupa, quod à cauponibus qui hoc in poculis utebantur, nomen aſſumpſit· Neuius, qui duas cupas mero plenas exhauſit· Et culigna· Cato· culignam fœnograeco ponito, ut bene oleat, et cululus calix fictilis, quo pontifices, uirgineſq; ueſtales utebantur, ſed Horat· pro urceolis, et conchis uſurpauit· et ſympiniū uas ſimile cyatho ἀπὸ τοῦ συμπίνειν, hoc eſt à cōpotando dictū· Iuu· ſympiniū riſere numæ· hoc in gazophylacio libare mos erat· à quo mulieres rebus diuinis deditæ ſympinatices appellatæ ſunt· Et guttū Plyn· M· Curius iurauit ſe ex præda nihil attigiſſe, præter guttum faginū, quo ſacrificaret· Et leſbiū genus uaſis cælatum, à leſbijs inuentū· eſt autē Leſbos inſula, in qua eſt oppidū Mitylene abūdans pretioſiſſimo uino, unde Leſbij calices dicti· Item obba poculi genus uel ligneum, uel ex parto, qđ ueteres uberā quoq; aliq̄n dixerūt· Varro· uerum meridie, an ueſperi libentius ad obbā accedas locus actus aduentus declarauit & Irnola uaſis genus in ſacris· et ſcyphus poculum, quo uſus eſt Hercules· ſicut cantharus, quo uſus liber pater· item cyphus, quod aliq̄ putant à ſcypho non differre· Et calix· cymbium, carcheſiumq;, de q̄bus inferius diſſeremus, & depeſta poculi genus, quo uetuſtiſſimi utebātur, et epicluſis, quo uti in conuiuijs ſolebant· ſunt item uel piſtoria uaſa, ut mola· cribrum· incerniculum· rutabulum, de q̄bus inferius dicemus, quāuis mola, & rutabulum improprie uaſa dicantur· uel repoſitoria· ut arca· ſcriniū· capſa, chartophylaciū, chartarū repoſitorium· fuſcina· fiſcella· caniſtrum· ciſtella· ſporta· bulga· loculus, de quibus partim ſuperius diximus, partim dicemus inferius· Item ſamis notæ ſignificationis, q̄ et culeus dicitur· à quo

culiola

culiola, cortices nucum uiridium dictæ, à ſimilitudine culeorum, quibus uinum ſiue oleum continetur, à cælando, hoc eſt occultando nomen habentium, cuius diminutiuum eſt ſacculus, quod pro loculo ſiue, bulga accipitur· dicitur ēt marſupium, Cato, ex qua perſpicuum eſt maiorem curā habere nos marſupij noſtri, q̄ uitæ· & crumena, cuius diminutiuum eſt crumenula de q̄bus dictum eſt· Et Fiſcus, qđ proprie ſignificat folliculum, quo teſtes teguntur· ponitur tamē pro ſacculo, in quo pecuniæ publicæ recondūtur· unde fiſcum aliq̄n pro ærario accipimus· à quo fiſcalis deducatur· hinc fiſcales pœnæ, & fiſcales pecuniæ dicuntur· et procurator fiſcalis Romæ, qui pontificalis fiſci curā gerit· & gazophylacium arca, ſiue quiuis alius locus, in quo pretioſior ſupellex conſeruatur· Gaza .n. perſica uox, & ſignificat opes· ſupellectilem & generaliter quicquid poſſidemus· Virg· & gaza lætus agreſti. φυλάττειν uero cuſtodire, & ſeruare eſt, unde arctophylax, urſæ cuſtos bootes, uel ruſtica uaſa ſunt, ut cophynus calathus, qui à noſtris Qualus ēt dicitur· quod à colando deducitur, inſtrumentum, per quod uinum defluit, cum calcatur uua· Virgil· tum ſpiſſo uimine qualos· unde diminutiuum quaſillus & corbes uas ruſticum uulgo notum dictum ab eo (ut Varro inq̄t) qđ ſpicas, aliud'ue q̄d in eo corruebant, unde minores corbulæ dictæ· ab eo, Corbulo deducitur nomen uiri proprium magnitudine corporis, & robore præſtantis quaſi ferēdis corbibus idoneus eſſet· claruit aūt Neronis temporibus· Iuuen· Corbulo uix ferret tot uaſa ingentia· & caniſtrum cuius diminutiuum eſt caniſtellū· & tripliū uas ſimile caniſtro, ſunt item uaſa menſæ ſimul, & coquinæ cōmunia, ut catinum, uel à capiendo, uel quod ſiculi κάτινον nuncupabant uas magnum concauum· cſatriū, in quo pultem, aut iurulenti aliquid portabāt· Magida à magnitudine, quæ & patina, quod pateat appellatur· lanx, quæ & lāgula dicitur à latitudine· Plyn· quæ oīa expiauit bellum ciuile ſyllanū paulo ante, q̄ hæc facta ſunt, lanceſq; è centenis libris argenti, quas tunc ſuper quingentas numero Romæ fuiſſe conſtat, multoſq; ob eas proſcriptos dolo concupiſcentium· Iuue· Aſpice, q̄ magno diſtendant pectore lances· tympanum patinis, & lancibus ſimile, ſed magnitudine excellens· concha uas oblongū, cōcauum à ſimilitudine conchæ· Paropſis patinæ genus aliquantum concauæ, in qua obſonia ponuntur· Iuue· Quā multa, magnaq; paropſide cœnat· græcum eſt παροψὶς παροψίδος· à παρὰ præpoſitione, & ὄψον obſoniū· ſunt quæ & ad diuerſos uſus accommodantur, ut fidelia· Plau· mulſi congialē plenam faciam tibi fideliam, et ſeria uas oblongum, arctūq;· Perſius, Et ſi ſub raſtro crepet argenti mihi ſeria dextro Hercule· Ter· relecui oīa dolia· omeis ſerias, cuius diminutiuū eſt ſeriola· Perſius: Seriola metuens ueteris deradere limū· et ſinus uas ſinuoſum· Virg· ſinū lactis, et hæc tibi liba Priape quotānis Expectare ſat eſt· Itē galeola uas ſimiliter ſinuoſum, ſed aliquanto minus· Varro, ubi erat uinū poſitum in menſa, aut galeola, aut ſinu· & lepiſta uas ampullæ ſimile· Idem, aliq̄ uenditant oleū ſabinorū· lepiſtæ pauperibus pleriſq; aut fictiles ſunt, aut æneæ· & orca uaſis genus erat tereti, atq; uniformi ſpecie, cū quo aliq̄n iactare talos antiq̄ ſolebāt· Perſius, anguſtæ collo non fallier orcæ· ſumpſit autem nomen à ſimilitudine marinæ belluæ, quæ orca dicitur balenæ infeſta· de q̄bus ſic Plynius· Balenæ & in noſtra maria penetrāt· in Gaditano Oceano non ante brumā conſpici eas tradunt· condi aūt æſtatis tēporibus in quodā ſinu placido, & capaci mire gaudēteis ibi parere· hoc ſcire orcā infeſtā his belluā· et cuius imago nulla repræſentatione exprimi poſſit alia, q̄ carinæ inuerſæ· dentibus truculentæ· irrumpunt ergo in ſecreta, ac uitulos earū, et fœtus, uel ēt in annū grauidas lacerant morſu, incurſuq; ceu liburnicarum roſtris fodiunt· illæ ad flexū immobiles, ad repugnandū inertes, & pondere ſuo oneratæ, tunc quidē et utero graues, pariendi'ue pœnis inualidæ, ſolū auxiliū nouere in altū profugere, & ſe toto defendere Oceano· cōtra orcæ occurrere laborāt, ſeſeq; opponere, et cautiū anguſtijs trucidare· in uada urgere· ſaxis illidere· ſpectantur ea prælia ceu mari ipſo ſibi irato nullis in ſinu uentis· fluctibus uero ad anhelitus ictuſq;, quantos nulli turbines uoluant· orca & in portu hoſtieſi uiſa eſt oppugnata à Claudio principe· uenerat tunc exædificante eo portum· inuitata naufragijs tergorū euectorū è Gallia, ſatianſq; ſe per cōplureis dies, alueum in uado ſulcauerat accumulata fluctibus in tantū, ut circūagi nullo modo poſſet, & dum ſagenam perſequitur in litus fluctibus propulſa eminente dorſo multum ſuper aquas carinæ uice inuerſæ, protēdi iuſſit Cæſar plagas multiplices inter ora portus, profectuſq; ipſe cum prætorianis cohortibus populo Romano ſpectaculum præbuit, lāceas congerente milite è nauigijs aſſultantibus, quorum unum mergi uidimus reflatu belluæ oppletum unda· ora balenæ habent in frōtibus, ideoq; ſumma aqua annatantes, in ſublime nimbos efflant· hæc Plyn· Orcades uero inſulæ ſunt Oceani ſeptētrionalis ultra Britāniā· modicis inter ſe ſpatijs diſcretæ nō longe remotæ ab inſula Tile· Cumerum uocabāt antiq̄ uas, quod opertum in nuptijs ferebant, in quo erant nubentis utenſilia, quod etiam camillum nominabant· hoc eſt ad miniſterium aptum, nam ueteres camillos uocabant miniſtros impuberes in ſacris, Unde & Mercurius Hetruſca lingua Camillus uocatus· eſt ēt Camillus propriū uiri· & Camilla proprium mulieris· Virg· Volſca de gente Camilla· q̄dam camillum dictum uolunt quaſi paruū caminum· eſt enim caminus græce, quem latine fornacem nominamus· Item perſillum uas quoddam erat picatum, in quo unguentum ſeruabatur quo ungebantur Quirini arma· dicitur aūt uas uaſis, & uaſum uaſi· à quo uaſculum diminutiuum· et conuaſo uerbum, qđ ſignificat furtim colligo· Teren· aliq̄d conuaſaſſem, atq; hinc me conijcerem protinus in ſedeis· metreta uas eſt ad menſurandū, quæ etiam ſextarium dicitur· modius menſuræ genus, de quo ſuperius diximus· Item congiarium, de quo inferius dicemus· ſimili modo à do uado deriuatur, qđ eſt eo, quaſi uiæ do· ut nonnulli opinantur· Nos à græco potius deductum exiſtimamus, nam græci βαδίζειν dicunt· ire· à quo abatus, hoc eſt Inacceſſa uocitata eſt inſula Aegypti, ad quam nō eſt acceſſus· Item, alius locus ultra Aegyptū, atq; Aethiopas· Lucanus, atq; Abatō, quam noſtra uocat ueneranda uetuſtas· à uado ſimili modo cōpoſita ſunt circumuado, hoc eſt inuadendo circundo· euado qđ proprie ſignificat exeo ſiue trāſeo· Virg· Euaditq; celer ripam irremeabilis undæ· Ter· ſic inquam quò euadat, uide· aliquādo tamen per metaphoram euadere ponitur pro fieri, produci· Cic· an uerebare ne non putaremus natura potuiſſe improbum euadere· nonnunq̄ pro liberare· Sall· at ni Marius ſigna inferre, atq; euadere oppido properauiſſet, profecto cuncti, aut magna pars fidem mutauiſſent· quandoq; pro aſcendere· Virg· euado ad ſummi faſtigia culminis· modo pro apparere· Idem, Ut tandem ante oculos euaſit, & ora parentum· plerunq; etiam euadere, eſt per quācunq; difficultatem ad aliq̄d peruenire· Ter· & heri ſemper lenitas uerebar quorſum euaderet· inuado quoq; proprie aggredior ſignificat· Sall· priuſq̄ hoſteis inuaderet· aliquando ponitur pro ingredior, ſiue incipio· Virg· Tuq; inuade uiam· idem, Aut pugnam, aut aliquid iandudum inuadere magnum· item à do uadum dicitur per quod uia datur· eſt enim proprie uadum fundum fluminis· lacus· maris, & cuiuſcunq; aquæ· Plyn· frequentes quippe teniæ candicantis uadi carinas territant· idē, orca inuitata nau-

fragijs tergorum aduectorum è Gallia alueum in uado ſulcauerat. idẽ ſaxum miri candoris à uado ad ſumma perlucens. idem, lignum uado hærebat. idem, uel ſi ad uada uſque glacientur amnes. hinc uadum quoque appellatur locus, qui propter breuitatem aquæ pedibus tranſiri poteſt. unde uadoſus amnis, et uadoſum mare dicitur, cum frequentia habet uada, hoc eſt frequentia loca, quæ tranſiri pedibus poſſunt. hinc uadare uerbum deducitur, quod eſt pedibus tranſire. Solinus, flumen quod propter breuitatem facile uadari poterat. Papinianus, flumine publico interueniente uia conſtitui poteſt, ſi aut uado tranſiri poteſt, aut pontem habeat. ſecus autem, ſi uadari nõ poſſit, ſed pontonibus traijciatur. A` do præterea doceo deriuatur, nihil enim aliud eſt docere, quàm diſciplinæ, aut alterius cuiuſcunque rei cognitionem dare. Virgil. docuit poſt exitus ingens. à quo doctus dicitur, quamuis peritus plus eẽ uideatur, quàm doctus. Cicero, itaq; cum ſint docti, à peritis facile deſciſcunt ſententia. & docilis, qui facile docetur, & docibilis, qui natura aptus eſt doceri. documentum, quod experientiam ſignificat. doctor, qui docet. doctrina quod modo pro actu ipſo docendi accipitur, modo pro diſciplina. Plyn. Vir in omni doctrinarum genere excellens. docere etiam aliquando pro dicere accipitur. Lucil. ne doce, hoc eſt ne dicas. ab hoc fit, dedoceo, qđ eſt id, quod doctus es, falſum eſſe oſtendo, docens quod uerum eſt. Quint. & quidem prius, ac difficilius opus dedocendi, quàm docendi. Item dos non ſolum ea, quæ marito ab uxore datur, unde dotalia bona dicuntur, & dotales fundi, hoc eſt ad dotem ſpectantes, & in quibus dos à uiro locatur, ſed etiam quicquid alicui datũ eſt, uel à natura, uel ab hominibus, unde dotes animi dicimus prudentiã, iuſtitiam, fortitudinem, cæteraſq; uirtutes. item dotes corporis. robur. pulchritudinem. incolumitatem, & alia huiuſmodi. hinc fit doto uerbum, & paſſiuum dotor, & uirtutibus dotatum hominem dicimus, & uitijs, & quacunq; alia re, & indotatum ſimiliter. Cicero, cuius artem cum indotatam uidiſſes, & incommunitam, & incõptam, uerborum etiam dote locupletaſti. Item deus, quia dat hominibus quicquid commodum eſt, quamuis alij aliunde deducant, ut ſuperius oſtendimus. item dono, quod eſt munus do, quamuis aliqui donum à græco dictum malint, quod eſt δῶρον. donamus autem plerunq; præmij gratia. Cicero, cum Gallos, & Hiſpanos ciuitate donaſſet, in præmium ſcilicet. interdum beneuolentiæ. Virgilius. Nemo ex hoc numero mihi non donatus abibit. certe non præmij gratia. nam tres primi præmia accipiunt, & poſtremi nihil omnino merentur, ſed beneuolentiæ. nonnunquam miſericordiæ, & liberalitatis. Cornelius nepos, auxit hoc officium alia quoq; liberalitate, nam uniuerſos frumento donauit, profecto clementiæ, ac liberalitatis gratia, non remunerationis. à dono donaticæ coronæ appellatæ ſunt. quod his ueteres in ludis donarentur. Item donatiuum munus, quod à principe, ſiue imperatore donatur. donum honorarium, quod datur patrono. donaria, non in quibus dona reponuntur (ut quidam ignari ſentiunt) ſed ipſa dona, quæ Dijs offeruntur, & ſacras menſas, atque aras ornant. Macrobius, Ornamenta uero, ſunt clypei, coronæ, & huiuſmodi donaria. neque enim donaria dedicantur eo tempore, quo delubra ſacrantur. at uero menſa, arulæq; eo die, quo ædes ipſæ dedicari ſolent. donatus cui quid dono datum eſt, cuius contrarium indonatus. Item Donatus proprium nomen, quaſi dono à natura hominibus datus. donum aliquando etiam de rebus pernitioſis dicitur. Virgilius. Quas illi philomela dapes, quæ dona pararit. A` dono compoſita ſunt redono. & condono. redonare. remunerare eſt. condonare uero 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 ludunt datatim in uia. Pomponius, Quod ille dixit, cum ego in lecto datatim luſi tecum, hoc eſt inuicem dando, ideſt coëundo. nam datatim 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 ſubſcriptis, diem, ac locum notat, quibus datæ ſunt literæ, & datio notæ ſignificationis. Veteres pro dant danunt aliquando ſcripſere, & duis pro dederis. Plautus, cui ſeruitutem Dij danunt. Lenoniã mutuum dare, eſt mutuare. mutuum damus (ut Paulus iuriſconſultus inquit) non eandem ſpeciem recepturi, quam dedimus. hoc enim commodatum, aut depoſitum 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 poſſit. Appellata eſt autem mutui datio ab eo, quod de meo tuum fit, & ideo, ſi non fiat tuum, non naſcitur obligatio. Mutuum à fœnore ſic ſeparat Marcellus, quod mutuum ſine uſuris, fœnus cum uſuris. Plautus, nam ſi mutuo non potero, certum eſt ſumam fœnore. Mutuo & mutuor ita differunt, qđ qui pecuniam dat mutuo, is mutuare dicitur, qui uero accipit, is pecuniam mutuatur. Mutuum pro uicario accipitur. Apuleius, mutuam tibi operam præſtiti, hoc eſt uicariam. Aliquando mutuo aduerbium eſt, & modo ſignificat alterutrum. Cicero, mutuo ſe amabant, hoc eſt alter alterum amabat. modo uiciſſim. Idem, fac me mutuo diliges, hoc eſt fac mihi in amore reſpondeas, & me uiciſſim ames. A` mutuo mutuatio deriuatur, hoc eſt actus ipſe mutuandi. Sunt etiam qui à do ſuadeo deductum uelint, quaſi ſuauedo, hoc eſt ſuaue dico. Eſt enim ſuadere accomodatis, & ſuauibus uerbis aliquem in opinionem noſtram inducere conari, hoc eſt hortari aliquem ad id, quod intendimus. Cuius contrarium eſt diſſuadeo. Perſuadere uero, eſt ſuadendo, aut diſſuadendo aliquid, hominem in opinionem noſtram inducere. A` ſuadeo fit ſuaſio, ſuaſor, & ſuadela pro ſuaſione, & ſuaſorius adiectiuum, unde pars deliberatiua à Rhetoricis ſuaſoria dicitur, & ſuaſorium munus, hoc eſt officium ſuadendi, & ſuaſibile, quod ſuaderi facile poteſt, & ſuaſibiliter aduerbium. A` diſſuadeo, diſſuaſor. diſſuaſio. diſſuaſibile. A` perſuadeo perſuaſor. perſuaſio. perſuaſibile. perſuaſibiliter. Do uero, à græco dictum exiſtimant, quod eſt διδῶ, à quo doſis, datio dicitur, & antidotum, quod contra uenena datur, quaſi ex aduerſo datum. nam & ipſa antidota ferè uenena ſunt, ut ſit antidotum, quaſi uenenum contra uenenum. Ab hoc antidotarium unde antidotarium librum dicimus, in quo de antidotis ſcriptum eſt. Quidam daniſtas quoque, hoc eſt fœneratores à dando dictos uoluere, quod dent fœnori, quamuis alij à græco potius exiſtiment, hoc eſt ἀπὸ τοῦ δανείζειν quod eſt mutuare. SIBI. Romæ ſcilicet. Sui pronomen eſt reciprocum dictum ita, quia in ſe ipſum reflectitur. Reciprocum proprie ſignificat repetitum, & reciprocare repetere eſt, quoniam ueteres procari petere dicebant, unde proci à petendis mulieribus dicti. Sunt enim proci, qui mulieres in matrimonium poſcunt. Virgilius, procos irriſa priores, & qui adeo impudentes ſunt, ut nimis petant, procaces appellantur. Vnde procax meretrix. petulans dicitur impudens inuerecunda. mordax. Terentius, maligna multum. & magis procax

gis procax illico facta eſt. & procacitas petulantia, quæ non ſolum de animantibus, ſed etiam de alijs rebus dicitur. Virgilius, penituſq; procacibus auſtris, hoc eſt ſæuientibus procellis aſperis, malignis. procaciter quoque aduerbium ab eo fit, hoc eſt petulanter. Procor autem à prociendo deriuatur. procire enim petere eſt. Liuius, matrem procitum uenerat, habetq; penultimam ſyllabam correptam. quando enim producta eſt, ſignificat ruptum, atq; irritum. Hinc iuriſconſulti irritum teſtamentum procitum dicunt, & procitare ſæpe dicere. prouocare. & procet pro prouocet, prociee autem à cieo declinatur, quod componitur, à cis & eo. Eſt autem ciere prouocare, & quaſi cis, hoc eſt citra mouere, non (ut Seruius inquit) nominare. Virgilius, extremoſq; ciet gemitus. Idẽ, lachrymaſq; ciebat. Idem, Aere ciere uiros, Marteniq; accendere cantu. Dicimus autem & in quarta coniugatione, cio cis. à quo accire deducitur, hoc eſt aduocare. ab hoc uero accerſire eiuſdem ſignificationis, & Deaccire idem, quod accire. A` cio cito fit, quod proprie eſt uoco. Cicero, citat eum, non reſpondet, citat accuſatorem. Idem, citetur Salamis clariſſimæ teſtis uictoriæ, hoc eſt uocentur Salaminij, ut teſtimonium uictoriæ perhibeant. per metaphoram tamen ponitur pro incito. prouoco. commoueo. Idem, quorum ſtudium legendo, non ſcribendo uehementius in dies citat. ab hoc citatio deriuatur notæ ſignificationis. Et uerbum oſcito, quaſi cito, hoc eſt commoueo os. Vnde oſcitatio oris extenſio dicitur, & uitium eius, qui frequenti oſcitatione tenetur. oſcedo, quod cum toto corpore fit, pandiculatio dicitur. & qui toto corpore extenditur, dicitur pandiculari. Item citus, hoc eſt celer quaſi citatus, nam qui uocati ſunt celerius uenire conſueuerunt, & citatus quoque pro celer uſurpatur. Apule. citato non teſtudineo greſſu. Salluſtius. modo citus, modo tardus ingreſſus. Ab hoc fit comparatiuum citior, & ſuperlatiuum citiſſimus. Plautus, nullam ego rem citiorem apud homines eſſe, quã famam reor. Afranius. Citior abijt ancilla, citiſſima omnium redijt. Item cito aduerbium, à quo citius, & citiſſime. Item à cito alia quoque compoſita fiunt, recito quod ſignificat repeto. Martialis, Fama refert noſtros te Fidentine libellos, Nõ aliter populo, quàm recitare tuos. Excito quod proprie ſignificat expergefacio. Ponitur tamen pro ſolicito. Seneca, ut otioſum excitarem. ab hoc excitatio. excitamen. excitabulum. excitamentum. excitator. excitabundus deriuantur. Incito, prouoco. irrito. incẽdo. A` quo incitatio. incitamen incitabulum. incitamentum. pro eo, quod incitatur. Au. Gellius, fomes, atq; incitabulum uirtutis. Item incitator, atq; incitabundus pro eo qui incitat. ſuſcito, interdum excito, interdum uiuifico. Seneca. Nec eam ſanare languentem uiſus eſt, quàm mortuum ſuſcitare. Ab hoc fit ſuſcitabulum, quod pro incitamento accipitur. Varro, ſymphonia uocis ſuſcitabulum. concito. commoueo, ad iram prouoco. à quo cõcitatus iratus dicitur. Gellius, erat enim aliquanto concitatior. percito, quod meminerim, non legi. inuenitur Percitus, hoc eſt commotus, concitatus. ſolicitus quoq; à cito componitur, quaſi ſolo citatus, hoc eſt permotus, quemadmodum inferius dicemus. Præterea à cio concio dicitur, quod modo eſt perturbo, commoueo. Afranius, Dij ſunt irati tibi, qui conciere cogites tantũ mali. Accius, niſi quaſi terreſtris pontus ſtrages conciet. modo conuoco, à quo concionem uocamus multitudinem populi congregatam ad audiendum aliquem orantem pro utilitate communi. propter quod & locus ipſe concio appellatur, et ipſa oratio. et is qui orat, dicitur concionari. Item à concio, concilium, multitudo populi conſulendi gratia congregata. à quo conciliabulum locus in quo concilium congregatur, & concilio uerbum, quod eſt comparo, contraho. capiturq; in bonam & in malam partem. Nam & concilio mihi amorem alicuius, ac beneuolentiam

dicimus & concilio odium, concilio inimicitias, hoc eſt emo, cõparo. Hinc conciliatus pro empto accipitur. Terẽtius, prodi male conciliate, hoc eſt magno pretio emptæ, et conciliatio pro cõuentione uſurpatur. Plau. Extat conciliatio, ſeruanda promiſſa. Quando autem non cum re ſed cum deo ſiue homine iungitur concilio, ſignificat placo, & amicum facio. Virgilius, tu ſceptra, Iouemq; concilias. A` quo cõciliatrix dicitur, mulier, quæ uiris comparat & conuenire facit uxores, & uxoribus uiros. & conciliabundus, qui conciliat. & reconciliare eſt in gratiã reſtituere, quoties ſcilicet amici, qui interpoſita aliqua offenſa aliquandiu fuerint inimici, in priſtinam redeũt beneuolentiã, ac familiaritatem. à quo reconciliatio dicta. Dicimus præterea concilio mihi laudem, famam, & honorem, & ſimiliter reconcilio, hoc eſt comparo, & acquiro. Quintilianus, nam & plus authoritatis afferunt ea, quæ non præſentis gratia litis ſunt comparata, & laudem ſæpe maiorem, quàm ſi noſtra ſint, reconciliant. Cis autem à quo cieo deduci diximus, licet proprie citra ſignificet, aliquando tamen pro ultra ponitur. Salluſtius, cis Rhenum atque inter mare noſtrũ, & Oceanum. à quo citimus dicitur extremus, & citima uocantur, quæ cœlo proxima ſunt. Cicero. Quibus erat ea minima, quæ ultima cœlo, citima terris luce lucebat aliena. Et citra, quod præter notam ſignificationem ponitur aliquando pro ſine. Vt cum dicimus plus uſus ſine doctrina, quàm citra uſum doctrina ualet. & ciſterna, de qua inferius dicemus. Ciſſium uehiculi birotigenus eſt. Cicero, in quadam caupona ſe occultans per potum ciſſio domum uenit. Ciſſeus rex Thraciæ fuit pater Hecubæ uxoris Priami, à quo Ciſſeis patronimicum fœmininum. Citeria appellabatur effigies quædam arguta, & loquax 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 reciprocatio dicitur retrogradatio ſiue circumactio. Plynius, ſolertiam caprarum Mutianus uiſam ſibi ſcribit in ponte prætenui duabus obuijs è diuerſo, cum circumactum anguſtiæ non caperent, nec reciprocationem longitudo in exilitate cæca, torrente rapido minaciter ſubterfluente, alteram decubuiſſe, atque ita alteram proculcatæ ſupergreſſam. Hinc reciprocari eſt retrogredi, ita ut non uertaris. & reciprocum argumentum dicimus, quod græci uocant Antiſtrephon, 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 (inquit) redde, Si non placet redde. alter ſi placet lex, non reddo, quia ſecundum legem mea eſt, ſi non placet, non reddo. quia repetere eam non potes ex lege quam improbas. Tale eſt apud Africanum iuriſconſultum, qui quadringenta (inquit) habebat, trecenta legauit. deinde fundum tibi dignum centum aureis ſub hac conditione, ſi legi falcidiæ in teſtamento ſuo locus non eſſet, quicquid hic conſtitueris uerum eſſe, falſum reperietur. Nam ſi legatum tibi datum ualere dicamus, legi falcidiæ locus non erit. Ideoq; deficiente conditione non debebitur. Rurſus ſi legatum non ualet, legi falcidiæ locus non erit, & ſic legatum tibi debebitur. Hoc quidam tractum uocitauere. icirco igitur ſui, & deriuatiuum eius ſuus dicta ſunt reciproca, quod ſicut reciprocatur ſpiritus cum recipitur, & unda uiciſſim alluens litus. Et euripus

ad priſtinum ſubinde curſum rediens reciprocus eſt, ita hæc pronomina, ad id unde prodierant reuertuntur, quod græci ἰδιοπαθῆ, & ἰδιοπάθειαν. uocant. Neq; enim dicere fas eſt. Ego dixi ſibi. Non eſt ſibi curæ res publica. Tu fuiſti ſecum (ut uulgus indoctorum loquitur) quia nulla in ijs reciprocatio eſt. Ideo ita dicendum, ego dixi ei. Non eſt ei cura res publica. Tu fuiſti cum eo. ſimili modo non eſt fas dicere, uidi Ciceronem et fratrem ſuum. Sed uidi Ciceronem & fratrem eius. E contrario uero barbare dicitur in ſacris literis, Oĩa a te expectãt, ut des illis cibum in tempore, ubi proculdubio reciprocatio eſt, ideoq; non illis, ſed ſibi eſt ſcribendum. Sicut enim recte dicimus. Omnes expectamus, ut det nobis eſcam in tempore, omnes expectatis, ut det nobis eſcam in tempore, ita dicendum eſt, omnes expectant, ut det ſibi eſcam in tempore. item parum latine tranſlatum eſt. A` gloria eorum repulſi ſunt, pro à gloria ſua, & perierunt propter iniquitatem eorum, pro ſuam. Recte ergo Poeta inquit. Reddita Roma ſibi eſt. Nam ſi ſcriberetur, reddita ei, de altero intelligeretur, ut puta reddita Neroni, aut cuipiã alteri. etenim ſi ita dicamus. Dum Cicero cum Trebatio loqueretur, pluribus uerbis negligentiam eius accuſauit. Profecto Trebatij negligentiam à Cicerone accuſatam intelligimus. Si uero negligentiam ſuam dicamus Ciceronem, ſignificamus negligentiam propriam, dũ 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 optant, 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, ideoq; nulla eſt in eo reciprocatio. Cicero. multi dubitabant, quid optimum eſſet, multi quid ſibi expediret. Idem legatus in pace prefectus in prouincia pacatiſſima ita ſe geſſit, ut ei pacem eſſe expediret. Idem, qui erranti comiter monſtrat uiam, quaſi de ſuo lumine lumen accendit, facit, ut nihilo minus ipſi luceat cũ illi accenderit. Hic notandũ eſt, quod aliquando pro ſui ſiue ſuus, ponitur, is aut ipſe aut ille duntaxat ad uitandam amphibologiã, hoc eſt ſermonis ambiguitatem. Cicero in Bruto ſic ſcribit. is ſoceri inſtituto, quem quia cooptatus in augurum collegium non erat, non admodum diligebat, præſertim cum ille. Q. Scæuolam ſibi minorem natu generum prætuliſſet. Notat hunc locũ Quintilianus, & id ſibi tam ad ſocerum, quàm ad Fannium referri poſſe teſtatur. Quod ſi dixiſſet ei, de Fannio, utiq; locutus intelligeretur. Item notandum, qđ ſuus aliquando pro proprius accipitur. Perſius, Velle ſuũ cuiq; eſt, nec uoto uiuitur uno, Catullus, ſuus cuiq; innatus eſt error. Et interdum huic pronomini additur ſibi, nulla neceſſitate, ſed ueluti cuiuſdam feſtiuitatis gratia. Terentius, ſuo ſibi hunc gladio iugulo. Cice. ſuo ſibi uiſtitant ſucco. Columella, ſuo ſibi iure abluuntur, utimur etiam frequenter hoc dicendi modo. Suus eſt illius mos. Sua eſt iſtius natura. Suus eſt Ariſtotelis modus. Suum 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 legendum eſt, qui eſt uocatiui caſus. Præterea qs neget ita dici eleganter poſſe Defendite. adiuuate. protegite Cæſarem uita periclitantem o' amici ſui. ó milites ſui. o' ciues ſui. Mouere me aliquando ſolet, quod Virgilius ſcripſit, Viuite felices, quibus eſt fortuna peracta Iam ſua, ubi proculdubio nõ ſua, ſed ueſtra dicendum erat, nec mihi abſimile ueri uidetur, emendaturum hunc locum poetam omnium maximum fuiſſe, ſi opus perfeciſſet. Nã qđ alibi ait. Quiſq; ſuos patimur ma-

nes, non refertur id ſuos ad primam perſonam, quia ſic reſoluenda oratio eſt. Nos patimur manes, ſed quiſq; noſtrum ſuos. Præterea illud quoq; ſciendum, 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 ſucceſſere meus. tuus. ſuus. quæ poſſeſſiua pronomina uocitantur, Ennius, ingens cura mis concordibus æquiparare, mis pro meis poſuit. non pro mei. At mei, tui. ſui, nunquã niſi paſſiue accipiuntur, Quintilianus, & quod inter iſta difficillimum fuit, amore mei uicit etiam matrem ſuam. Cicero, qđ deſyderiũ 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 deſyderiũ 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, reſpõdent 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 Au. Gellius ſcripſit, qui in pleriſque Saluſtij exemplarijs ſcripturam iſtam ſynceriſſimam corruperunt. Nam cum in Catilinario ſcriptũ 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, ut apparet deſyderio id fieri tuo, uidelicet quo tu deſyderaris, non quo deſyderas. Proprie autem memoria mea actiue accipitur, qđ ſcilicet ego recordor. memoria mei paſſiue, quod alij de me recordantur. Dolor meus, quo ſolicitor. dolor mei, quo alij ſolicitantur, copia mea, quã ego poſſideo, copia mei, qua poſſideor. Vt meretrix faciat omnibus copiã ſui, non ſuam, poteſtas mea quam habeo, poteſtas mei qua habeor. Vtilitas mea, quam ſuſcipio, utilitas mei quam ſuſcipit alius, hoc eſt, quæ à me ſuſcipitur. Quintilianus, ſed ut aliqđ præſtaret patriæ utilitatis mei, ideſt de me. Sic faſtidium meum, quo ego alios faſtidio, faſtidiũ mei, quo ab alijs faſtidior. Idem, ſeu mulier omnibus expoſita mortalibus uanitatẽ faſtidio mei, deſpectuq; captauit. Sunt tamen quædam ancipitem habentia ſignificationem, ſed quæ facile diſcerni poſſit, ut cum dico. Hæc eſt pars mea, non de parte corporis intellige, 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 Cice. inquit, ex quo uereor nihil ſim tui, niſi ſupploſionem 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 ſignificationem his tribus genitiuis mei. tui. ſui refugerunt authores linguæ latinæ, ut eos mutauerint in aliam uocem, genitiuis aliarum dictionum, cum quibus coniunguntur, minime mutatis. Cice. dico mea unius opera rempublicam eſſe liberatam. Idem, ſolius enim meum peccatum corrigi non poteſt. Idem, ex tuo ipſius animo coniecturam ceperis. 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 memorabor iuſtitiæ tuæ ſolius. Item alibi. Suſtulit de latere meo ancillæ tuæ dormientis, & tuam ipſius animam

pertranſibit gladius. Nec alia cauſa Teren. ita 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, uirgines, nam ſibi quiſq; domi Romanus habet ſas. Item ſam pro eam. Idem, nec qſquam philoſophiã in ſomnis uidit priuſquam ſam dicere cœpit. DELITIAE. Oblectamenta. Delitiæ proprie dicuntur, quæ maxime nobis uoluptati, à deliciendo, hoc eſt alliciẽdo nos ad uoluptatem. Delicere enim elicere eſt. Plau. qui illum ſciat delicere, & noctẽ facere poſſit de die. Veteres licere implicare dicebãt, à licio qđ eſt filum, 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 etiã nauigium piſcatorium. Lenas appellat Vlpianus, quæ mulieres quæſtuarias proſtituunt. Itẽ eas, quæ alterius nomine hoc uitæ genus exercent, ut ſiqua Cauponam exercens, in ea corpora quæſtuaria habeat, ut multæ ſolent ſub prætextu inſtrumẽti cauponi 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 metaphoram tamen Lenocinari aliquando pro blãdiri accipitur, ſiue allicere. Cicero, tibi ſeruiet, tibi lenocinabitur, minus aliquanto cõtendet, q̃ poteſt. A` licio uerbo fit etiam ſecundum 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. Neuius, O' ſuauis linguæ ſonitus. O' dulcitas animæ. & dulcitudo. Accius, tanta hinc in corda dulcitudo inuaſit. & dulcedo. Cice. quinetiã guſtatus, qui eſt ſenſus ex omnibus maxime uoluptarius, quippe dulcedine præter cæteros ſenſus commouetur. & dulcor. Plynius, contractata dulcorem amittit, & dulceo uerbum. A` quo dulceſco, Idem, paulatimq; matureſcentia dulceſcunt. Item dulcior, dulciſſimus, & aduerbia dulciter. dulcius. dulciſſime, & dulce pro dulciter, prædulce ualde dulce, & ſubdulce aliquantulum dulce, & edulco uerbum, qđ eſt dulcius facio. Cn. Martius, 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 frequentatiuũ. Cicero, ad quem fruendum non modo non retardat, uerumetiã inuitat, atq; allectat ſenectus. & alliciefacio, à quo allicefio. Suetonius de Vitellio. Pronus uero ad cuiuſcunq;, et quacunq; de cauſa necem, atq; ſupplicium, nobiles uiros condiſcipulos, & æquales ſuos omnibus blanditijs tantummodo ad ſocietatẽ imperij alliciefactos uario genere fraudis occidit. Pellicio, qđ eſt blãdiendo decipio. A` quo pellicator, qui ad fraudẽ pelliciat, & pelliculatio, quo Cato utitur pro blãda, & fraudulẽta inductione, et pellax, fallax. à quo pellacia, fallacia. Virg. uerũ ubi nulla fugam reperit pellacia, Lucretius, Subdola cũ ridet penitus pellacia põti Item à pellicio pellex, quia blandiendo uirũ ab uxore ſeducit. Eſt. n. pellex, quæ cum eo corpus miſcet, qui habet uxorem, ſicut concubina, quæ cum cœlibe ui-

ro ſine nuptijs locum tenet uxoris, quã græco uocabulo παλλακὴν hoc eſt pallacen appellamus. Suetonius de Veſpaſiano. inde quieti uacabant accubante aliqua pallacarũ, quas in locum defunctæ Cenidis plurimas conſtituerat. Iuſtinus quoque Cyri pallacem nominat. Sed hæc loca uitio ferè librariorũ corrupta ſunt, ut alia pleraq; quippe pro pallacem pellicem ſcripſere. Cum pellex latinũ ſit, nec uiri pellex dicatur, ſed uxoris. Nemo. n. latine loqueretur pellex mea, ſed pellex uxoris meæ. Pallace uero ſit græcũ, & cõcubinã ſignificet, recteq; uiro iũgatur hoc mõ, hæc eſt pallace mea, hæc eſt pallace Veſpaſiani, quemadmodum hæc eſt cõcubina mea, cõcubina Veſpaſiani. ubicunq; ergo repertum fuerit pellicem ad maſculum referri, ſciendum eſt errorẽ ibi eſſe librarij, et pro pellicẽ pallacem eſſe ſcribendũ. Nõ ſine errore Maſurius iuriſconſultus ſcripſit pellicem eam habitam, quæ cũ 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. A` delicio delecto, quod proprie ſignificat attraho, duco. Ennius, & me Apollo ipſe delectat, ac ductat Delphicus. Quadrigarius. Fabius de nocte cœpit hoſtium 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. & delectamentum. & delectamen. Itẽ delitiũ in ſingulari, & in plurali delitiæ. Mar. ſtellæ delitiũ mei columba, Verona licet audiente dicam, uicit maxime paſſerem Catulli. Suetonius. Titus amor, ac delitiæ generis humani, tantũ illi ad promerendum omnium 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 infirmas uerſus faſtigatum collocatur. unde tectum ipſum deliciatum, & tegulæ deliciares appellatæ. Delicare autem ueteres dicebãt explanare. indicare. aperire. Accius. quare alia ex crimine inimicorum effugere poſſis, delica. Teren. 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. Virg. & lac ſubducitur agnis. dictum ſimiliter, à liciendo, quia admotis mammis infantes alliciuntur. Hinc fit etiam lacteo, quod eſt lac ſugo. Lactans enim eſt, quod lac præbet, lactens cui præbetur. & lacteus candidus. ſuauis. ſuculentus. & lacteſco, 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. Plau. ita tibi uacuitate uenio laxis lactibus. Item à lacte lacticinia, hoc eſt cibi ex lacte facti, et Lactiphagi Scythiæ populi, qui et 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 infantes lacte alendos deferebant. Item elicio, quod eſt eduxo. extraho. à quo elecebræ argentariæ dictæ ſunt meretrices ab eliciendo argento, et elices ſulci aquarij, per quos aqua collecta educitur, & electo frequẽtatiuum. Plautus, electabo adoleſcentem muneribus. & elicius Iupiter. etenim Numa Pompilius regnum urbis Romæ adeptus, pontificem elegit, cui ſacra omnia exſcripſit, atq; exſignauit, qbus hoſtijs, qbus diebus, ad quæ templa ſacra fierent, cæteraq; omnia publica, priuataq; ſacra pontificis 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; manes, ut idem pontifex edoceret, quæq; prodigia fulminibus, aliòue quouis modo miſſa ſuſciperentur, atq; curarentur. Ad ea elicienda è mentibus diuinis, Ioui Elicio aram in Auentino dicauit. Pontifex uero appellatus eſt uel à poſſe, et 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 illicimur. À 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. illico uero nõ ab illicio declinatur, ſed à loco, quaſi in loco. Proprie. n. illico ſignificat in eo loco. Neuius, ſeptimumdecimum annum illico ſedent. Ennius, & quia quò irent neſciebant, illico manſerunt. Ponitur tamen frequentiſſime pro ſtatim. Plautus, illico hic ante hoſtium eramus. Locus proprie dicitur quicquid aliquid continet. Virgilius. hic locus urbis erit. Poniturq; 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. Itẽ cum dicimus loco patris. loco fratris. loco filij te habeo, non ſignificamus, quod ubi illi antea erant, ibi tu nunc apud me ſis, ſed qđ in ea caritate, qua illi aut fuerunt, aut ſunt, aut eſſent, aut eſſe deberent. Terentius, ſi te in Germani fratris dilexi loco. Interdum tamẽ in locum potius dicimus quàm in loco, quoties aliud erat, aliud ſucceſſit, qđ non fit ſine uerbo ſignificante motum. Quintilian. nam quomodo pugnam ineuntibus tot ſimul metus. laboris. dolorum. poſtremo mortis ipſis exciderint, niſi in eorum locum pietas, & fortitudo, & honeſti præſens imago ſucceſſerit. Item loco ſolatij mihi eſt dicimus. loco uoluptatis. loco honoris. loco turpitudinis, pro iucundum. uoluptuoſum. honorificum. 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. À locus fit diminutiuum loculus, qđ ſacculum ſignificat, qui alio nomine Vulua, & bulga, & marſupiũ dicitur, & Capſula. hinc loca diſtincta, in qbus aues nidificãt, et quæcunq; ſimilia dicuntur loculamenta. Columella, uel ſi non ita competit, paxillis adactis tabulæ ſupponantur, quæ uel loculamenta, qbus nidificent aues. uel fictilia columbaria recipiant. item loco uerbum, qđ proprie ſignificat pono, quaſi in loco conſtituo. Virg. hic alta theatri fundamenta locant alij. Aliquando ponitur pro repono, unde locatum repoſitum dicimus.

Plautus, dum aulam domi locatam perquirit. ablatã reperit. Interdum per uſum alicuius rei pretio concedo. À quo locatio dicitur. Cicero. Vel quod locatio ipſa pretioſa. Idẽ uxoris fundus erat colono locatus. Sæpe etiam pro marito do. Plau. filiã eius pupillam locauit. À quo illocabilis dicitur, quæ tradi uiro non poteſt. Idem, uirginem habeo grãdem, dote caſſam, atq; illocabilem. & à loco fit locatarius, qui domum, aut fundum, aliudue ſimile in locationem conducit. Nomina enim maſculina in arius, & fœminina in aria deſinentia, officia hominum, qualitatemq; proprie ſignificant. Vt caprarius, capraria. ſaltuarius. cãparius. 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 actionẽ, paſſionemq;. Pauca ſunt, quæ paſſiue accipiuntur, ut legatarius. commodatarius. depoſitarius. beneficiarius, fideicõmiſſarius, qui legatum. cõmodatũ. depoſitum. beneficium. fideicõmiſſum accepit. Sic locatarius, qui accepit locatum, hoc eſt conduxit. In arium uero neutra plerunq; repoſitorium ſignificant, ut tabulariũ, repoſitorium inſtrumentorum, & literarum. Aerarium repoſitorium æris, ac numorum, pecuniæq;. Sacrarium repoſitorium ſacrorũ. 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 conſitus 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. Plantarium nõ ſolum locus plãtarũ, ſed ipſæ plantæ, etiamſi euulſæ ſint. q̃uis Seruius dicat plãtaria eſſe, quæ è ſeminibus nata cũ radicibus, et terra propria transferuntur, Plantas uero, quæ de arboribus rapiuntur. Seminariũ ipſum ſemen, hoc eſt plantulæ. Pãpinariũ palmes, qui è duro exit, materiamq; in proximũ annũ promittit, ſiue congeries uirentiũ ramuſculorum. Calceariũ, & ueſtiariũ pro calceis, et ueſtibus. Fuſtuariũ pro fuſtigatione, Cibaria pro cibis. Carnariũ, & donariũ, de qbus ſupradiximus. Item à loco locuples, ꝙ pleraq; loca, hoc eſt multas poſſeſſiones teneat. Omnes. n. ueterum diuitiæ in agris, atq; pecoribus erãt. (et ut Cato refert) quem uirũ bonum colonum dixiſſent, ampliſſime laudaſſe exiſtimabantur. Hinc pecunia à pecore appellata, & locupletes dicti diuites, qđ locis, hoc eſt agris pleni eſſent, et locupletare ditare, cuius paſſiuũ eſt locupletari. Plau. Viſus eſt paterna hæreditate locupletarier. Item à locis urẽdis locuſtæ uocitatæ ob iacturã, quam meſſibus afferũt, tactu multa, ut ſupra diximus, urentes, morſu uero omnia erodentes. DOMINI. Neronis. POPVLI Romani ſcilicet. Populus definitur multitudo hominum iuris conſenſu, & cõcordi cõmunione ſociata. differtq; à plebe, ꝙ in populo omnis pars ciuitatis, omnesq; ordines continentur, in plebe autem non inſunt nobiliores, & patricij. itaq; utrunq; à græco dictũ uolunt. plebem ἀπὸ τῶν πλειόνων, hoc eſt à pluribus, qđ plures ſint plebei, quàm patricij. Populũ ἀπὸ τῶν πολλῶ πλειόνων hoc eſt multo pluribus, qđ populus omnes ordines, ut diximus, cõplectatur, à populus fit diminutiuum popellus, hoc eſt paruus populus, & popularis, qđ 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.

aliquãdo 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. À populus etiam fit populor uerbum, quod & populo dicitur. Virgilius, populatq; ingentem farris aceruũ. À quo depopulor, hoc eſt prædor, & deprædor, paſſimq;, & quaſi populatim deripio, À quibus populatio. & depopulatio. & populator, ac depopulator. & populatrix. ac depopulatrix. & populatim, quod modo ſignificat per populos. Apuleius, populatim ab omni prouincia reuocatus, modo cateruatim. & in uniuerſum. Cæcilius, ego perdidi te, qui omnes ſeruos perdo populatim, quæſo ne addas malum ad hoc malum. & populabundus, pro prædabundus, & populoſus populo plenus. & populariter, hoc eſt affabiliter, humaniter, blande, & cum fauore, ac gratia populi. Iuuenalis, & uerſo pollice uulgi, Quemlibet occidunt populariter. & popularitas affabilitas, humanitas, blanditiæ, & publicus (ut quidam exiſtimant) quaſi populicus, quod non 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 utebantur, 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, lataq; de prouocatione aduerſus magiſtratus ad populum, ſacrandoq; cum bonis capite eius, qui regni occupandi conſilia iniſſet, 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 repẽte orto fugerit populus. Nõ multo enim poſt hic dies fuit, quàm deceſſus Gallorum ex urbe, quo tempore, qui tum ſub urbe erant populi, ut Fidenates & alij finitimi contra populum Romanũ coniurarunt. Scribit Seruius populum in ſingulari numero unius ciuitatis multitudinem, in plurali uero urbes ſignificare. Eſt etiam populus arbor excelſa, folio ederæ, ſed parte altera ſine angulo, altera oblongo, dicta (ut quidam putant) à frõdium multitudine. Tria huius genera ſunt, alba, & nigra, & quæ libyca appellatur. minima folia, ac nigerrima huic arbori. & ulmo, tiliæq; & oleæ, & ſalici euenit ut circumagantur earum folia poſt ſolſtitium, quod certiſſimum eius ſyderis 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 pyratarum depopulationibus pateret, quoniam ſola ex omnibus Hetruriæ urbibus ad mare fundata erat, quod ea tempeſtate urbium conditores uitare conabantur, ne barbarorum depopulationibus paterent. À 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, & plebes plebei. Plynius. Tanta plebei conſternatione, ut primo pulſus ex ea regione, mox & interemptus ſit. PRAESIDE. Imperatore, & magna laude Domitiani Neronem dominum, ipſum uero præſidem nominant. 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 multorum dominatus. Vnus dominus eſto. Veteres hunc tyrãnum etiam appellabant. Virgilius. Te propter Libyæ gentes, numadumq; 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, quemadmodum regis, de quo ſupra diximus, & Tyranni, propter quod diuus Auguſtus domini appellationem, ut maledictum & opprobrium ſemper exhorruit, & cum ſpectante eo aliquando ludos, pronunciatum eſſet à Mimo ò dominum æquũ, & bonum, uniuerſiq; quaſi de ipſo dictum comprobaſſent, ſtatim manu, uultuq; indecoras adulationes repreſſit, ſequẽti 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, et Populi Romani iuſſu uel ductabant exercitus, uel prouincias adminiſtrabant, & ſinguli duos legatos habebant. Itaq; hi nõ 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 decinatur, quod modo iuſſum ſignificat. Virgilius. hic uaſto Rex Aeolus antro, Luctantes uentos, tempeſtatesq; ſonoras Imperio premit, ac uinclis, & carcere frenat. modo regnum dominium, unde Romanum Imperium, & romani imperij fines dicimus. Idem, Imperium oceano, famam qui terminet aſtris. Idem. Nõ 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 imperãs, 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 frequẽtatiuum & quod apud Plynium reperitur, imperitabũdus pro imperitans. Poetæ aliquando induperatorem pro Imperatore uſurparunt. Iuuena. Quales 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 nõ ubi ſedeas

locus eſt, at eſt ubi ambules. Aliquando ignauiam, ceſſationemq; ſignificat. Terentius. an ſedere oportuit domi uirginem tam grádem. 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 iumento, quocunq; corporis habitu ibi maneat. Sedere etiam pro placere ponitur à poëtis. Virgilius, Idq; pio ſedet Aeneæ, probat author Aceſtes. Secundum Augures ſedere eſt conſyderare. contemplari. conſilium capere. Nam poſt deſignatas cœli partes à ſedentibus captantur auguria. Plau. ſine iuxta aram ſedeam, & dabo meliora conſilia. hoc etiam Virgilius oſtendit, inducens Picum ſolum ſedẽtem, cum alios ſtantes induxerit. Paruaq; ſedebat ſuccinctus trabea, & alibi, Turnus ſacrata ualle ſedebat. Ab hoc tractum eſt, ut iudices pro tribunali ſedeant, nec niſi ſedentes ferre ſententiam poſſint, ut intelligant ſe quid decernant conſyderare diligenter oportere. Item ſedere manere eſt. Virgilius, & ſedet hoc animo. Sedeo autem à ſe, & eo compoſitum putant quaſi ſeorſum eo. Videmur enim ſeorſum ire, & quaſi à cæteris ſeparari, dum conſidemus. Differt autem à ſedeo ſido, quoniam ſidere eſt deorſum deſcendere. Virgilius, Sedibus optatis gemina ſuper arbore ſidunt, ideſt ab alto demittuntur. Ab hoc compoſita fiunt aſſido, quod eſt apud aliquem officij gratia ſedeo, ut puta ægrotum, aut regẽ, aut præſidem. À quo aſſiduum. aſſiduitas. aſſidue de quibus ſupra diximus. Item aſſidelæ menſæ, ad quas ſedentes flamines ſacra faciebant, & aſſeres, quod aſſidant parieti, & aſſes, & aſſulæ, de quibus ſupra diſſeruimus, & aſſeſſores, quorum officium eſt aſſidere præſidi, atq; conſulere, atq; in ijs ferè cauſis conſtat. cognitionibus. poſtulationibus. libellis. edictis. decretis. epiſtolis. Huius fœmininum eſt aſſeſtrix. Afranius, dimittit iam aſſeſtricem, me adeſſe uocat. & conſeſſores, qui ſimul ſedent. Martialis, Nec conſeſſorum uicina numiſmata tantum Aera, ſed à cuneis ulteriora petis. Circunſideo, quod eſt contra ſedeo, circundo. obſideo; quod interdum pro circunſideo ponitur, interdum pro contra ſedeo, unde obſeſſi dicuntur, qui egredi urbem, aut oppidum, ſeu alium locum non poſſunt, aut hoſtibus circunſeſſi, & obſidio circunſeſſio. & obſidium, quod fit, ut hoſtes dimicare cogantur, & obſes, qui traditur imperio alterius ea conditione, ut ſi dator obſidis à fide recedat, recipienti ſit poteſtas in corpus, & uitam eius, qui datus eſt obſes. Hic quoniam obſidionis gratia dari conſueuit, unde nomen aſſumpſit, quamuis aliqui ab ob, & fides compoſitum uelint, quod ſit ob fidem datus. Obſidiæ quoq; ſicut inſidiæ dicuntur. Columella, dum tamen anus ſedula, uel puer adhibeatur cuſtos uagantium, ne obſidijs hominum, aut inſidiatorum animalium decipiantur. Diſſideo diſſentio. À quo diſſidium, hoc eſt diſcordia, & diſſidioſus contentioſus. deſido, otioſus ſedeo, À quo deſes deſidis, & deſidioſus, hoc eſt piger, ignauus. unde deſidia, ignauia. ſubſido, quod ſignificat ſubterſedeo. Virgilius, ſubſedit dubius. À quo fit ſubſidium, hoc eſt auxilium. inſido, aliquẽ doloſe expecto. À quo inſidiæ, quæ clàm inſident, ut hoſtes fallant, & ab eo inſidior uerbum. & inſidioſus inſidijs plenus, fallax. Item inſidiator, & inſidiatrix, qui inſidiantur. Iungitur autem inſido cum datiuo. Virg. Arripuitq; locum, & ſyluis inſedit iniquis, cum inſiſto cum accuſatiuo iungatur. Idem, Nulli fas caſto ſceleratum inſiſtere limen. Reſido, otior, commoror. À quo Reſides, otioſi. quieti. ſegnes. Virg. iam pridem reſides animos. ſicut econtrario inſtantes dicimus induſtrios. & Reſina humor, qui ex arboribus fluens, in ijſdẽ reſidet. À quo reſinatum dicimus, ſicut à pice picatum. Iuuenalis. quid enim reſinata iuuentus? Reſidiare uero ueteres dicebant pro eo, quod eſt ſæpe reſilire. Rheſus rex Thraciæ fuit,

quem Homerus ſcribit cum equis albis in auxilium Troianorum ueniſſe, & à Diomede, atq; Vlyſſe noctu in caſtris fuiſſe occiſum. Eſt etiam nomen fluminis Troiæ. Rhetus gigas fuit, quẽ Dionyſius in leonem conuerſus occidit. Item Rhetus mons Troiæ, in quo Aiax Telamonius ſepultus eſt. À quo Rhœteius & Rhœteus deducuntur. Superſedeo. maneo. ceſſo. differo. Plautus, ſuperſede de iſtis rebus, iam tuipſe ubi lubet finem face. Conſideo ſimul ſedeo. À quo fit conſeſſus, qđ non ſignificat conſeſſionem, ſed homines ſimul ſedentes in uno loco, quemadmodum Conuentus non conuentionem ſignificat, ſed homines, qui uno in loco conuenerunt. À ſedeo propterea ſedes deducitur, in qua ſedemus, poniturq; pro habitaculo, et domicilio. Cæſar, creſcente enim populi multitudine, mutare ſedes ſtatuerunt. Item pro ſepulchro. Virgilius, Sedibus aut ſaltem placidis in morte quieſcam. eius diminutiuum eſt ſedicula, & eiuſdem ſignificationis eſt ſedile, quod & locus ad ſedendum eſt. & ſella quaſi ſedda, & ſeſſio, quod modo actum ipſum ſedendi ſignificat, modo ipſum ſedile. Cicero. Tot locis ſeſſiones gymnaſiorum, ideſt tot ſedilia. & ſubſellia minores ſedes, in quibus audientes poëtas, aut ſpectantes ludos ſedere ſolebant, erantq; etiam tribunorum, triumuirorum, quæſtorum, & huiuſmodi minora iudicia exercentium, qui nõ in ſellis curulibus, nec in tribunalibus, ſed in ſubſellijs conſidebant. Sella curuli maiores magiſtratus utebãtur, quam ſimul cum toga, & prætexta, & lictoribus Romani ab Hetruſcis ſumpſere. Curulis autem à curru dicta eſt, quod in ea ſedentes curru uehi maiores magiſtratus ſolebant. Sella græci θρόνον, hoc eſt thronum nominant. Hinc θρόνον βασιλικὸν ſolium, hoc eſt ſedem regiam uocant, & θρόνον ἡγεμονικὸν ſellam curulem. Item à ſedeo ſedulo aduerbium, quod ſignificat diligenter, inſtanter, continue quaſi aſſidendo, hoc eſt ſine intermiſſione. Cicero. Sedulo inquam faciam. Nam quod Marcellus ſcribit ſedulo dictum, quaſi ſine dolo. nimis affectatum nobis uidetur. quippe ſedulus eodem modo, quo aſſiduus dicitur, idemq; ſignificat, & ſedulitas eſt aſſiduitas, & diligentia. Item à ſedeo ſolium armarium è ligno factum, in quo reges ob corporis ſui tutelam ſedebant. Item ſedes regia. Curtius, Reginam in ſolio uiſam uehementer admiratus, aliquando uas, in quo homines in balneis, uel domi, uel quouis alio loco ſedentes lauantur. Martialis, non uis in ſolio prius lauari. Hiſpani id duretam uocant. Suetonius de Auguſto, ac quoties neruorum cauſa marinis, albuliſq; calidis utendum eſſet, contentus hoc erat, ut inſidens ligneo ſolio, quod ipſe hiſpanico uerbo duretã uocabat, manus, ac pedes alternis iactaret. Nonnunquam huic ſimile uas, in quo defuncti ſepeliuntur. Plynius. Cum & defuncti ſeſe multi fictilibus ſolijs condi maluere. Quidam non à ſedendo, ſed à ſoliditate quaſi ſolidum appellatum exiſtimauere. Quidam à ſolo, quod in ijs ſoli ſederent. Ideo ſolia ſternere dicebantur, qui ſoliſternium habebant, & ſolaria Babylonica uocabantur, quibus ea ſterni ſolebant. À ſella etiã ſellaria dicta loca, in quibus diſponi ſedes ſolebant. Plyn. Atq; ex omnibus, quæ retuli, clariſſima quæq; in urbe iam ſunt dicata à Veſpaſiano principe 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 eundo. Eſt autẽ ſeditio, cum populo diſcordãte itur ad manus, qualem ciuitatis ſtatum deſcribit Virgilius, ac ueluti magno in populo, cum ſæpe coorta eſt ſeditio, ſæuitq; animis ignobile uulgus, iamq; faces, et ſaxa uolant, furor arma miniſtrat. ſimiliter ſeditio in exercitu dicitur in claſſe, in cãpo in ſchola, et ubicũq; multitudo eſt hominũ, qui ab hoc ſeditioſi dicuntur. Item ſeliquaſtra ſedilium genus eſt, & ſedentarium dicitur, qđ ſedendo fit,

unde ſedentarium laborem dicimus, qui ſedendo contrahitur. Apuleius, ut etiam fatigationem ſedentariam inceſſus uegetatione diſcuterem, & ſedentaria opera, quæ ſedendo fit. Columella, neq; enim ſedentaria eius opera eſt, ſed modo ad telam debebit accedere, modo eos, qui cibum familiæ conficiunt, inuiſere tantum etiam culinam, & bouilia, nec minus præſepia mundanda curare. item à ſemper ſedendo. ſedum herba, quæ & ſemperuiuum dicitur, de qua inferius diſſeremus, & aſſeres, & aſſides ab aſſidendo parieti. Seduculum non à ſedendo, ſed quaſi ſuduculum dictum, genus flagelli, eſt quod uapulantes ſudare facit. Nec ſexus à ſedendo dicitur, ſed à græco ἕξις, quod eſt habitus, ſignificatq; naturam, & habitum, unde maſculinum, & fœmininum ſexum dicimus.

AD DOMITIANVM EPIGRAMMA TERTIVM.

QVAE TAM SEPOSITA EST. Blanditur Domitiano, quod cũ ad ſpectacula eius ex toto terrarum orbe diuerſarum linguarum ſpectatores conueniant, omnes tamen una uoce, eum patrem patriæ ſalutant, quaſi una urbe oriundi. Conſtat ſanè tantam aliquando hominum multitudinem ludorum gratia ad urbem confluxiſſe, ut Senatores quidam nimia preſſura fuerint eliſi. QVAE GENS. interrogantis eſt, quis. i. quæ. quod. uel aliquid, aliquando interrogatiue ponuntur. Martia. Nam tantos rogo quis ferat labores? Apuleius, qui nam hic nouus eſt hoſpes? Gellius, quænam malum eſt iſta intemperies? Plautus. quod facinus admiſi tantum? Idem, quid ad illas artes optes, ſi optio adueniat tibi? Aliquãdo indefinite. Plynius, Tum mihi neſcio quod in aurem inſuſurrauit. idem. morbus neſcio qui ante eam ætatem incognitus noſtris. Cice. cum præcepta neſcio quæ diſcipulis ſuis palàm tradidiſſet. Plautus, nec mihi quod facinus conſcirem inueni. Seneca, Paululum, neſcio quid uiſus eſt balbutire. Nonnunquam quis ponitur pro aliquis. Cicero, ſiquis ueſtrum eſt, qui forte miretur. Plau. Siquem ſeruorum domi habes. Nam qui pro aliquis in nominatiuo caſu, raro præterquam apud uetuſtiſſimos inuenitur. Cicero, ſiquæ ſunt in hac re difficultates. Etenim in ſingulari non quæ, ſed qua pro aliqua dicimus. Martialis. Siqua fides ueri, præferri maxime Cæſar, Temporibus poſſunt ſecula nulla tuis. Plautus, ſi quod poſt hac uerbum fecero. Virg. Spero equidem medijs ſiquid pia numina poſſunt, Supplicia hauſurum ſcopulis. quis, et quid nunquam relatiue ponitur, cum qui, quæ, quod, frequentiſſime referant antecedens, quod adiectiuum eſt, & ſemper iungitur ſubſtantiuo, quod uero ſemper eſt ſubſtantiuum. Præterea qui, quæ, quod, frequẽter accipiuntur pro tãtus tanta. tum, et hoc tribus modis, nam & cuius humanitatis es dicere poſſumus, & qua humanitate es. & quæ tua eſt humanitas, pro tantæ humanitatis es, tanta humanitate es, tanta tua eſt humanitas. Similiter cuius amoris es, quo amore es, qui tuus eſt amor, Cuius officij es, quo officio es, quod tuum eſt officium. Quintilia. 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, habetq; aliquid plus uiriũ talis oratio, quàm ſi dicas pro tua pietate. item quo aliquando pro quanto accipitur, ut cum dicimus, eo magis, quo magis. À quis compoſita fiunt aliquis, quaſi alius quis. À quo aliquò, aliquà, aliquorſum, aliquoties aduerbia, hoc eſt ad aliquem locum, per aliquam partem, uerſus aliquam partem, aliquot uicibus, & aliunde, ex aliquo loco. item quiſquam, quiſpiam eiuſdem ſignificationis, ſiquis, ideſt ſi ali-

quis. Et quiſquis, quod ſignificat quicũq;. Et quiſq;. à quo unuſquiſq;, quæ ſignificant omnes, et quiſnam interrogatiuum, & quiſputas eiuſdem ſignificationis, & nequis quod componitur ex ne, & quis pro aliquis, ſignificatq; ut nullus, et quiſquiliæ à quiſquis, quaſi quicquid cadit. Sunt enim quiſquiliæ purgamenta terrarum, & quicquid ex arboribus, herbis, floribus, minutim cadit. À quo quiſquilium uocant exiguum fruticem ilicis, producentem coccum, quod granum eſt ad tingendum ueſtes gratiſſimum. À qui, quiuis, quicunque quilibet. À quo unuſquilibet, de quibus ſupra diximus. Item quidam, quod nõ eſt particulare, ut aliquis, quemadmodum pleriq; falſò exiſtimant, ſed potius ſingulare. aliud eſt enim, cum dico aliquis ueſtrum hodie me percuſſit, illic enim incertum aliquem ex duobus ſignifico, quem percuſſorem meum eſſe non deprehendo, hic uero certum hominem ex uobis à me, quod ab eo percuſſus ſim cognitum, ut non aliter ſe habere quidam uideatur, quàm nomen proprium, uerbi gratia, ſi ſciam Pyrrhum mecum locutum fuiſſe, idq; tacito nomine exprimere uelim, recte dicam, quidam mecum locutus eſt, non autem aliquis, quod ſignificaret neſcire me, quis mecum eſſet locutus. Vnde uulgo ſic loquimur, quoties aut nolumus nominare homines, aut eorum nomina neſcimus, quidam ad quendam ſcribens ſic inquit, nõ autem aliquis ad aliquem, ſed hoc multo manifeſtius cum negatione apparet. Nam ſi dicam, Non percuſſit me hodie quidam ueſtrum, profecto ſignifico unum ex uobis certum, ut puta Pyrrhum me non percuſſiſſe. Si uero dicam non percuſſit me hodie aliquis ueſtrum, ſignifico nullum ueſtrum me hodie percuſſiſſe, itaq; illa ſingularis enuntiatio eſt, hæc uniuerſalis. Item à qui, quia, coniunctio cauſalis. À quo quianam aduerbium interrogandi. Virgilius, Heu quianã tanti cinxerũt æthera nimbi? Idem, Cælicolæ magni, quianam ſententia uobis Verſa retro? & quiane, quod ſignificat certe, re uera. Idem, quiane auxilio iuuat ante leuatos. Quidem, quod ſimiliter ſignificat certe. Et tribus modis in oratione accipi ſolet. Vno ad diſtinguendas res, ut ego quidem Romæ ſum, tu uero Athenis, frater autem Alexãdriæ. in quo modo tantum duobus comitibus uti poteſt, quæ ſunt uero, & autem altero, quaſi per exceptionem eius, quod affirmes. Quintilianus, Torquebis quidem filium, ſed fatebitur mater. & nunquam ferè apud hunc, & Ciceronem coniungitur quidem, & ille, quin exceptio huiuſmodi ſequatur. Cicero, ab optimis illis quidem uiris. ſed non ſatis eruditis. Idem, qui autem in uirtute ſummum bonum ponunt, præclare illi quidem, ſed hæc ipſa uirtus amicitiam & gignit, & continet. Pluresq; in hoc modo comites habere hoc aduerbium poteſt, ut uerum, uerũtamen, ſed, tamen, at, attamen, cæterum. Tertio modo cum nulla ex prædictis coniunctionibus ſequitur. Idem, Aut enim nemo, quod quidem magis credo. Aut ſi quiſquam eſt, ille ſapiens fuit. Ab hoc fit Equidem, quod proprie ſignificat ego quidem, nec unquam aliter à Virgilio, Cicerone, Quintiliano uſurpatur. Virgil. Equidem merui, nec deprecor, inquit. Ab aliquibus capitur interdum pro quidem. Perſius, Non equidem hoc dubites amborum fœdere certo Cõſentire dies. Et ſiquidem, quæ ex ſi, & quidem componi uidetur, tamẽ primam ſyllabam breuem habet, cum ſi producta ſit. Item ſignificationem nõ habet partiũ, ex quibus componitur, ſed idẽ ſignificat, qđ nam. Quint. Atq; natura ipſa uidetur ad tolerandos facilius labores muſicam ueluti muneri nobis dediſſe ſiquidem remigem cantus hortatur. Aliquando ſiquidem pro ſi certe. Cicero, deinde profectus eſt id temporis, cum iam Clodius, ſiquidem eo die Romam uenturus erat, redire potuiſſet. Quidam putant duplam hanc eſſe dictionem, ſed unam eſſe Ouidius oſtendit, qui in hoc eodem ſignificato utitur pri-

ma breui, quod non accideret, niſi eſſet compoſita, quæ mihi uẽtura eſt, ſiquidem uentura ſenectus, cum deſit numeris ipſa iuuenta ſuis? Quin quod, quatuor modis accipitur, uno cum increpãtes, uel interrogantes, uel exhortantes dicimus, ſignificatq; cur non? Vt quin uenis? quin legis? quin fugis? Virgi. 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; atque etiã. Virg. quin aſpera Iuno, Quæ mare nunc, terraſq; metu, Cœlumq; fatigat, Conſilia in melius referet, quod & quinimmo aliquãdo 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, ideſt quod non. Virg. Hic tibi nequa moræ fuerint diſpendia tanti, quin uatem inſanam aſpicias, quin id eſt, ut non. Quò, quod loci aduerbium eſt. Idem, quòue tenetis iter? ideſt ad quem locum tenditis? Hinc ueteres ad quo pro quantum uſurpabant. Afranius, ut ſcire poſſis ad quo te expediat loqui. Aliquando eſt coniunctio, et ſignificat ut. Plynius, 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 mecum ſemper familiariſſime uixiſſet? Cum quod ueteres quom, ſcribebant, eſtq; aliquando aduerbiũ temporis, & ſignificat quando. Virg. Cum faciam uitulã pro frugibus ipſe uenito. Aliquando ponitur pro dum. Cicero, cum me in Africam contuliſſem. Nonnunquam pro quamuis. Idem, cum in omnibus cauſis grauioribus Cai Cæſaris initio dicendi commoueri ſoleam uehementius, quàm uel uſus, uel ætas mea uidetur poſtulare, tamen in hac ita me multa perturbant. Idẽ, ſatis'ne conſtanter facere uideamur, qui cum præcipi nihil poſſe dicamus, tamen & alijs de rebus diſſerere ſoleamus, & hoc ipſo tempore præcepta officij proſequamur. Interdum iungitur cum tum, & indicatiuum ferè poſtulant. Eſt autem in cum quiddã minus, in tum quiddã maius. Et hoc duobus modis fit, ut aut generale præcedat, ſequatur ſpeciale, aut ambo ſint ſpecialia. Primo modo ſic. Quintilianus, quod cum omnibus confitendum eſt, tum nobis præcipue, qui rationem dicẽdi à bono uiro non ſeparamus, ideſt omnibus multum, mihi autem maxime. Altero modo idem, quod opus Marcelle uictori tibi dicauimus, quem cum amiciſſimum nobis, tum eximio literarũ amore flagrantem, digniſſimum hoc mutuæ inter nos caritatis pignore iudicabamus, ideſt multum propter amorẽ tuum in nos, plus tamen propter amorem literarum. Aliquando tamen cum coniunctiuo iunguntur, Cicero. graui teſte priuatus ſum amoris erga te mei patre tuo clariſſimo uiro, qui cũ ſuis uirtutibus, tum uero te filio ſuperaſſet omnium 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 tum pro tunc accipitur. Virg. Tum primum noſtri Cacum uidere timentem. interdũ pro deinde. Idẽ, Aeneas matri Eumenidum, magnæq; ſorori enſe ferit, ſterilemq; tibi Proſerpina uaccam. Tum ſtygio regi nocturnas inchoat aras. nonnunquã pro aliquando. Cicero. tum hoc, tum illud arguere, hoc eſt, modo hoc. modo illud. quidã à tum putant tunc eſſe declinatum. ſicut nec à neq. ſignificat autem tunc eo tempore, & de omnibus temporibus dicitur, de præterito, Virg. tunc decuit, cum 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 cum primum, quod ſignificat ſtatim poſtquam, iuriſconſulti, cum fari poterit, & poſtquam fari poterit ita diſtingunt, ut poſterior ſcriptura uberior ſit. & omne tẽpus ſignificet poſt illud, quo fari poteſt. Prima uero arctior, & id tantummodo tempus denotet, quo fari poſſit. cum uero præpoſitio primogenia eſt, nec à qui deducitur, ideoq; nõ per. q. ſed per. c. ſcribitur, nec iungitur rei notanti inſtrumentum ſed comitem. Quintilianus, ut 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, nõ cum lachrymis. abſtergo ſordes aqua. liquefacio cerã igni. non cum aqua, aut cum igni. quod ſi dicimus, 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. non honoris, ſed honore comite. ſcripſit inſtrumento manus. non beneuolentia. ſed hac comite. allocutus eſt inſtrumento linguæ, comite, atque operatrice affabilitate. aſpexit inſtrumento oculorum truculentia ſuffuſorum, 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 cum alter, 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. i. donec uixit, nihilq; differt ita loqui quoad uiuet, & quoad morietur. Item, quoad Senatus habebitur. & quoad Senatus admittetur. Hæc enim quamuis contraria uideantur, idem tamen ſignificant, quoniam 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 quãdiu, ut quouſq; tandem hoc patieris? aliquando uſq; ad quem locum, ut quouſq; agri tui fines protraxiſti. quominus, quod ſignificat ſtatim, Virgil. & quominus arua inſequitur. quondam, quod modo pro olim, ſiue aliquando accipitur. Cicero, ut tuus quondam familiaris facere ſolebat. modo pro ſemper. Virgilius. Vt quondam in ſtipulis magnis ſine uiribus ignis. quoniam, quod (ut Feſtus refert) modo quia ſignificat, modo poſtquam. quoque, quod aliquando ſignificat etiam. Seneca. tu quoq; ſimili modo exercere te debes. aliquando ſimiliter. Virgil. Vocabere tu quoque uotis. quot, à quo quotquot. quotcunque. quotannis. quotidie. quotidianus. quoties de quibus ſupra diximus. Item, quotennis, quod ſignificat quot annorum, ſicut ſeptennis. ſeptem annorum. quidã etiam quotennium uſurpant. ſicut ſeptennium. quomodo, quodammodo, cuiuſmodi notæ ſignificationis. quorſum id eſt uerſus quem locum. quaſi quo uerſum. & quoquouerſus, ſeu quoquouerſum, hoc eſt uerſus omnes partes. qur. quod ueteres, quor ſcribebant aduerbium, quod ſignificat quare. unde quidam qur à quare per ſyncopen. atque apocopen deductum exiſtimant. a. & . e. literis detractis. quocirca, 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 rogaretur, quiatem ſe eſſe diceret, mundanum inquit. ueteres pro quias quiatis dixere. Accius. qui neque quiatis eſſet nunquam potuimus multa rogantes ſcire. poſtea hæc per. c. nõ 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 autem quieſco aliquando dormio. aliquando ſto. non moueor. aliquando curis uacuo, quod ſi addatur accuſatiuus, eſt quieſcere facio. Plautus. quieſce. tumultum hunc, qui eſt ante hoſtium. 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 ςρατιωτικὸς, militare ſacramentum uocatur, & ὀρκῶ iuro, & ὁρκωμοσία iuſiurandum, & ὁρκωμόσιον iuramentum. ſunt etiam qui queo, quaſi qui eo dictum putant. ſignificat autem poſſum, cuius compoſitum eſt nequeo, non poſſum. unde nequeunt aliquando uſurparunt antiqui pro non eunt. ueteres quẽtiam 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, quæcunq; ſupradictarum ſignificationum. quà aduerbium, quod modo ſignificat per quem locum. Virg. dic mihi quà ſit iter, modo inquantum. Seneca. hominem quippe, qua animal eſt, moueri ſenſu oportet. aliquando capitur pro tum. ſiue pro partim. Plyn. medium 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 quantum. ut quã bene marmorei directa eſt ſemita pontis, ideſt quantum bene. aliquando ualde. Curtius. collemq; traiecto quamcelerrime flumine occupat, ideſt ualde celerrime. ſed notandũ, quod quàm, quando pro quantum accipitur, ſemper poſitiuo iungitur. Cicero. quàm moroſi ſunt, qui amant, ex hoc potes intelligere. quando uero accipitur pro ualde, ſemper requirit ſuperlatiuum. idem, cum quo ſemper, quam familiariſſime uixerat. excipitur unum uerbum poſſum, & quæ idẽ ſignificant, ut queo. ualeo. licet, & ſimilia, cum quibus iunctũ, quam pro quantum etiam ſuperlatiuo connectitur. Quintilianus. quæ omnia non omittenda ſunt. ſed narrãda, quam breuiſſime poſſumus. ubi etiam ipſum quantum frequentiſſime ponitur. Cice. niſi quod tanta eſt inter eos, quanta maxima poteſt morum, ſtudiorumq; diſtantia. Quintilia. cum aliquid adhibita quanta maxima poteſt cura diligenter elimauerit. cum cõparatiuo uero nunquam iungitur quam. 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 econtrario per pro ualde nunquam comparatiuum, aut ſuperlatiuum, ſed ſemper poſitiuum requirit, dicimus enim perpulchre. perbelle. perdiligenter. Sic perquam. ſanequam. admodumquam. oppidoquam. Plyn. perquam uelim ſcire. Teren. perpol, quàm paucos reperias meretricibus fideles euenire amatores, qđ ſic reſoluitur. pol perquam paucos. Gellius. ſanequã 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 pro eo, ac debui, moleſte tuli. Gellius. ſanequam literis Cæſaris ſumus commoti. Brutus. ſanequam gauiſus ſum. Cicero. nam quod de Pompeio Caninius ait, ſanequam refrixit. quidã etiã ualdequam eodem modo uſurparunt. Brutus. nam ſuos ualdequam paucos habet. item quidam minuſquam ineptum, pro perquam non ineptum ſcripſere, quod ſiquando contraria exempla reperiantur, perrarum eſt, & ut ſuſpicor, librariorum potius culpa deprauata ſunt. à quam etiam deducitur quam mox, quod ſignificat quamcito, ſed ſi per ſe ponatur mox, ſignificat poſtea, uel paulopoſt. quãquam & quamuis pro & ſi licet enim hæc eiuſdem ſignificationis ſint, aliquod tamen in utendo diſcrimen habent. nam & ſi, & quanquam maiorem quandam dignitatem habere uidentur, ſemperq; aſciſcunt ſibi indicatiuum in principio ferè epiſtolarum, ſiue librorum. Cicero pro Milone, & ſi uereor iudices. idẽ 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. Quintil. in declamatione de corpore proiecto. & ſi iudices in hac aſperrima conditione fragilitatis humanæ, in qua nemo propè mortalium impune uiuit, hæc omnibus natura eſt, ut ſua cuiq; 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 audiẽtem 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, quas natura nobis ad uiuendũ dedit, contentus fuit, ſemperq; immortalitatis amore flagrauit, nec uero hæc tua uita dicenda eſt, quæ corpore, & ſpiritu continetur. hoc per interrogationẽ 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 filius, modo indefinite ponitur. ut neſcio qualis ſit iſta iactantia. aliquando interrogatiue, ut quale ei reſponſum dediſti? ab hoc fit qualitas, quæ deffinitur ſecundum quam quales dicimur. ut albedo. nigredo. aduocatio, procuratio. legatio. paternitas. filiatio. qualitates ſunt, quod ſecundum eas, albos. nigros. aduocatos. procuratores. legatos. patres. filios dicimur. & aduerbium qualiter. item quantus, quod ſimiliter modo relatiuum, modo indefinitum, modo interrogatiuum eſt, referturq; ad numerũ & pondus. & menſuram. ab hoc fit aliquantum, quod modo nomen eſt, ut aliquantum otij. quaſi aliqua quantitas otij, aliquando aduerbium, ut aliq̃tum otioſus, qđ & aliquãtiſper. item quantitas, cuius proprium eſt, qđ æquale dicimus. q̃titatum alia continua eſt, alia diſcreta. diſcreta eſt, ut numerus, & oratio. continua uero, ut linea. ſuperficies. bicubitum. tricubitum. corpus. locus. tempus, & ſimilia. à quantus diminutiua fiunt quantulus, & quantillus, hoc eſt, quàm exiguus, & aduerbia, unũ

quantitatis,quantum,alterum temporis,quãtiſper,hoc eſt quanto tempore.ſicut tantiſper,tanto tempore.item quando,quod aliquando aduerbium temporis eſt,& ſignificat quo tempore, ut quando ueniſti? quando uenies? quando ſedes? qñ ſtas.& correlatiuum eius eſt tunc,ſicut enim tot,quot.talis , qualis. tantus. quantus.taliter.qualiter.ita tunc quando dicimus,& quemadmodum à quantus fit quantulus,et quantillus,ita à tantus tantulus,& tantillus.aliquando quando ponitur pro ſiqdem , ſeu quoniam ,& eſt coniunctio rationalis.Virg.ſed his quando ultima cernũt.Extrema iam morte parans defendere telis. idem, interea quando optima Dido Neſciat, & tantos rumpi nõ ſperet amores,Tentaturũ aditus . ab hoc fit quãdoquidem eiuſdẽ ſignificationis.idem,Quandoquidem auſonios non fas, contingere portus.& aliquando,ac quandoque, quæ ſunt aduerbia temporis,& ſignificant aliquo tempore,& ſiquando pro aliquando,hoc eſt ſi aliquo tempore,& nequando,hoc eſt ne ullo tempore.item quatenus,q̄d interdum ſignificat quoniam.Plyn. & quatenus negatur nobis diu uiuere , relinquamus aliquid, quo nos uixiſſe teſtemur . proprie tamen ſignificat inquantum, ſicut eatenus.in intantum,nec aliter à Cicerone uſurpatur , ut in Lælio uidendum eſt quatenus amicitiæ tribuendum ſit. Acron tradit quatenus interdum loci aduerbium eſſe, quatinus uero eſſe coniunctionem.ab hoc aliquatenus deriuatur. itẽ quaſi aduerbium ſimilitudinis,quod ſignificat ita ut.hæc enim aduerbia uelut.ueluti.uti.quaſi.tanquam . ceu imaginem inuunt.hæc uero ſicut.ſicuti.ut.ſimilitudinem.quamuis,ut poſſit eſſe generale,necnon uti,quod ab eo deriuatur, &.n.cum dicimus.tu iraſceris,tanquam Leo,quaſi canis,uelut urſus, huiuſmodi oratio per uerbum ſubſtantiuum reſoluitur,hoc eſt iraſceris,ſicut Leo,ſicut canis,ut urſus præcedens uerbum ſubintelligitur.hoc eſt iraſceris ſicut leo.ſicut canis iraſcitur.ut urſus iraſcitur.quaſi autem non modo imaginem,ſed ipſam planè ueritatem aliquando ſignificat, ut pater , tu non amas me quaſi filium,immo te fili amo quaſi filiũ,ego non amplector illum, quaſi filiũ,licet mihi filius ſit.habet etiam quaſi quoddã propriũ,quale eſt,obijcis mihi,quod uxorem repudiauerim,quaſi tu idem non feceris.uti etiam aliquando capitur pro q̄d.Virg. Nãq; uidebat uti bellantes pergama circũ Hac fugerent Graij. ceu eſt magis poetarũ.licet Plyn. & alij nonnulli eo frequentiſſime utantur.item quamlibet,& quantumlibet, et quamuis eiuſdem planè ſignificationis.Plau.impudica mulier quamlibet magnum facinus audet. item q̃primum,ideſt mox.ſtatim. item quare.quãobrem,quaſobres.quapropter aduerbia , quæ ſignificant propter quod.& quaqueuerſum , ſiue quaquauerſum,pro in omnẽ partem,& quo nonnulli,& maxime.Plyn. utuntur.quadãtenus,hoc eſt uſq; ad quandam partẽ . & quãdiu pro quãto tempore,cuius relatiuum eſt tandiu.& nequaq̃, quod ſignificat non , & nequam indeclinabile nomen , quod apud ueteres ſignificabat nullius pretij.& quod ne tanti quidem erat,quàm quod habetur minimi.poſtea inualuit uſus ut denotaret hominem laſciuum , ac libidinoſum.unde aurum nequam appellatur,quia hominem trahit ad malum.Virgil. quid non mortalia pectora cogis Auri ſacra fames.hinc nequitia,laſciuia.& libidinoſa illecebra , ſiue(ut A. Gellius ſenſit) luxus uitæ prodigus,multi tamen nequitiam pro ſolertia, aſtutiaq; accipiunt.Martia.nequitiam tellus non habet ulla magis. quidam nequam quaſi nequicq̃ dictum exiſtimant . alij quod nihil queat,nulliq; rei ſit apta. ab hoc etiam nequiter aduerbiũ,quod & nequitus antiqui dixere. & nequalia detrimenta,& nequino uerbum, quod modo ſignificat laſciuio , modo nego,& Nequinum oppidum,quod nunc Narnia dicitur,ob incolarum libidinoſam inertiam . à quo nequinates , qui nunc

Narnienſes.item à quam fit neutiquam , quod ſignificat nullo modo,& unquam aliquo tempore . & nunq̃ nullo tempore. item à quæ , & res componitur quæro . nihil enim eſt aliud quærere,ut ſupra diximus,quàm quæ ſit res aliqua inueſtigare.ab hoc deducitur quæſo,quod ſignificat rogo. Ennius tamen quæſere pro quærere poſuit.hinc fit quæſtio,& eius diminutiuum quæſtiuncula , quæ modo dubitationem ſignificat,modo controuerſiam . Iuriſconſulti etiam quæſtionem eſſe definiunt tormenta, & corporis dolores ad eruendam ueritatem.Papinianus autem ſcribit quæſtionem non tormenta tantum,ſed & omnem inquiſitionem,ac defenſionem mortis appellari.hinc & quæſtores dicuntur, qui præpoſiti ſunt pecuniæ publicæ quærendæ,hi & uectigalia exigunt , & ærarij curam habent . legere etiam epiſtolas in ſenatu conſueuere, & imperatores temporibus candidati principis uocabantur. maleficia quoq; inquirere ſolebant,propter quod à quæſtionibus exercendis nonnulli putant quæſtores appellatos.origo eorum uetuſtiſſima fuit,ſiquidem,& Romulũ,& Numam conſtat duos habuiſſe quæſtores , non ſua authoritate , ſed populi ſuffragio creatos.legitur etiam quæſtores à populo creatos fuiſſe,qui capitalibus rebus præeſſent.hi quæſtores parricidij nũcupabantur,quorum lex duodecim tabularum mentionem facit.quæſitores etiam uocati ſunt. Virg. quæſitor minos urnam mouet.à quo & inquiſitor.et inquiſitio dicta.à quæſtore quæſtura deducitur,ſicut à prætore prætura . à quæſtione uero fit quæſtior uerbum,quod eſt perquiro,examino.à quo quæſtionarius.inquiſitor.examinator,item à quærendo 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 lingua eſſẽ cœpit in quæſtu,reperiturq; in utroq; numero . & in datiuo,& ablatiuo plurali quæſtibus facit.ab hoc quæſtuoſus deducitur,hoc eſt lucroſus,et quæſtuarius, q̄ quæſtus gratia artem aliquã exercet,et quæſtuariæ artes,quæ lucri cauſa exercentur,& diminutiuũ quæſticulus,q̄d ſignificat lucellum, hoc eſt paruũ lucrũ.Cice.aut q̄d fiſſum reris cum lucello meo, aut meus quæſticulus cum cælo.terra.rerumq; natura.item à quæro fit quærito,q̄d proprie de his dicitur,q̄ quotidie inq̄rendo uix uictũ inueniunt.Teren.lana , & tela uictũ quæritans. Plau.quæ inops,& ſordida quæritando alit familiã.quæritãdo,inq̄t,hoc eſt hoſtiatim uictum quærẽdo,q̄d mendici faciũt. à quo rogatores etiam ſunt dicti.Plau.ut rogator hoſtiatim petam panẽ.itẽ à quærito quæritabũdus declinatur,hoc eſt quæritans.item à quæro cõpoſita fiunt acquiro,q̄d eſt lucror.uẽdico.circũquæro,q̄d & circũq̄ro dicitur.perq̄ro.ueſtigo. exquiro diligenter inq̄ro. à quo exq̄ſita dicuntur digna.electa,quaſi diligenter quæſita,& exquæſtor,uocatur honoratus quæſtor, & primus.& exquiſite aduerbium,hoc eſt diligenter.electe. culte.inquiro.inueſtigo.diſquiro.quærẽdo diſcerno.req̄ro diu quæro.aliquando ẽt rurſus quæro.conq̄ro.quæro.deputo. coërceo. item à quæ, & res fit queror deponens , quod eſt lamentor. nam lamentando quæ res ſit,quæ nos agit,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 declinatur,cuius datiuus & ablatiuus eſt queſtubus. & querela.& querimonia eiuſdem ſignificationis. & querimoniarius,qui querimoniam exponit, & queribundus lamentabilis. Cicero.humili,ac queribunda uoce,& conqueror eiuſdem cum ſuo ſimplici ſignificationis , & querulus,qui conqueritur , ſiue plenus querelis . quidam tamen lamentor à queror ita diſtingunt,ut lamentari ſit uoce querula, & triſti oratione cla-

dem ſuam

dem ſuã teſtari.à quo lamentũ,& lamentatio deducuntur.ueteres lamentas pro lamentatione ſcripſere.Pacu.lamentas , & fletus facere compedi licet. quidam lamentor , à lameo deductum exiſtimant,quod eſt ſcindo,lanio . à quo lamæ rupium fracturæ dicuntur,& laminæ Bratteæ,quamuis aliqui laminas à bratteis ita diſtinguãt,ut bratteæ tenuiores ſint,laminæ groſſiores,quales ſunt,ex quibus arma conficiuntur , & lamiæ mulieres , quæ ſirigum inſtar infantium ſanguinem ſugunt,ſiue ipſæ ſiriges.Hora. Nec pranſæ lamiæ puerũ uiuum extrahat aluo . lamias etiam ueteres dixerunt nobili familia ortas,quoniã Heliorum familia à Lamo Formiarum rege ortum habuiſſe conſtat,unde et Lamiæ cognomen nobilibus inditum eſt,quod uulgo lamium genus uocabatur.Horatius. heli uetuſto nobilis ab lamo.Iuuenalis.hoc nocuit lamiarũ cæde madenti.Lamia etiam inſignis meretricis nomẽ proprium fuit.Lamius mons eſt Ioniæ notus fama Endymionis , à quo & ipſe Endymion lamius eſt dictus. Ouidius. lamius Endymion non eſt tibi luna rubori .quirito uero,quod ſignificat clamo,non à quærendo deducitur,ut quidam putant, ſed à quiritibus.is enim quiritare dicitur,ut Varro teſtatur , qui fidem quiritum clamans implorat.quidam quiritare dicunt Romanorum eſſe.Iubilare ruſticorum. quirites Romani dicuntur à Quirino,hoc eſt Romulo urbis Romæ conditore.Romulus autem dictus eſt Quirinus,quod haſta aſſidue uteretur.quæ lingua Sabinorum Quiris appellatur.unde quidam ſecurim uocitatam exiſtimant,quaſi ſemicurim.licet nos à ſecando potius dictam exiſtimemus.alij quirinũ à græco appellatum putant. κύριοι. enim græci regem uocant.conſtat autẽ Romanos eo tempore græcos fuiſſe.ſunt qui Quirinũ dictum uelint ob generis nobilitatem à patre ſuo Quirino.hoc eſt Marte.Romani enim Martem,dum ſæuiret,gradiuum,dum tranquillus eſſet,quirinum nominabant.poſtea hoc nomen Octauio inditum fuit hac de cauſa,Populus Ro. ut Octauio blandiretur tria ei nomina obtulit,ut uel Quirinus uocaretur,uel Cæſar,uel Auguſtus.ille ne eligẽdo unum,partẽ offenderet, quæ aliud excogitauerat,omnibus uſus ẽ.& primo dictus eſt Quirinus,poſtea Cæſar.deinde Auguſtus,hoc eſt ſacer, & maieſtatis plenus,ut ridiculus ſit error leguleorum noſtri temporis, qui ab augendo imperio Auguſtum dictum affirmant. à quirino quirinalis 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 quirinalẽ itur,uel quod proxime eam eſſet Quirini ſacellũ.quirinalia uocabant diẽ,quo ſacra Quirino fiebant.quiritũ foſſæ dictæ,quod eas Ancus Martius , cum urbem circundedit,quiritum opera fecit.iubilare autem quidam putant à iubare dictum.iubar proprie lucifer dicitur , quod iubas lucis effundat.Iubæ enim crines ſunt à collo animalium pendentes.unde iubati leones uocantur qui iubas habent. ad differentiam non habentium iubas . à lucifero ergo iubar dici uolunt omnem ſplendorem,ut auri.argenti. gemmarum. quapropter & ad maieſtatem hominis transfertur.Claudianus.per fratris regale iubar.hinc itaque iubilare dictum uolunt,lætitiam mentis uoce,ac geſtu exprimere . quod & iubilum,& iubilatio uocatur,hoc eſt declaratio quædam . & illuſtratio gaudij concepti.alij iubilare à iuuando dictum uolunt,quaſi animi iucunditatem oſtendere . iuuare enim delectare eſt.à quo iucunditas dicta.ſunt qui iubilare à ſono ipſo uocis factum uelint,cuius ſententiæ nos ſumus.ita enim iubilo dictum eſt,ut ouo à uocibus,quibus læti , ac triumphantes uti ſolemus.differunt autem ouare,& triumphare,quia ouatio minor eſt triumphus,et qui ouando urbem ingrediũtur,

uno utuntur equo,& à plebeis , ſiue equitibus deducuntur ad capitolium,atq; ex oue ſacrificant.propter quod ab ouibus quidam ouare dictum falſò exiſtimarunt . qui autem triũphant & albis utuntur quatuor equis,& ſenatu præeunte ducuntur in capitolium,& ex tauris ſacrificium faciunt.fieri autẽ ouatio ſolebat,quoties non interfectis, ſed fugatis hoſtibus incruenta 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,et paſſiuũ eius triũphor,q̄d eſt ſuperor. uincor,à quo triũphatus dicitur.uictus.ſuperatus , & de quo triũphatũ eſt.& triũphator,q̄ cũ triũpho intrat urbẽ,et triũphale q̄d ad triũphũ attinet.unde triũphales coronæ dicũtur, q̄bus imp̄atores in triũphis coronabãtur.et triũphales uiri, q̄ triũphũ geſſerunt.erat autẽ triũphus omniũ honorũ,qui à populo Ro.dari ſolebant maximus.uehebantur triũphantes curru inaurato,quatuor equis albis cũ ducẽtibus,capite coronato, deuictis hoſtibus currũ ſequentibus,quorũ colla cathenis onerata erant.ſic præeunte ſenatu in capitoliũ aſcẽdebant ad tẽplum Iouis optimi maximi,ubi mactato tauro albo,eadẽ põpa comitatus domũ reuertebatur.hinc triũphare aliquãdo pro exultare uſurpant.Cæſar,q̄d eueniſſe nobis gaudeo,& triumpho.à q̄d uero fit aliud , ꝙ coniunctio cauſalis, idem ſignificans,q̄d quia.à quo,& ut,q̃m.qui & quia de cauſa efficienti dicuntur,de finali uero,quo & ut,& ubi poteſt eſſe quia,ibi poteſt eſſe quod,& ubi poteſt eſſe ut,ibi poteſt eſſe quo,& econtrario,ut non caſtigo te,q̄d odio habeam,ſed quo meliorẽ efficiã.ubi poſui quod,potuiſſem ponere quia.& ubi poſui quo,licuiſſet ponere ut.interdũ tamen eodẽ in loco & q̄d,& ut ponere poſſumus.ut q̄d ſcribas iubeo, & ut ſcribas iubeo.in quo notandũ eſt,q̄d cum his uerbis.opinor.gaudeo.exiſtimo.lætor. uoluptatem capio.& ſimilibus & præſenti.& coniunctiuo uti poſſumus.ut q̄d ſcribas lætor.et quod ſcribis lætor. cum his uero,mando.impero.iubeo q̄d ſcribas.uolo q̄d lectites.in illo tamen ſuperiore animaduertendũ eſt,ne diuerſorũ modorũ uerba copulemus.ut quidã apud Terentium legunt.an quod uiam ignorant,an q̄d iter p̄ferre nequeant.ubi ignorent.non ignorant legendum eſt.& alibi,nihil deſit tamen.ubi non deſit,ſed deſit eſt legendũ.q̄d in principio clauſulæ poſitũ pro ſed accipitur.Cicero.q̄d ſiquis à me huius cõſilij mei cauſam quærat ita reſpondeo.item quoddã quodpiam.quodq;.quodcunq;. quodlibet.unũquodq;.ſiquod.idem ſignificantia.q̄d ſuperiora huiuſmodi.à quid fit aliud quid aduerbiũ interrogandi.ut quid dormis? pro cur dormis? aliquando ponitur pro in quo . Quintil. quid tibi tñ mali feci? quid offendi? quomodo etiam ponitur nihil te offendi.hoc eſt non offendi te in aliquo.item quicq;,quicquam quidpiam. quicquid.q̄d ueteres Oſcorũ lingua pitpit dixere.quidcũq;.quidlibet.unũquicquid.unũquicq;.unumquidlibet.item nequicquam,q̄d ſignificat fruſtra.Quintil. me miſerum,& tantis periculis nequicquam ereptum.interdum ponitur pro non.Virg.nequicquam umbone pependit. Perſius. Nequicq̃ fundo ſuſpiret nummus in imo . Sed hic notandum eſt,quod licet quiſquis , & quicunq; pro eodem accipi ſoleant, ut quiſquis es huc uenias,& quicunq; es huc uenias . quicquid tamen,& quodcunq; non accipiuntur pro eodem,cum alterum ſit ſubſtantiuum,ut quicquid tenerum.quicquid molle . quicquid iucunditatis.quidquid pecuniarũ.alterum adiectiuum.ut quodcunque crimen.quodcunq;,facinus. quodcunq; telum. nam quid,unde fit quicquid,ſubſtantiuum eſt.q̄d uero, unde quodcunq; eſt,adiectiuum.& in hunc modum omnia , quæ ex his componuntur,ut quiddã obſcœnum.quoddam templum,& honeſtiſſimum quicq; mihi gratiſſimum eſt.idẽ eſt autem quicq;

& unumquodq;. Quintilia. nec cauſas cur quicq; eorum acciderit perſequi propoſito operi neceſſariũ. item à quid fit quidita aduerbium, hoc eſt cur. & quidtũ deniq;. & quidergo. & quidtum poſtea, & quidita. et quid interea, et quiddemũ,. quæ omnia ſignificant, quo ꝑtinet iſtud, de quo loqueris, ſiue quid attinet hæc dicere, ſiue quid ſibi uult hic ſermo? item quidnã, & nẽquid, & quidne interrogatiua. uel nomina. uel aduerbia. & quidni, quod ſignificat certe. uidelicet. GENS. natio. gens enim modo nationem ſignificat. Vir. Gẽs inimica mihi Tyrrhenũ nauigat æquor. modo familiã, unde gentiles dicũtur, qui ex eadem familia ſunt. et gentilitium ſacerdotiũ, qđ ad ius familiæ pertinet. et nunc uulgo iuſpatronatus appellatur. Gentilis etiam dicitur, qui eiuſdem nominis eſt, quaſi nomen familiæ habeat. etenim Curtius ait. Gẽtiles mihi ſunt, qui meo nomine appellantur, ab hoc gentilitas dicta, quæ proprie ẽ multitudo ipſa uel familiæ, uel nationis alicuius, & ipſi gentiles. ſcriptores tamen rerũ ſacrarũ gentiles, ſiue gentilitatem uocãt omnes idolorũ cultores. hoc eſt quicunq; deorũ multitudinem poſuerunt. diuerſæ. n. gentes innumerabilia numina habuere. nec ſolum ſuꝑiora illa, quæ fulgore ſuo mũdũ illuſtrant. Solẽ. Lunã. Martem. Mercuriũ. Iouem. Venerem. Saturnũ. ſed inferiorũ quoq; animaliũ uirtutes. pudicitiã. concordiã. mentem. ſpẽ. honorem. clementiã. fidem. & (ut Democrito placuit) pœnam. ac beneficiũ. inferorũ quoq; dijs in ſua genera deſcriptis. quinetiã morbis, ac peſtibus. ut febri. ac mala fortuna. quarũ templa Romæ celeberrima fuere. ideo autem hos gentiles uocãt, quia in gentilium, hoc eſt maiorum ſuorũ fide perſtitere, nec religionis cultum mutarunt. item à gens genſelia deducitur, quæ ex multis familijs conficitur. & egens (ut nonnulli putãt) uelut exgens, cui negens quidem ſit reliqua. eſt enim proprie egens, cui deſunt neceſſaria ad uiuẽdum. ab hoc fit egeo uerbũ. à quo indigeo. hinc egenus dicitur pauper. & egeſtas paupertas, & indigus, qui indiget aliqua re, et indigentia. inopia. et ingitas, quaſi indigitas. paupertas. Plau. profecto ad ingitatẽ lenonem rediget, ſi eas adduxerit. gens à genere nomẽ 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. & Plato genere eſt Athenienſis. patria enim generationis, uniuſcuiuſque principium eſt, quemadmodum parentes, hinc per tranſlationem genus etiam uocamus multitudinem aliquorum ad unum aliquid, & ad ſe inuicem quodãmodo ſe habentiũ, ut Romanorum genus dicimus, quod ad Romulum refertur, et cognationem inter ſe habet, ꝑ quã à cæteris diſtinguitur. hinc rurſus genus appellamus, cui ſupponitur ſpecies, & à dialecticis ita definitur. Genus eſt qđ prædicatur de pluribus differentibus ſpecie, dictum propterea, qđ quaſi principiũ ſit huiuſmodi genus omniũ, quæ ſub ipſo ſunt, ſpecierũ. genus etiam uocamus quicquid eſt, per quod alicuius rei qualitas indicatur. unde genus mortis. genus uitæ. genus exempli. genus marmoris. genus coloris. genus ueſtis. genus libertatis. genus ſeruitutis dicimus. Virg. qđ genus hoc hominũ, quæue hunc tam Barbara morẽ permittit patria? Seneca, ſummũ genus infelicitatis miſero eſt, fuiſſe aliquando felicem. à genere fit bigeneris, duorum generũ, de quo inferius dicemus. & generoſus modo nobilis, et præclaro genere. Virg. Continuo pecoris generoſi pullus in aruis Audet, & ignoto ſeſe cõmittere ponto. mõ per metaphorã fortis. Cic. cumq; de imperio certamen eſſet cũ rege generoſo, atq; potenti. ab hoc fit generoſitas, hoc eſt nobilitas, & generoſe aduerbium. hoc eſt nobiliter. fortiter, item à genere gener filiæ meæ uir, qđ ad genus augendũ adhibetur. à quo progene-

rum appellat auus neptis ſuæ uirum. et generaliter, de generatim, de quibus ſupra diximus. & generale, quod ad cunctos ꝑtinet. et gigno, à quo ignis, qđ nihil in eo gignatur, ut ſupra diximus. ueteres gnitur pro gignitur. & gnixus pro genitus uſurpauere. item à gigno prægnans, quæ iã occupata eſt in generãdo, qđ cõceperit. et genero eiuſdẽ ſignificationis. à quo regenero, rurſus genero, & degenero à generis nobilitate deſciſco. à quo degener. qđ eſt cõtrariũ generoſi, hoc eſt ignobilis. Virgli. degeneres animos timor arguit. & progenero, generationẽ produco. à quo progenies, pro genere, atq; familia accipitur. Virg. Progeniem ſed enim Troiano à ſanguine duci Audierat. item genitus natus. à quo unigenitus, qui ſolus natus eſt, nec fratrem ullum habuit, aut ſororem, & primogenitus, qui in naſcendo primus fuit, etiam ſi nullus poſtea natus fuerit, & congenero, qđ eſt aſſocio, adiungo. Accius, hunc enim tibi congnerat affinitas, & Ennius, quem mihi congenerat affinitas. et ingenero, cuius paſſiuum eſt ingeneror. quod aliquando pro generor, aliquando pro innaſcor uſurpatur. Cic. in tanta animantium uarietate homini, ut ſoli cupiditas ingeneraretur cognitionis, & ſcientiæ. item genitor, qđ modo patrem ſignificat, modo ad honorem refertur, ſicut genitrix aliquãdo ſignificat matrem. aliquando uenerationis gratia ponitur. & genitura ſemen hominis, qđ et genitale ſemen appellatur. aliquando ponitur pro generatione, quæ & ipſa à generãdo deducitur, et genitalia, pudenda, tam in uiro, quàm in muliere. & genitiuus uim generandi habens. unde genitiuum humorem uocamus ſemen hominis, & apud grammaticos primus caſus à recto dicitur genitiuus, ſiue caſus generandi. et genitalis. natalis, unde genitale ſolum uocamus patriã, qđ et natale ſolum appellatur. et genitalem diem natalem. quo ſcilicet geniti, hoc eſt in lucem proditi ſumus. et germen, qđ ex arborum ſurculis gignitur. à quo germani appellati ſunt, quaſi ex eadẽ ſtirpe geniti. quamuis Varro Germanos eſſe dicat ex eadẽ genitrice natos. Virg. Hæc germanus Eryx quondam tuus arma gerebat. huius fœmininum eſt germana. idẽ, inueni germana uiam, gratare ſorori. à germine fit uerbum germino, quod eſt pullulo, germen emitto. à quo germinaſco, et compoſitum eius congerminaſco, quæ ſignificant coaleſco, coniungor. conſocior. quadrigarius. facite exempla eorum, ut cum illis congerminaſcere ſciatur. Varro, poſtea cum his unam Rẽp. coniũcti, & congerminati tenuere. à Germanis autem germania prouincia uocitata eſt, quæ à gallis, Rhetijſq;, ac pannonijs Rheno, & Danubio fluminibus à Sarmatis, Daciſq; mutuo metu, ac montibus ſeparatur. cætera ambit Oceanus latos ſinus, et inſularũ immenſa ſpatia complectens. Rhenus Rheticarũ alpium inacceſſo, ac præcipiti uertice ortus modico flexu in occidentem uerſus Septentrionali Oceano miſcetur. Danubius molli, et clementer ædito montis Arbone iugo effuſus, plures populos adit. donec in ponticum mare ſex meatibus erumpat. ſeptimum os paludibus hauritur. germani ipſi indigenæ exiſtimantur, quoniam non eſt ueriſimile aliquos Aſia, aut Africa, aut Italia relicta, Germaniam petiiſſe, informem terris. aſperã cælo, triſtem cultu, aſpectuq;, niſi patria ſit. hi antea Teutones appellabantur, à Teutone deo eorũ, quem terra ortum exiſtimabant. poſtea Alemani ſunt dicti ab huius Dei filio Manno. Germaniæ uocabulum nuper à Romanis additum, quoniam cum primum Rhenum deuictis gallis trãſgreſſi fuiſſent, uidentes eos, et feritate animorũ, & proceritate corporum, et colore flauo, forma præterea, et moribus, et uiuendi ritu Gallis ſimillimos, Germanos eos, hoc eſt fratres Gallorum eſſe exiſtimauerunt. à Germano Germanicus dicitur. ſicut ab Italo Italicus, propter quod à debellatis Germanis Imperatores quidam Germanici cognomen ſumpſere. item

à gigno

à gigno ſiue genero indigena dicitur, qui non aliunde in aliquam patriam uenit, ſed ibi natus eſt, quaſi inde genitus. et gingiuæ, 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 tamen bonus prouentus bona natio dicitur. hinc etiam cognati appellantur, quaſi unà communiter'ue nati, uel ab eodem orti progenitore. item agnati. differunt autem (ut Paulus iuriſcõ. exiſtimat) cognati ab agnatis, ut genus à ſpecie, nam omnis agnatus cognatus eſt, non autem omnis cognatus, agnatus. alterũ enim ciuile, alterum naturale nomen eſt. cognationis origo etiam per fœminas ſolas contingit. agnationis autem ab uno patre per ſolos maſculos contingit. agnatum etiam dicimus, quicquid ultra debitum natum eſt. unde agnaſcentia & agnata membra appellantur, quæ abundant. Plyn. 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 ortum ſignificat. & natura quæ naſci omnia facit, hanc quidam deum eſſe dixerunt, à quo omnia ſunt creata. ponitur tamen aliquando pro genitalibus. Plyn. ſi quadrupes fœtum non admittat urtica naturam fricandam monſtrant. natura etiã pro ui ponitur. unde arborum atq; herbarum naturas dicimus. & pro more. Virg. Nunc age naturas apibus quas Iuppiter ipſe Addidit, expediam. item natura eſt quæ unicuiq; rei formam dat ſpecifica differentia, definiturq; 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 non naturale, ſed artificiale dicitur. ab hac fit naturale, qđ ſecundum naturam eſt, & aduerbium naturaliter, & naturalia pudenda. Columella. ſi equa marẽ nõ patitur, detrita ſcylla naturalia eius linuntur, quæ res accendit libidinem. naturales filij dicuntur illegitimi, quod ſola natura, non coniugali lege ſint orti. natorum appellatio ſecundum Modeſtinum ad nepotes etiam extenditur. Virg. Et nati natorum, & qui naſcentur ab illis. natus ſum laudi, & ad laudem dicimus. Cic. nam quid ageret uir ad dignitatem, & gloriam natus? Idem, qui ſe patriæ. qui ciuibus ſuis. qui laudi. q gloriæ. non ſomno. non conuiuijs, & delectationi natos arbitrantur. hinc fit natalitius, & natalis, in quo quis natus eſt. natalia etiam dicuntur dies ipſe natalitius. & natalis, quando ſubſtantiuum eſt ſimiliter. Plyn. dum natales ſuos celebraret. item natales aliquando genus, ac familiæ conditionem ſignificant, ut generoſi uel obſcuri natales. Quintil. cuius ut interiecto mari non fortunam quiſq̃ noſſe, non natales, non patrem poterat. hinc natales nobilitatem ſignificant. Plyn. nonnunquam candidatus aut natales competitores, aut annos, aut etiã mores arguebat. hic natales pro ignobilitate accipiuntur. nepotẽ quoq; nonnulli appellatum exiſtimant, quaſi natum poſt filium. eſt enim nepos proprie filij noſtri filius, cuius filius pronepos eſt. huius abnepos, cuius atnepos. nepotes tamen aliquãdo etiam fratrũ & ſororũ filij dicuntur, unde & illis germani, matrum ſunt auunculi, quaſi parui aui. ſed nunquam de his ſimpliciter dicitur nepos, uerum additur ex fratre, uel ſorore, ut nepos ex fratre. nepos ex ſorore. item nepotes pro poſteris, ac deſcendentibus capimus. Virg. forte recenſebat numerum, caroſq; nepotes. 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 luxuries. Afranius, ſcurilitate ac nepotatu nobilis. præterea à gigno ſiue genero appellatæ ſunt genæ, quod in his pili gignantur. Pacuuius. nunc primum opacat flore lanugo genas. ab his uero genua (ut quibuſdam placet) appellata, femorum ac crurum commiſſiones. quod hæc dum infans eſt in utero matris, genis oppoſita ſint. ſiue à generando. quod in genibus ineſt uitalitas. in ipſa enim genu utriuſq; commiſſura dextra, leuaq; à priore parte gemina quædam buccarũ inanitas eſt. qua perfoſſa, quaſi è uinculis ſpiritus fugit. putant autem ex omni parte corporis uitali ſemen ad genitalem uenam confluere. hinc græci quoq; γόνον quidem genitum γόνυ uero genu appellant. à genu fit geniculum & geniculatum & geniculatim, de quibus ſupra diximus, & congenulare, quod eſt genu replicato cadere, uel genibus flecti. Cæcilius, ipſe regis ferit pectus, aduerſum congenulat. percuſſũ deijcit dominum. item à gignendo genuini uocati dẽtes, q in homine nouiſſimi gignuntur circiter uigeſimum annum, multis & octogeſimo. ſed quibus in iuuenta non fuere nati. decidere in ſenecta, & mox renaſci compertum eſt. Zancli ſamothraceno cui poſt centum, et quatuor annos renatos fuiſſe prodiderunt. hos græci cynodontas, noſtri caninos dentes appellant. hinc exercere in aliquem genuinum, pro maledicere uſurpamus. his enim dentibus maxime morſus infigitur, qui longiores ſunt, & acutiores. appellantur autem canini in omnibus animalibus. Plyn. mutantur dentes homini. leoni, iumento, cani, & ruminantibus, ſed leoni & cani non niſi canini appellati. quidam tamen genuinos, à caninis diſtinguunt, uolunt'q; caninos prius gigni, & amiſſos nunquam renaſci. item à gignendo ingeniũ, quod proprie ſignificat naturam cuiq; ingenitam. Teren. nam qui cum ingenijs conflictatur eiuſmodi. i. cũ hominibus eius naturæ. Virg. Nunc locus aruorum ingenijs, quæ robora cuiq;. Quis color. ponitur etiam ingenium pro ui intelligendi naturali, quia ſæpe inuenimus, quæ ab alijs non didicimus. unde præclara ingenia, & obtuſa ingenia dicimus. hoc eſt acuta, & rudia. & homines ingenioſos, qui naturalẽ uim ad aliquid agendum accommodatam habent. Salluſtius, ingenium nemo ſine corpore exercebat. huius diminutiuum eſt ingeniolum. item ingenuus, qui libera matre natus, nec poſtea ſeruus factus eſt, cuius contrarium eſt libertinus, qui iuſta ſeruitute manumiſſus eſt. Vnde interrogare hoc modo ſolemus. ingenuus ne an libertinus eſt? hoc eſt liber natus, an ſeruitute liberatus, ſiue ex libertorum genere ortus. ab hoc fit ingenuitas quæ contraria eſt libertinitati. & ingenue aduerbiũ, hoc eſt libere, unde ingenue loqui dicimus eum, qui ita loquitur, ut liberum hominem decet. nihil timidum. nihil ſeruile habens. item genius, quẽ ueteres putarunt deum eſſe, qui uim obtineret omnium rerum generandarũ, quapropter Dei filium, & parentem hominum nuncupabant, quod homines gigneret. ideo genius meus dicitur, quia me genuit. item genium eſſe exiſtimarunt uniuſcuiuſq; loci Deum. geniales autem deos dicebant aquã. terram. ignem. aerem, quod ex his omnia procrearentur. item duodecim ſigna, lunamq; & ſolem. alij genium naturæ Deum eſſe definierunt, & ipſam naturam, unde indulgere genio. eſt obſequi naturæ, & uoluptati operam dare, ſicut econtrario defraudare genium interrumpere uoluptatem. Teren. ſuum defraudans genium comparſit miſer. hinc genialis hyems dicta, hoc eſt uoluptuoſa. & genialis homo hoſpitalis, atq; ad inuitandum, ac largius apparandum cibum promptior. genialis etiam lectus dicitur, qui in nuptijs ſternitur, uel quod in eo indulgemus genio, uel quod in honorem genij apparatur, uel à generandis liberis. Virg. lucent genialibus altis. genij etiam

uloſi à ueteribus uocantur, & uentri ſemper indulgentes. Lucilius. geniæ illæ uetulæ. improbæ. ineptæ. qdam 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 linguā trūcauit, Mercurioq; ut eam ad inferos duceret, iuſſit, & inter ſtygias nymphas conſtitueret. Mercurius uero dum mādata exequeretur, Nymphæ pulchritudine in itinere captus cum ea concubuit, quæ prægnans facta peperit geminos, quos à matris nomine lares appellauit. hos ergo geniales deos dixere, ſiue quod ut gignamur curāt, ſiue quod unà nobiſcum gignantur, ſeu quod genitos ſemper tueātur. Euclides Socraticus duplicem omnibus hominibus appoſitum eſſe genium ſcribit, hoc eſt duos lares. Quod etiā 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 addidiſſet malus, niſi & alter bonus genius eſſet. hos ab Aenea à Troia in Italiā uectos cōmemorant. Vir. Iliū in Italiam portans, uictosq; penates, eoſdem enim & penates, & lares eſſe manifeſtum eſt, dictosq; penates. quaſi penes nos natos. Varro ſcribit Deum ſe arbitrari eſſe animam mundi, et ut homo ſapiens, cū ſit ex corpore et anima, tamen ab anima dicitur ſapiēs, ita mundū Deū dici ab anima, cū ex anima et corpore cōſtet, ad hæc mundū diuidi in duas parteis, Cœlū, & terrā, et Cœlum bifariā, in æthera, & Aëra, Terram uero in aquam, et humū, è qbus ſummū eſſe æthera, ſecundū aëra, tertiā aquā, infimam terram, quas oēs quatuor partes animarū eſſe plenas in æthra, et aerem imortaliū, in aqua, & terra mortaliū. ab ſummo autē circuitu cœli ad circulū Lunæ ætherias animas eſſe aſtra, ac ſtellas, eos cœleſtes deos eſſe nō modo intelligi, ſed etiā uideri. inter lunæ uero gyrū, & nimborū, ac uentorū cacumina aërias eſſe animas, ſed eas animo, non oculis uideri, & uocari heroas, & lares, & penates, & genios, quoniā autē lares ſiue penates etiam priuatorū domibus præeſſe credūtur, factum eſt ut utrūq; uocabulū pro ipſis domibus frequentiſſime uſurpemus. Martial. O mihi curarum pretiū nō uile mearū, Flacce Antenorei ſpes et alumne laris. idē, Protinus à leua clari tibi fronte penates, Atriaq; excelſæ ſunt adeūda domus. à lare, hoc eſt malo genio laruas dictas exiſtimant. quæ ſunt noxiæ inferorū umbræ. unde laruati dicuntur furioſi, & mēte moti, quaſi à laruis exterriti, quales ſunt quos uulgo dæmoniacos uocant. hi & ceriti dicuntur ſiue qđ κέρατα, hoc eſt cornua in capitibus hēre ſe putent, ſiue à Cerere quaſi Cereris ira animo uexati. Pacuuius. ut miſer quaſi ceritus furijs agitor. Plau. certe laruatus eſt, aut ceritus, idē, laruatus ædepol hominē miſerū medicum quæritat. Plotinus Philoſophus ſcribit animas hominū dæmones eſſe, & ex hominibus fieri lares ſi meriti bene ſint. lemures, ſiue laruas ſi male. maneis autem dici, ſi incertum ſit bene ne, an male meriti fuerint. laruas quippe eſſe noxios dæmones ex hominibus factos, quos græci cacodæmonas uocant, lareis autem eudæmonas, hoc eſt beatos, qđ boni ſint animi, hoc eſt boni dæmones. mos autem apud Romanos fuit, ut generoſi adoleſcentes egreſſi pueritiæ annos bullā aureā apud lareis ſuſpenderent, unde Horatius urbaniſſima contumelia uſus eſt in eū, qui ſeruilibus natalibus erat, ita ſcribens. donaſſet iamne cathenam ex uoto laribus quærebat. laruam etiam pro perſona accipimus. & laruatum pro perſo-

nato. Horatius. Nō illi larua, aut tragicis opus eſſe coturnis. lauerna uero dea fuit, quam Romani coluere. à qua lauerniōes 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 æde lauernæ propinqua. lariſſæ populi ſunt ī Aſia Scyticæ. Lariſſā Theſſaliæ urbs fuit Achillis patria dicta ob uicinitatem, quā habuit ad Phthiam Theſſaliæ regiam eius patriā. larius lacus eſt Galliæ Ciſalpinæ uicinus alpibus à fuliciarum quæ ibi ſunt, multitudine appellatus. græci enim λάρον fulicam uocant, auis eſt nigra. aquatica. uulgo nota paulo ſupra magnitudinem columbæ, à furuo appellata. hoc eſt nigro, quemadmodum fuligo. à genero etiam fit ingeneror, quod authores pro naſcor uſurparunt. Cicero in tanta animantium uarietate homini, ut ſoli cupiditas ingeneraretur cognitionis, & ſcientiæ. ſunt etiā qui ingens à gente dictum uelint, hoc eſt magnus. immenſus. quaſi ultra gentem ſuam. plus eſt enim ingens, quàm magnus. Terent. magnas uero agere gratias Thais mihi? ingentes. à græco autem γένος fit γενεά, quod eſt generatio, progenies. à quo fit genealogia. quo etiam latini utuntur, quod interpretari poteſt generationis ſeries. & genethlius natalis. à quo genethliacus, qui ex die natali fortunam hominis, & ſucceſſum pronuntiat. Iuuenal. ſi prurit frictus ocelli angulus inſpecta Geneſi collyria poſcit. SEPOSITA. Remota, et 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 poneremus. 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 Flatus. aliquando pro erigere. ædificare. idem, poſuitq; immania templa, unde in antiqs marmoribus frequentiſſime legimus. B. MERENTI POSVIT. Nonnunquam pro deponere. idem, pone metum. interdum pro apponere. Martial. Nolo mihi ponas rhombum, mulum'ue bilibrem. idem, qcquid ponitur hinc & inde uerris. Plautus. uafre facit. ponit uini pluſculum, cras ei, ut reponam large, ac liberaliter. hinc poetæ fabulas, et ſcripta ſua ponere dicebantur, qđ in ſcæna hæc ſpectatoribus quaſi in cōuiuio apponebant. Iuue. pone Tigilinū, hoc eſt affer in ſcænam aliquid de tigilino ſcriptū. Perſius, Ecce modo heroas ſenſus afferre uidemus Nugari ſolitos græce, nec ponere lucū 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 poſitiuū à comparatiuo, & ſuperlatiuo diſtingunt, 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. Gellius priorem genituram reddit poſitu longam, & poſitio, quā græci uocant θέσιν. item à pono compoſita fiunt appono, quod eſt aliquid antepono. Plyn nihil ei præter ſecundarium panem, oleráq; 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, et oppoſitio contrarietas. depono, qđ aliquando ſignificat dimitto. Cicero, exiſtimaui honeſtiſſime moleſtias poſſe deponi, ſi me ad Philoſophiam retuliſſem. aliquando priuo. Suetonius. ne imperio turpiter depoſitus priuatus uiueret. Plau.

ret. Plau. ut me deponat uino eam affectat uiam. nōnunquam derelinquo, et quaſi deſpero, unde depoſiti deſperati dicuntur. Cicero. itaq; mihi uideor iudices magnam, & maxime ægram, & propè depoſitam reipublicæ partem ſuſcepiſſe. frequenter autem depono eſt apud ſequeſtrum colloco. Virg. 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. unde Florentinus deponere inquit tam unus, quam plures poſſunt, tamen apud ſequeſtrū non niſi plures deponere poſſunt. nam tunc fit cum aliqua res in controuerſiam deducitur. itaq; hoc uſu in ſolidū 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 interdum eſt rurſus pono Virg. ariſq; reponimus ignem, ideſt rurſus adhibemus ignem aris, rurſus ſacrificamus. interdum recondo. idem, non illis epulæ nocuere repoſtæ, & alibi. manet alta mente repoſtum iudiciū Paridis. Martia. & totum mihi nunc repono quicquid ter denos uigilaueram 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 ſint, ſiue ex ligno, ſiue ex argento, auro'ue, aut alia quacunq; materia. Plyn. bibente conuiua menſam, uel repoſitorium tolli inauſpicatiſſimum habetur. interdum repono eſt rurſus appono. Martia. ullus ſi pudor eſt repone cœnam unde reponere fabulas, & ſcripta ſua poetæ dicuntur, cum ſecundo hæc in ſcœna apponunt, hoc eſt cum rurſus recitant. ſolebāt enim (ut Porphyrio nominat) qui ludis apud ueteres præerant, ſcriptores cum primum in ſcænam 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 fabulam ſemel de Achille poſitam rurſus ponere in animo eſt. ideſt talem eſſe, ut rurſus poni poſſit. item repono, quandoq; 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 Iuuen. cum inquit Semper ego auditor tantum? nunquam ne reponā? Ignauiæ enim ſeipſum accuſat, & ut mos ſatyrorum eſt, ex abrupto incipit. ſemper'ne eorum, quæ alij apponunt ero auditor, nunquam'ne ipſe aliqd reponam? cum præſertim in tanto ſcribentium ſtrepitu tam diu uerſatus ſim, nec deſit mihi ampliſſima materia ad ſcribendum. expono, declaro. oſtendo. explico, unde expoſitio pro interpretatione accipitur. Cic. ante, quàm de Rep. ſcribam patres cōſcripti exponam uobis breuiter conſilium profectionis, & regreſſionis meæ, ideſt explicabo. idem, uocat ad cœnam deinde ipſe prætorem, exponit copias ſuas omneis, hoc eſt oſtendit. interdum expono extraho, quaſi extra pono. Virg. ſocios de puppibus altis pontibus exponunt. nonnunquam 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 prandiū 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. Plynius. hoc ei propoſitum erat, uel ſuperare, uel cædere. 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 item. 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. præpono antepono. à quo præpoſiti dicuntur, qui aliquibus rebus præfecti ſunt, & præpoſitio apud grammaticos pars orationis, quæ cæteris partibus præponi ſolet. impono quod modo eſt ſupra pono. Virgilius uidit thuricremis dum dona imponeret aris. modo præbeo. idem, finemq; 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 fiat, quaſi captet imponere. idem, fefellit me ingenitus honeſtis cauſis gloriæ amor, ſpes tibi perpetuæq; laudis impoſuit. ab hoc impoſtores dicuntur, uel qui ſupponendo malas merceis, & auertendo obligatas, uel adulterinis atq; fictitijs gemmis, uel incantationibus, uel precationibus, quas exorcizationes uocant, homines decipiunt, et 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. Plynius. nam filius 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, cui remotis 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 ſeponi ſolent. Salluſtius. ubi metelli dicta cum factis componit. Virgilius. ſic paruis componere magna ſolebam. item quia ordo & compoſitio rerum ornatum facit, compono pro orno uſurpatur. idem, dulcis compoſitis ſpirauit crinibus aura. item pro colligo, quoniam 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. idē, Vix defeſſa ſenem paſſus componere membra, & pro ſimul pono, hoc eſt coniungo. idem, Componens manibuſq; manus, atq; oribus ora. & pro compoſito redimo. Salluſtius, cum lenones. & uinarij. lanij quorum præterea uulgus in diem uſum habet, pretio compoſiti, hoc eſt facta pretij compoſitione redempti, & pro conuenio. paciſcor. Plynius. 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 Aegæum mare. olim Scython appellabatur, poſtea Thracia dicta eſt ab aſperitate. græci enim τραχεῖα 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 feritatem. à Thracia deriuatur Thrax, qui & Threicius dicitur, & fœminino genere Threiſſa. in hac mons eſt Rhodope, à Mygdonibus olim habitatus, ſacris liberi patris, & cœtu menadum Orpheo initiante percelebris, à Rhodope (ut quidam putant) nobili Thraciæ meretrice ibi ſepulta cognominatus. hanc una cum Aeſopo captiuam fuiſſe conſtat, quam Charaſſes frater Saphus poetæ maxima pecunia redemit, quod Sapho tetigiſſe uidetur, dum inquit. Arſit inops frater uictus meretricis amore, Multaq́; cum multo damna pudore tulit. de hac ſcribit Plynius. hæc ſunt pyramidum miracula. ſupremumq́; illud, nequis opes regum miretur minimam extitiſſe laudatiſſimam à Rhodope meretricula factam. Aeſopi fabularum Philoſophi conſerua 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 quoq; mons Thraciæ eſt partim aſperrimus, partim uinetis, atq; oliuetis, & Orphei habitatione clarus. in hoc Iſmara urbs Ciconum fuit. Virgilius. iſmarus, aut Rhodope, aut extremi Garamantes. hi populi Libyæ ſunt pſyllis finitimi, à garamante Apollinis filio cognominati. 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 hemum uaſto iugo procumbentem in pontum, tantæ altitudinis, ut euxinum, & Adriaticum ex ſummo uertice oſtendat (Vt Polybius ſentit.) quamuis alij negent, & Pangæum Theſſaliæ iunctum, & Edonum, & Gygemorum, & miritum, & melampillum minores monteis. 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 deum ſancti cuſtos Soractis Apollo Quẽ colimus. Ab hoc deorum cultores dicti. & cultus, ſiue cultura, quam græci latriam uocant, A' quo idolatria dicta eſt idolorum, hoc eſt ſimulachrorum cultus, & idolatres qui colit ſimulachra. idolum enim ſimulachrum eſt. A' 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 pareis 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. Differtq́; ab aduocato patronus, quod aduocatus generalius nomen eſt, ſiquidem quicunq; adeſt alteri in cauſa officij gratia, aduocatus appellatur, etiam ſi nihil dicat, agitq́; modo paratus ſit defendere. Terentius, uolo ego hic adeſſe aduocatos in turba hac. patronus autem pro-

prie eſt qui agit cauſam, ſed accuſati, non accuſantis. Quintilianus. cum accuſatori ſatis ſit, plerunq; 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, ſimilibusq́; in ea re, tã actor, quàm defenſor ſolet patronus appellari, quippe cum uterq; 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 initium habuit, cum plebs inter patres diſtributa eſt. A' 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 quenq; 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 terram aratro, raſtris, cæteriſq́; inſtrumentis, hoc eſt fodimus. laboramus exercemus. Virgilius. fructusq́; feros mollire colendo. Hinc agricolæ, & agricultores, & agricultura, & agricolatio, & coloni appellati, & à colono colonicus dictus. Varro, atq; 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. ſeminatur. Martialis. cum ſit & hic culo tritior ipſe tuo. Iuuenalis, Et podice leui cæduntur tumidæ medico ridente mariſcæ. Ab hoc quidam inquino factum exiſtimant, quod eſt fœdo, deturpo, ſicut inquilinus à colo, dum ſignificat habito. Vnde fit inquinor paſſiuum. inquinator. inquinatrix. inquinatio. & compoſitum coinquino à quo coinquinor. coinquinator. coinquinatrix. coinquinatio. Item clunes, hoc eſt nates, quod culo propinquæ ſint. Reperiturq́; 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 ſaguineum, 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 cinæ, & cunabula, nam κύειν græci eniti dicunt, & parere. Ab incunabulis dicimus, quaſi à pueritia, hoc eſt ab ea ætate quæ in cunabulis agitur. & coleus, qui & teſtis, & per diminutionem teſticulus uocatur, quod colat mulĭeris 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, atq; ubi ad ceruicẽ 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 depedeant. Colimus terras. aerem. cœlum. domum patriam. hoc eſt habitamus. Vir. quas dira cœlæno, harpyæq́; colunt aliæ. Hinc cultores habitatores, & accola, atq; incola, quæ ita differunt, quod accola eſt qui ad aliquem locum, hoc eſt iuxta aliquẽ 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. Ply. 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. at uero te inquilino non domino perſonabunt omnia uocibus ebriorum. inquilinus etiam aliquando pro cohabitatore accipitur Martial. uicinus 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 habitãdas ex maioribus urbibus, quaſi quædam examina populorum mittebantur, & coloni habitatores. Virgi. urbs antiqua fuit tyrij tenuere coloni, & collis, cuius diminutiuum eſt colliculus, quia colleis (ut uarro inquit) poſt campos cœperunt homines colere, ideſt habitare. A' quo collatina dea, quæ collibus præeſt. Colimus nos. colimus faciem, colimus orationem, ideſt excolimus, atque ornamus. Plau. quin tute 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 colerent. Hinc cultus corporis dicitur, hoc eſt ornatus corporis, & animus uirtute cultus, hoc eſt ornatus. Ab hoc colo clitella inſtrumentum, quo ſarcinæ colligatæ mulis, ſiue iumentis, ſiue Camelis, aſinis ue portantur, dicta quod eiuſmodi animalis ornamentum ſit. ſicut ephippium inſtrumentum, quo in equo ſedemus. à quo equites ephippiati dicuntur, qui ephippia habent in equis, Cæſar de ſueuis, equeſtribus prælijs ſæpè ex equis deſiliunt, ac pedibus præliantur, equoſq́; eodem remanere ueſtigio aſſuefecerunt. ad quos ſe celeriter, cum uſus eſt, recipiunt Nec eorum moribus turpius, aut inertius habetur, quam ephippijs uti, itaque ad quemuis, numerum ephippiatorum quamuis pauci adire audent. Equi ſine ephippijs deſultorij dicuntur, quod ex ijs facile deſiliant. græce κέλητες dicuntur, hoc eſt celetes, quo nomine utuntur etiam latini. Plyn. equeſtres uero ſtatuæ modo Romanam celebrationem habent, orto ſine dubio à græcis exemplo. Sed illi celetas tantum dicebant in ſacris uictores, poſtea uero & qui bigis uel quadrigis uiciſſent. Suetoni. de Cæſare, quadrigas, bigaſq́;, & 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 ſimilitudine 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, ueſteis, domos, ac reliqua omnia ornamus. Hinc uero coloro uerbum, et contrarium eius decoloro. Seneca, Fulmen aut decolorat. decoloratur id cuius color uitiatur, non mutatur, & coloratum, &

colorificum. & diſcolor diuerſi coloris, & decolor, quod eſt colore uitiato, & concolor eiuſdem coloris, & colorate aduerbium. Et colores apud Rethores uocantur ornamẽta orationis, hoc eſt figuræ, quæ à græcis σχήματα appellantur. Item à colo collum, quia hæc præcipue pars corporis torquibus, ac monilibus coli, ideſt ornari conſueuit. ab hoc fit decollo, quod eſt à collo depono. Ennius, quod in tuo collo eſt, decolles caue, & collus maſculino genere tormenti genus ex corio, et collare id genus uinculi, quo collum reſtringitur. Item colus inſtrumẽtum quo nent mulĭeres, ſiue quod ornatus quidam mulĭebris erat, propter quod nubẽtes 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 Martia. Setinos moneo noſtra niue frange trienteis. Pauperiore mero tingere lina potes. Nã inſtrumentum, quo uina colantur, ſaccus uinarius appellatur, ſicut quo colantur, niues. ſaccus niuarius, de quo idem Martia. Attenuare niueis norunt, & lintea noſtra, frigidior colo non ſalit unda tuo. A' colando deducitur qualus, inſtrumentum per quod uinum defluit, cum calcatur uua. Virg. ſpiſſo uimine qualos. Ab hoc fit diminutiuum quaſillus. Colimus uitam, degimus, Terenti. dum ille uitam colet inopem carens patria. Item à colo compoſita fiunt accolo quod ex iuxta habito, intercolo, in medio habito. Excolo orno. Martial. uẽderet excultos colleis, cum præco facetus. incolo inhabito. recolo, quod non ſignificat recordor, ut plerique indocti uſurpant, ſed repeto, reputo. meditor. in mente tracto. Ouidius. hæc tua (nam recolo) quondam germana canebat. Cicero. quantum denique aleæ, quantum pilæ, tantum ego mihimet ad hæc ſtudia recolenda ſumpſero. Idem, ſenſimus hoc nuper 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. Vir. ueniſti tandem. Poetæ tamen aliquando pro immunere uſurpant. Idem, Se ſatis ambobus, Teucriſq́; uenire Latiniſq́;. Aliquando pro creſcere. Idem, hic ſegetes, illic ueniunt felicius uuæ. nonnunquam pro portari. Plyn. 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, non ſolum recordationis gratia, ſed etiã cogitationis, & conſyderationis. Terentius, Vbi in mentem eius ſolum uenit. A' uenio fit frequentatiuum uento, quo antiqui utebantur (ut Pompeius teſtatur) nunc altero frequentatiuo utuntur uentito. à uento fit uentus, quod eſt cum impetu uentans aer. Nihil eſt enim aliud uentus, quàm aer commotus, atque agitatus, qui à philoſophis definitur, Ventus eſt aer in unam partem fluens impetu. uel uentus eſt impetus aeris in unam partem fluentis. uel uẽtus eſt curſus aeris aliquo concitatior. Multas autem uentorum cauſas aſſignant philoſophi, uel quod terra magnam uim aeris 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 quidam tradunt, quomodo in noſtris corporibus fit propter cibum inflatio, quæ non ſine magna uirium iniuria emittitur, et uentrem interdum cum ſono exonerat, interdũ ſecretius, ſic & hanc magnam rerũ naturam alimẽta mutantẽ emittere ſpiritum. Verius aliqui tradũt multa ex omni parte terrarũ, et aſſidua ferri corpuſcula, quæ cum coacernata ſunt

ei deinde extenuari ſole cœperunt, quia omne quod in anguſto dilatatur, ſpatiũ maius deſyderat, uentos creare, illa quoq; uerior ratio uideri poteſt, habere aëra naturalem uim mouendi ſeſe, neq; aliunde cõcipere, ſed ineſſe illi, ut aliarum rerum, ita huiuſmodi potentiã. Sunt etiam, qui uentos ex arido, ſiccoq; anhelitu terræ gigni poſſe affirment. Item ex aquis aera expirantibus, qui neq; in nebulam denſetur, nec creſcat in nubes. poſſe etiam ſolis impulſu agi, quoniam uentus nihil aliud eſt, quàm aeris fluctus. Vitruuius architectus, uentus (inquit) eſt aeris fluens unda cum incerta motus redundantia naſcitur, cum feruor offendit humorẽ, et impetus factionis exprimit in ſpiritus flatum. pro diuerſis cœli partibus diuerſa nomina ſortitur. Regiones cœli quatuor ſunt, ortus. occaſus. Meridies, ſeptẽtrio. ortus & occaſus mobilia, ac uaria ſunt, meridies ſeptentrioq; ſtatu perpetuo permanent. Oritur quippe ſol nõ itidem ſemper. ſed aut æquinoctialis. oriẽs dicitur cum in circulo currit qui appellatur ἰσονύκτιος, aut ἰσημερινὸς, aut ſolſtitialis, aut brumalis, quæ ſunt, θεριναὶ τροπαὶ, & χειμεριναὶ τροπαί. Item ſol non in eundem ſemper occidit locum, ſed occaſus eius ſimiliter fit, aut æquinoctialis, aut ſolſtitialis, aut brumalis. Veteres ergo quatuor tantum uentos. p totidẽ principales mundi parteis ſeruauere. Nec plures poſuit Homerus, quàm eurum, auſtrum, fauonium, aquilonem, quem noſter quoq; poeta Ouidius Naſo ſecutus eſt. Eurus ad aurorã Nabatheaq; regna receſſit, Perſidaq;, & radijs iuga ſubdita matutinis. Veſper & occiduo quæ litora ſole tepeſcũt proxima ſunt Zephyro, Scythiam, ſeptemq; triones Horrifer inuaſit boreas. contraria 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 apeliotem, 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 τῆς βοῆς, quoniam ut uiolenti flatus eſt, ita etiam ſonori. Home. ab ætheris ſplẽdore, qui à ſole fit αἰθρηγενέτην appellat. Tertius. qui ab oriente hyberno ſpirat. Vulturnus à Romanis dicitur à Vulturis uolatu (ut quidam putant) quoniã 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, Chorus aduerſus Aqlonem flans, quem græci Argeſten uocant. Fauonius aduerſus eurum à fouendo dictus, quem genitalẽ eſſe dicunt ſpiritum mundi à græcis Zephyrus nuncupatus, quaſi ζωὴν φέρων, ut aliq putant, hoc eſt qđ ſatis uitam afferat, ab hoc Zephyrius, unde Zephyria oua, de quibus inferius dicemus. Africus aduerſus uulturnum. ab Africa græci Lyba appellant ἀπὸ τῆς λιβύης, quia Africam libyen, hoc eſt λιβύην nominant, Africa autem uocitata eſt, quod ſine frigore ſit. α. n. 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. Virg. Et apricis ſtatio gratiſſima mergis. À quo fit apricari, quod eſt ad ſolem ſtare, & in Aprico eſſe, & apricatio ſtatio ad ſolẽ. Ab Africa afer, & africanus deducuntur. Item uafer, hoc eſt callidus, aſtutus, quaſi ualde afer. Cicero, non ſunt in diſputatione uafri, nõ ueteratores, non malitioſi, à quo uafre aduerbium, 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 autẽ

quoniam certo, ac fixo limite eſt, unum meridionalem uentum 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, qđ eſt humecto. Plau. auſtrati ad ignem ſedent. Septentriones ob eandem cauſam uentum unum habẽt, q Auſtro obiectus eſt. Is latine Septentrio, & ſeptentrionalis uentus, et ſeptentrionarius. græce uero quod ab arcto flet, aparctias appellatur. ſunt qui pro octo duodecim uentos faciunt, inter hos quatuor in media loca inſerentes, inter Septentrionem. ſ. & occaſum ſolſtitialem Thraſeam, inter aquilonem, & exortum æquinoctialem cæciam, quem Ariſtoteles ita flare dicit, ut nubes non procul pellat, ſed ad ſeſe uocet, ex quo prouerbium factum ſcribit κακὰ ἐφ᾽ ἑαυτὸν ἕλκων ὡς ὁ καικίας νέφος, hoc eſt mala ad ſeſe trahens, ut cæcias nubes, inter ortum brumalẽ, & meridiem phœnicia, Inter lyba, & noton lybanoton. Nec his contenti alij Meſen inter Boream, & Cæciam addidere. Sunt etiã quædam peculiarium uentorum nomina, quæ incolæ in ſuis qſq; regionibus fecerunt non ultra certum tractum protendentiũ, ut apud Athenienſes Scyrõ paulo ab Argeſte deflexus reliquæ græciæ ignotus, qui & olympias uocatur, & à nunnullis Helleſpontius. in Narbonẽſi prouincia clariſſimus uentorũ eſt Circius, nulli uiolẽtia inferior, & ob id à turbine, ac uertigine ita appellatus. Cato nõ Circium, ſed Cercium uocat. Sunt in Hiſpaniæ alpina citra hiberum regionibus ferri, & argẽti fodinæ pulcherrimæ. mons ex ſale mero magnus, quantũ demas, tantum accreſcit. uentus cercius cum loquare, buccam implet. Armatum hominem, plauſtrum oneratum percellit. Hic non modo in reliquis partibus cœli ignotus eſt. ſed ne Viennam qdẽ eiuſdem prouinciæ urbem attingit. Iapix uentus eſt ex Appulia proficiſcens, qui quaſi aduerſus eurum uidetur flare. Itaq; Vir. Cleopatram è nauali prælio in Aegyptum fugientem uẽto Iapige ferri ſcribit, & equum quoq; apulum eodẽ quo uẽtum nomine appellauit Iapigem. Iapyx, autẽ per. y. ſcriptum nomen fuit unius ex filijs Dedali. À quo Iapygia nuncupata eſt Calabria, at Iapis iapidis nomen fuit Aetoli cuiuſdam, q cum ad regionem Venetiæ ueniſſet oppidũ de ſuo nomine cõdidit. à quo ea pars, ubi Timauus fluuius eſt, Iapidis nomen ſumpſit. Vir. Caſtella in tumulis, et iapidis arma Timaui. Eſt et alius in Appulia uentus, quẽ uocant Atabulũ ἀπὸ τοῦ ἄτην βάλλειν, hoc eſt ab inferenda peſte. eſt enim frigidiſſimus, et ſi flauerit circa brumam, exurit frigore areficiens, ut nullis poſtea poſſit ſolibus recreari. Hora. incipit ex illo monteis Appulia notus oſtentare mihi quos torret atabulus. Ply. quædã tẽporum cauſæ, aut locorum non proprie dicuntur morbi, quoniam protinus necant, ſicut tabes, cum inuaſerit arborẽ, aut uredo, uel flatus alicuius regionis proprius, ut eſt in Appulia atabulus, in eubœa olympias. Ad hæc fauoniũ. ad VIII. Cal. martij flantem Chelidoniã uocant ab Hirundinis uiſu. Græce enim Hirundo χελιδὼν appellatur, unde eſt prouerbium illud μία χελιδὼν ἔαρ οὐ ποιεῖ, hoc eſt, una Hirundo non facit uer. Ad hæc herba Chelidonia nomen ſumpſit, monſtrata homini ab Hirundine. hac enim Hirundines oculis pullorũ 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 uno, & ſeptuageſimo die poſt brumam ab aduentu auium flãtem per dies nouem orythiã nominant. fuit hæc puella pulchritudine inſignis filia Erithei regis Athenarum, quam cum Boreas adamaſſet, fruſtraq; in coniugẽ poſtulaſſet, per uim rapuiſſe dicitur, & in Thraciam detuliſſe, ex qua Zetum, & Calaim genuit. Caniculæ exortum dies ferè octo aquilones antecedunt, quos prodromos, hoc eſt præcurrenteis appellãt. Biduo autem poſtquã exortum eſt hoc ſydus, qđ eſt ardentiſſimo æſtatis tempore iam ſole leonẽ ingreſſo, ijdem aquilones conſtantius perflant diebus quadraginta, quos uocant eteſias, hoc eſt annuos, apud græcos. n. 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 terrarũ conſpectum. hoc uentorum genus incipit uere, non ultra æſtatem durat, cum è mari redit Tropeus 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 demittitur, & in nos cadit uehemens acriſq;, quia nõ 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, et ignem habuerit, uel poſtea conceperit, fulmen eſt, ſi uero depreſſo ſinu arctius rotati uenti effregerint nubem ſine igne, Vorticem faciunt, qui Typhon uocatur. Defert hic ſecum aliquid abreptum è nube gelida conuoluens, uerſanſq;, & ruinam ſuam illo põdere aggrauans, & locum ex loco mutans rapida uertigine, præcipua nauigantium peſtis non antennas modo, uerumetiã nauigia ipſa confringens, cui facile remedium eſt acetum, cui frigidiſſima natura eſt, in aduenientem effuſum. Idẽ illiſu ipſo repcuſſus, qcqd corripuerit ſorbet, refertq; in excelſum. qđ ſi maiore depreſſæ nubis ſpecu eruperit, ſed minus lato, q̃ procella, nec ſine fragore, turbinem nominant, proxima quæq; proſternentem. Idẽ 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; diſtẽdẽs auidus ſpumãtia præſter. Plyn. bupreſtis animal eſt rarum in Italia, ſimillimum ſcarabæo lõgipedi, fallit inter herbas bouem maxime, unde et nomẽ inuenit, deuoratumq; tacto felle ita inflammat, ut rumpat. Galenus uero ita ſcribit βούπρηστις εἰσὶ γένος τι ζώου παραπλήσιον κανθαρίσι κατά τε τὴν ἰδέαν καὶ τὴν δύναμιν, Hoc eſt bupreſtes ſunt genus quoddam animalium ſimile cantharidibus, & ſecundum proprietatem, & ſecundum uim. Eſt etiam bupreſtis herbæ genus, quã græci in laudibus ciborum habuere, hac deguſtata boues diſſilire fatentur, ideoq; ita appellatam. βοῦς enim à græcis bos dicitur. πρῆσαι urere. À uentus fit diminutiuum uentulus, & uentoſus, quod aliquando ſignificat plenum uento, ut uentoſa domus, uentoſa regio. Aliquando inane, ut uentoſa uerba, uentoſa oratio, hoc eſt ſine pondere, ſine effectu. Vnde uentoſitas, hod 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. Plyn. 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; errãtium ſtella & terræ proxima, quæ phoſphoros græce, lucifer latine dicitur, cum antegreditur ſolem, cum autem ſubſequitur, heſperos. Item ueſper. Virg. quid ueſper ſerus uehat, et à quibuſdam ueſperugo. Plau. nec ueſperugo, nec Vergiliæ occidunt. hinc ueſpera deducitur, & ueſper pro ſero diei. à quo fit aduerbium ueſperi, & ueſperaſcit uerbum cuius compoſitum eſt aduesperaſcit, hoc eſt fit ſerum diei, et quo quidam utuntur, nouum quidem, ſed non inelegans uocabulum pro ſacrificio, quod ueſperi fit. Veſper etiam adiectiuum eſt, unde cum ueſperũ dicimus neutro genere intelligimus tempus. Plyn. his horæ rigandi matutina, atq; ueſpera. Idem, matutinum tempus, ac ueſperum. & ueſpillo uilis cadauerum funerator, qui ueſpertino tẽpore eos efferre ſolebat, qui funẽbri pompa duci propter inopiam non poterant. Martia. qui fuerat medicus, nunc eſt ueſpillo Diaulus. hic etiam ueſpillo, & ueſpa uocatur. & ueſpertinum, quod ueſperi fit, & ueſperna, quo ueteres pro cœna uſi fuere, et 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, et 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 incubando 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 excepit, 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 malũ 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 ſemp extra eum locum incubat, ad quem ſummo auctu egreſſurus eſt Nilus, unguibus armatus eſt, & cutem ſuperius habet contra omneis ictus inuictam, in uentre autẽ mollem, ac teneram, quapropter delphini uitæ eorum in ea parte inſidiantur. Habent enim Delphini ſpinam dorſo cultellatam. itaq; immeantes Nilo, & ueluti territi à perſecutoribus fugientes, ſubeunt aluum, & ſpina illa diſcindunt, quo uulnere paulatim marceſcentibus inteſtinis. Crocodili moriuntur. Terribilis hæc contra fugaces belua 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. Cũ ſatur eſt, ſopitur in litore. Tũ parua auis, quæ trochilos ibi uocatur, in Italia Rex auium dicitur, inuitat ad hiandũ pabuli ſui gratia, os primũ eius repurgans, mox denteis, præterea fauces, ad hanc ſcabendi dulcedinem quammaxime hiantes, in quam uoluptate ſomno preſſum cõſpicatus ichneumon ꝑ eaſdẽ fauces ingreditur aluũ, atq; erodit. E crocodillorũ genere, ſed minor Ichneumone eſt Scincus in nilo ſimiliter natus, præcipuũ cõtra oĩa uenena antidotũ. A crocodilo crocodilinũ dicitur, qđ ad crocodilũ ꝑtinet, uel de crocodilo eſt. Quint. nõ ꝗa ceraſtinæ, aut crocodilinæ ambiguitates poſſint facere ſapiẽtem, ſed qđ illum ne in minimis ꝗdẽ oporteat falli. Eſt & genus crocodili, ꝗ alio minor multo eſt, & in terra tantũ odoratiſſimus floribus uiuit, ob id inteſtina eius diligenter exquiruntur iucũdo nidore referta, crocodileã uocant oculorũ uitijs utiliſſimã. Itẽ Crocodiliõ herba eſt chamæleõtis nigræ figurã habens, radice lõga, æqualiter craſſa, odoris aſperi, naſcitur in ſabuletis. Pota ſanguinẽ ꝑ nareis pellit copioſum, craſſumq;. Atq; ita lyenẽ conſumere dicitur. Itẽ ab heſpero heſperiæ dictæ, ſic enim & Italia, & Hiſpania appellantur. Sed cũ heſperiã tantum dicimus, ſignificamus Italiam. Virg. Eſt locus Heſperiam Graij cognomine dicunt. cũ uero ultimã addimus, hiſpaniã intelligimus. Hora. ꝗ nunc Heſperia uictor ab ultima. Hiſpania ab heſpero occidẽtali ſtella dicta eſt heſperia. Italia uero ab heſpero fratre Atlãtis, ꝗ Italiã à Germano pulſus tenuit. & ei nomen uel propriũ, uel ſuæ priſtinæ regionis impoſuit. Ab hoc et heſperides appellatæ, huius (ut ꝗdã putant) (ut alij) Atlãtis filiæ numero tres. Aegle. Erethuſa. Heſpertuſa. hæ amœniſſimos hortos colere dicebantur in Africa iuxta Lixon coloniã à Claudio Cæſare deductam, in ijs auriferũ nemus eſſe, cum aureis malis exiſtimabant, cuſtodiri uero à peruigili dracone, et quoniã Themis dea prædixerat, futurum olim quẽdam Iouis filiũ, qui ea poma diriperet, cinxiſſe Atlãtẽ pomariũ montibus, ne peruiũ graſſatoribus foret. Penetraſſe tamen eò Herculẽ ab Euriſtheo miſſum, & occiſo dracone aurea mala inde abſtuliſſe. Luca. Abſtulit arboribus pretium, nemoriq; laborem Alcides, paſſuſq; inopes ſine pondere ramos, Retulit argolico fulgentia poma tyranno. Ex eo aũt datũ huic fabulæ locum exiſtimant, qđ ibi flexuoſo meatu æſtuariũ fertur è mari adeo ſinuoſis lateribus tortuoſum, ut uiſentibus procul lapſus anguineos fracta uertigne metiatur, & quod heſperidũ hortos appellauere, circundet. Eſt aũt inſula, quam ſolã è uicino tractu aliquanto excelſiore, non tamen æſtus maris inundãt. Perueniſſe eò Herculẽ. ara eius, quæ ibi ædificata conſpiciebatur, indicio erat, nec præter oleaſtros aliud ex narrato illo aurifero nemore illic uiſebatur. Alij putant ouiũ greges ibidẽ fuiſſe purpureã lanam ferenteis, eaſq; ab Hercule raptas, et ad Euriſtheũ ductas. Hinc quoniam μῆλον græce, latine ouem dicimus, locum fabulæ datũ, Ouid. Mille greges illi, totidẽq; armenta per herbas Errabant, & humum uicinia nulla premebat. Arboreæ frondes auro radiãte micantes. Ex auro ramos, ex auro poma tegebant. Heſperõ promontoriũ in Africa eſt nauigatione decem dierũ, ac noctium ab Oenochema monte. Venus etiã dea eſt Iouis, & Diones filia, quæ una fuit ex Nymphis filia Oceani, & Tethyos, à qua fit Dionæum, qđ ad Venerem pertinet. Vir. Ecce Dionæi proceſſit Cæſaris aſtrum. et Venus ipſa Dionæa appellatur. Idem, ſacra Dionææ matri. Hæc Vulcani coniux fuit, & à Marte dilecta eſt, deprehenſa aliquando à ſole in adulterio cũ illo, qđ cum intellexiſſet Vulcanus, inuiſibileis plagas ſummo artificio fabricatas circũ lectũ tetendit, et ſe Lemnon ire ſimulauit, qua occaſione motus Mars,

ad cubile Veneris uenit, ubi cum laſciuire nudi cœpiſſent, tenuiſſimis uinclis ſeſe irretitos conſpexere. Reuerſuſq; extẽplo eſt Vulcanus, ꝗ cum iniuriã acrioribus uerbis expoſtularet, plurimi ex ijs illuc conuenere, & inter cæteros Neptunus, Mercurius, & Apollo. Deæ autem ob pudorẽ uenire eò noluerunt. Tandem Neptuni precibus placatus Vulcanus remotis plagis uinctos liberauit. Ex hoc adulterio Harmoniã genuiſſe proditur Venus. Eadẽ dilexit Adonin Cynaræ regis aui ſui, et Myrrhæ ſororis ſuæ filiũ, quem ab apro dum liberius eum inſequitur interfectum fleuit amare, & in florẽ purpureũ conuertit. Anchiſen quoq; amauit, ex quo apud Simoenta flumen prægnans facta Aeneã genuit. Simois flumen eſt ex Ida Troiano monte ſcaturiens, qđ iuxta Troiã peruectus cum mari propinquat, Xantho cõmiſcetur alteri Troiæ fluuio, & in paludem coactus cadit in mare iuxta Sigeum promontorium. hoc Troiæ eſt ita dictum propter Herculis taciturnitatem, quoniã prohibitus hoſpitio ſimulauit diſceſſum, deinde contra Troiam per ſilentium uenit, quod græce dicitur σιγή. Vulnerata propterea Venus à Diomede fuit, dũ Aeneam protegeret, propter quod imprecatione Diones ob ſuſpicionem commiſſi ab uxore adulterij, exilium ſibi ſponte Diomedes in Appulia elegit, & occupato Gargano monte, iuxta radices eius Sipontum urbem clariſſimã ædificauit, quæ & Sipus Sipontis dicitur, & à græcis ob multitudinem ſepiarũ, quæ ibi capiuntur, Sepius Sepiuntis. Vnde fit Sipontinus adiectiuum à Siponto, & à Sepiunte Sepiuntinus. Ab eo Diomedei campi uocati in Appulia, qui in diuiſione regni, quam cum Dauno feciſſe dicitur, ei ceſſerunt, et duæ inſulæ quæ è Gargani regione ſunt Diomedeæ dictæ, quarum altera habitatores habet, altera eſt deſerta, in qua diſparuiſſe Diomedem ꝗdam affirmant, & in cœlũ ſublatum, atq; inter Deos relatum fuiſſe. alij Diomedem ab Aenea per dolũ occiſum tradunt, & loca ꝗbus imperauerat occupata, mortuoq; ab incolis templũ in inſula, tanquã in numerũ deorum relato conſtructum. ſocios eius ob dolorem in aueis uerſos, quæ ob id Diomedeæ uocitatæ ſunt. has memorant maiorem in modum miteis eſſe, græciſq; 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 perhibẽtur armatæ. Fuit hic Diomedes Aetoliæ rex. Tydei, & Deiphilæ filius, dictus à Virgilio fortiſſimus Danaũm, quia Aeneam apud Troiam ſingulari certamine uicerat. uxorem habuit egialem, quam cum adulteriũ commiſiſſe cum Cylleboro Stheleni filio comperiſſet, natale ſolum præ pudore ſibi perpetuo relinquendum putauit. Fuit et Diomedes alter rex Thracum ſæuus uir, ac truculentus, ꝗ 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 hermaphroditum, 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 γυνὴ mulier dicitur. De hoc extat celebre illud Epigramma. Dũ mea me genitrix grauida geſtaret in aluo, Quid pareret fertur conſuluiſſe deos, Mas eſt Phœbus ait, Mars fœmina, Iunoq; neutrum. Cumq; forem natus hermaphroditus eram. Quærẽti letum Dea ſic ait, occidet armis, Mars cruce. Phœbus aqs. ſors rata quæq; fuit. Arbor obũbrat aquas. aſcẽdo, decidit enſis Quẽ tulerã caſu, labor et ipſe ſuꝑ, Pes hæſit ramis, caput icidit amne, Tuliq; fœmina, uir, neutrũ.

flumina. tela. crucem. Sed de hoc latius inferius dicemus. Item ex Bute Venus genuit Ericem, ex Ioue patre Cupidinem, quẽ alij geminum eſſe uoluerunt, quod aut honeſti amor ſit, aut iucundi. Ouid. Alma faue dixi geminorum mater amorum. Alij plurifarium. quod ut infinitæ res ſunt, ita infiniti amores. Papi. et cuncti faciles illi erraretis amores. alij ex Venere ſola natum Cupidinem 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 rerum naturæ, quæ Chaos dicitur, fuiſſe filiũ putant. Sunt etiam qui triplicẽ eſſe amorem tradant à triplici, qui nobis eſt affectu. Siꝗdẽ Ariſto. ſcribit aut honeſti eſſe amorem, aut iucundi, aut utilis. Apuleius uero Platonicus philoſophus primum dixit eſſe diuinum cum incorrupta mente, & uirtutis ratione conuenietem, alterum de generis animi, corruptæq; uoluntatis. tertium ex utroq; permiſtum. Hunc M. T. Herebi, ac Noctis prodidit filium eſſe. Quidam etiam gratias ex Venere, et Ioue genitas ſcripſerunt, alij ex uenere, et libero patre, quãuis Cicero has quoq; ex Herebo, et Nocte ortas exiſtimauerit. Sunt etiã qui Iouis, et Eurydomenes nymphæ filias putent, ſiue Eurymones, ſiue Eurymeduſes, A Ioue enim gratia omnis procedit Eurydomene aũt ἀπὸ τοῦ εὐρὺ καὶ δίδωμι, hoc eſt ab abundanter dando appellata ẽ. Eurymone ἀπὸ τοῦ εὐρὺ καὶ νέμω. hoc eſt ab abundanter retribuẽdo, Eurymeduſe ἀπὸ τοῦ εὐρὺ καὶ μέδω, quod ſignificat rego, quod qui liberales, et munifici ſunt, cæteris imperare conſueuerunt. Treis autẽ eſſe gratias prodiderunt, his quæ diximus nominibus appellatas. Alij primã Aglaiã, hoc eſt lætitiam. ſecundam Thaliam, hoc eſt uiriditatem, quia beneficiũ ſemper uiret, tertiam euphroſinem, hoc eſt delectationem nominant. hæ à græcis charites uocantur ἀπὸ τῆς χαρᾶς, qđ lætitiam ſignificat, merito enim lætari uidentur & qui dant, & qui accipiunt beneficium. Treis aũt ideo eſſe prodiderũt, quia & benefici eſſe in alios debemus, & aliorũ beneficia ſuſcipere, et ijs, qui in nos liberales fuerũt retribuere. Dare aũt, & accipere, & referre tres actus ſunt inter ſe diſtincti. Alij ideo dicunt treis gratias eẽ, quia acceptum beneficiũ cum fœnore reddi debet, quapropter ſolebant ueteres ita gratias pingere, ut una earũ auerſam faciem teneret, quaſi à nobis profecta, duæ uero nos aſpicerent, ut duplex nobis beneficium rependi debere oſtenderent. Propter quod inquit. Vir. 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 parere, perpetuumq; eſſe amicitiæ fœdus. Horatius, ſegneſq; nodum ſoluere gratiæ. qui ueneris & liberi patris filias arbitrantur, hac mouentur ratione, ꝙ horum præcipue deorum muneribus gratiæ cõcilientur. Tradunt eas in Acidalio fonte, qui eſt Orchomeni Bœotiæ urbe, lauari, quoniã pura eſſe beneficia oportet, & nihil ſordidum, nullam ſpem retributionis habere. Ab hoc fonte Venus acidalia dicitur, uel ꝗa inijcit curas, quas græci ἀκυδίας uocant, uel ꝙ ἀκίδας ſpicula nominant, quibus utitur Cupido. Gratiam ἀπὸ τῆς χάριτος dictam exiſtimant. Aliquando pro beneficio accipitur. Cice. cum præſertim conſiderem nullam eſſe gratiam, quã uel non capere animus meus in accipiendo, uel remunerando, cumulãdoq; illuſtrare poſſet. A quo gratioſus dicitur, ut Gellius ſentit, & qui adhibet gratias, et qui admittit. Interdũ gratia capitur pro pœna ſiue damno. Cice. ut pro iniuria tam graui parem ei gratiã referret. Nõnunquam pro cauſa. Terẽ. & ea me reſtitiſſe hic gratia. Agere gratias, eſt uerbo oſtẽdere nos

memores eſſe accepti beneficij. Habere gratias eſt animum, ac mentem gratam habere, & inuicem gratificandi uoluntatem. Referre gratiam eſt facto beneficium, aut iniuriam acceptam compenſare. In quo notandum eſt, ꝙ habere gratiam, & gratias dicimus, agere gratias non gratiam, referre gratiam, non gratias, necunꝗ ferè probatiſſimi authores aliter loquuntur. Teren. Pol. dijs habeo gratias, qđ in pariẽdo aliquo affuerunt liberæ. Plau. Malo enim eius gaudij expertẽ eſſe me, quàm lenoni gratiam hẽre. Cice. magnas ei meo nomine gratias ages. Liui. ſatiatus tandem complexu filij, renuntiate (inquit) gratias regi me agere, referre gratiam aliam nunc nõ poſſe, quàm ut ſuadeã nõ ante in aciem deſcendat, quàm in caſtra me rediſſe audierit, Cice. cui pro me ſenatus gratias agendas putauit, ego à me gratiam referrendã non putem? Seneca de malo reddi potius gratiam, quàm referri dicendum putat, & econtrario de bono referri potius, quàm reddi. Sed hanc differentiã ſolus ipſe excogitauit, et fecit. Cice. ſemper referre uſurpat, & in bonum, & in malum. In bonum, ut in ſuperiori exemplo. In malum, ut in Salluſtiũ. Nam qđ inuſitata rabie in uxorem, ac filiam meã inuaſiſti, quæ ſe facilius mulieres abſtinuerunt à uiris, quàm tu uir à uiris, ſatis docte, ac perite feciſti, nõ enim ſperaſti me mutuam tibi gratiam relaturũ, ut uiciſſim tuos compellarem. Nã quod Plancus ad Cice. ſcribit, immortaleis ago tibi gratias, agamq; dum uiuam, nam relaturum me affirmare non poſſum, profecto gratiam hoc loco ſubintelligi manifeſtum eſt. Quod uero apud Valerium maximum legitur, tibi quidem ſexte Pompei dij magis, quos relinquo, quàm quos peto gratias referant, certe deprauatum eſt, et nos librum peruetuſtum legimus, & penes nos hẽmus, ubi non gratias, ſed gratiam eſt ſcriptum. agere etiam, & perſoluere grates legimus, ſed apud poetas duntaxat, atq; hiſtoricos. Virg. Grates perſoluere dignas, Non opis eſt noſtræ Dido. raro autem apud oratores. Cice. Aliquando poſt ſuſpexit ad cælum, & grates tibi inquit ſumme ſol. Ab hoc fit gratulor uerbum, quod eſt uerbis teſtor me gaudere fortuna, ac felicitate alterius, apud eum ipſum, qui affectus eſt felicitate, aliquando apud meipſum ob meam felicitatem. ideo ferè poſtulat datiuum. Quintil. non efficiet tamen infandum præſentis reatus, indignumq; diſcrimen, ut miſera puella non gratuletur ſibi, ꝙ illam pauper accuſare non poteſt. Aliquando tamen authores prætereunt datiuũ, cum fuerit pronomen Ouidius, Gratulor Oechaliam titulis accedere noſtris, idem Priſca iuuent alios, ego me nunc deniq; natum gratulor. Quintil. gratulemur iam qđ nulla ciuitas fame laborat, illic nobi ſubintelligitur hic nobis. Falſum eſt enim quod quidam tradunt, gratulor hic pro gaudeo accipi, cum in rebus moleſtiſſimis gratulari liceat, utiq; inter falſos amicos. In eadem ſignificatione, & grator accipitur, ſed poeticum hiſtoricumq; eſt. Virg. Iuueni germana uiam gratare ſorori. Liuius, tuum ſequenteis currum Iouis optimi maximi templum gratanteis, ouãteiſq; adire. Gratulari etiam, et grates agere, ſiue gratari dijs dicimus pro eo, quod eſt gratias agere, ſiue ſupplicare. Liuius, itaq; prætor extemplo edixit, uti æditui ædes ſacras tota urbe aperirẽt, quo circuẽũdi, ſalutãdiq; deos, agẽdiq; grates, ꝑ totam diẽ populo ꝑtãs eſſet. Itẽ triũphantes in capitoliũ aſcẽdebãt Ioui optimo maximo cæteriſq; dijs gratulaturi. Nec mirũ ſi gratulari & gratari dijs dicimus, quaſi oſtẽdere nos illis aggaudere, cũ ſalutare ẽt eos dicamus, quaſi ſalutẽ illis optare. quod nõ in dijs, ſed hominibus conuenit. Item ſalutare animas, ſalutare cineres, & reliquias defunctorum. Virg. Salue ſancte parens, iterum ſaluete recepti Nequicquam cineres. A gratulor fit compoſitum congratulatio, & gratulator, & gratulatio, & congratulator, & congratulatio.

Item à gratia fit gratus, qui memor eſt accepti beneficij, & cõtrarium eius ingratus. à quibus gratitudo, & ingratitudo deriuantur, & grate, atq; ingrate aduerbia, et comparatiua, atq; ſuperlatiua gratior, & gratiſſimus gratius, & gratiſſime. Itẽ 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 utrunque à facio deducatur. Etenim gratum facere eſt quiddam minus, & propè idem, quod obſequi, & inſeruire. Cicero, ſi hũc iuueris. gratiſſimum mihi feceris. gratificari uero eſt quiddam maius, & quaſi idem, quod beneficium eſſe, & beneficia conferre. Quapropter deos non gratum facere, ſed gratificari hominibus dicimus. Ab hoc gratificus, & gratificatio deducuntur, & Gratidia proprium nomen mulieris Neapolitanæ unguẽtariæ, ac maleficæ, quam Horatius in Epodo Caniniam nominauit. Venus meretriciam artem inſtituiſſe dicitur, authorq; mulieribus in Cypro fuiſſe, ut uulgo quæſtũ 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, et ſine matre ortam hoc modo. Nam, cum Saturnus in patrem ſæuiẽs falce ei uirilia abſcidiſſet, & falcem ſimul, & uirilia proieciſſe in mare dicitur, haud longe à promontorio Siciliæ, quod Lilibœum uocant, hinc & promontorium ſimul, et oppidũ Drepanũ uocatum, quoniam græci δρέπανον falcem dicunt, uirilia uero ſanguinem emiſiſſe ex quo cum ſpuma maris permiſto Venus ſit procreata, propter quod Aphrodite 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, gratumq; manet mihi nomen ab illa. Itẽ Vir. apud quẽ ſic loquitur Neptunus. Fas omne eſt Cytherea meis te fidere regnis, Vnde genus ducis. Geſtabat manibus concham, quod ea uecta dicebatur in inſulam Cyprum, et in Cytheram urbẽ exiſſe, à qua Cytherea uocata eſt, quamuis cythera una etiam ſit ex Cycladibus inſulis, &, ut Laertius ſcribit, Laconiæ inſula, quæ prius Porphyris uocabatur. deinde dicta eſt Cythera neutro genere, & numero plurali. A cythera fit cythereius, quod ad Venerem pertinet. Cytheris aũt nomen fuit libertæ Volũnij, quam Gallus amaſſe dicitur. Virgilius eam licorim nominat. Et Cytorus mons Aſiæ minoris buxo fertilis, quæ uento mota undarum æſtus imitatur. Virg. Et iuuat undantem buxo ſpectare cytorum. 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 templũ 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 Ouid. Sed dea nec patitur ſic ad ſua munera cogi, Colle ſub umbroſo, quam tenet altus Eryx. & Papinius, exultat uiſu, tectiſq; potentis alũnæ, nõ ſecus alma Venus, quã ſi Paphon æquore ab alto, Idaliaſq; domos, Erycinaq; tẽpla ſubiret. Idalia quoq; appellata eſt ab Idalo monte Cypri. Quod concha in Cyprum uecta ſit, ipſa teſtatur apud Papinium, dum de Violantilla ſtellæ uxore loquitur. Hæc et cœruleis mecum conſurgere digna Fluctibus, & noſtra potuit conſidere concha. Hoc genus conchæ eſt, quam margaritas producere ſupra memorauimus. Nulla certe dignior tribui Veneri poterat, & ob candorem, & ob leuorem, & quia partus earum ſunt margaritæ, mulierum ornatui præcipue conuenientes, hinc huiuſmodi conchæ cytheriacæ dicuntur. Martia. leuior ò conchis Galle Cy-

theriacis, item Erycinæ. Propertius, et uenit è rubro cõcha Erycina mari. Nec mirũ eſt talẽ deã concha uectam cum inter concharum genera Neritæ ſint per maria nauigantes præbẽtes cõcauam ſibi partem, alteram uero flanti auræ inſtar ueli apponentes. Dicitur etiam Venus lingua Aſſyriorum Myluta, ut teſtatur Herodotus. in eius tutela columbam eſſe, currũ eius à cygnis duci, roſam inter flores, et inter arbores myrtum, ei ſacras eſſe. Myrtus arbor eſt, cuius duo genera ſatiuæ, & ſylueſtris, et in utraque latifoliæ, bacas fert ſaporis præcipui, ex quibus uinum fit, quod Myrtidanum uocant. Item generoſum obſonium, quod dicunt myrtatum. nam myrtetum locum myrtis conſitum dicimus, obtinent & piperis uicem, & pro hoc uſi ueteres produntur ante, quàm pip reperiretur, ad intinctus quoq; adhibentur, præſertimq; ad ſaporem aprorum commendandũ. A myrto myrteum 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 ueneris cluacinæ. Cluere enim ueteres pugnare dicebant, & myrtinum eiuſdem ſignificationis. Plyn oleo myrtino illitum ſtatim reſoluitur. habetur quoq; in hac arbore ſuffimenti genus ideo electa, quia Venus & coniunctioni pariter, & huic arbori præeſſe exiſtimabatur. In antiquiſſimo Romuli delubro ſacræ myrti fuere duæ ante ædem ipſam longiſſimo tẽpore, altera patricia appellata, altera plebeia. fuit, & ara uetus Veneri myrteæ, quæ poſtea myrtina dicta eſt. quidam huius arboris genera ita diſtingunt, ut ſit candidà, nigra, & 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, & chamæmyrſynem. et oximyrſinem uocari. Satiuarum genera topiarij, ac coronarij faciunt Tarentinam folio minuto, noſtratem patulo, exoticam denſiſſimo. cõiugalem putant eſſe, quã dicimus noſtratẽ. Bacæ ſi non ſiccentur, oleũ gignunt. E nigra fit uinũ, ſiccata uſq; in ariditatem in umbra, deinde mulſo indita. Quin et oleo quidã uini ſapor ineſt. ſimulq; pinguis liquor, qđ præcipuã uim habet ad uina corrigenda, ſaccis ante pfuſis, retinet enim fecem, nec præter purũ liquorẽ trãſire patitur, & ſe comitem præbet præcipua cõmendatione liquato. Virgas quoq; huius arboris geſtatas putant uiatori pediti in longo itinere mire prodeſſe. Poſthumius libertus in conſulatu, qui primus omniũ ouans ingreſſus eſt urbem, quoniã rẽ leuiter ſine cruore geſſerat, myrto Veneris uictricis coronatus inceſſit, unde mos inoleuit, ut ouãtes myrtea corona uterentur, excepto M. Craſſo, q de fugitiuis laurea coronatus ẽ. Curru quoq; triũphãtes myrtea corona uſos fuiſſe quidã prodiderũt. Papyrius Maſo, qui primus in monte Albano de Corſis triũphauit, myrto coronatus cyrcenſes ludos ſpectare ſolitus eſt. M. Vale. duabus coronis, hoc eſt myrtea, & laurea utebatur. Myrtilus uero Mercurij filius. Myrtoũ pelagus pars maris Aegei nomẽ accipiẽs à Myrtilo, qui eò fertur proiectus fuiſſe. Myrſus proprium nomẽ eſt, ſic enim uocatus fuit Cãdaulus pater, qui et Myrſillus dictus eſt. Itẽ Myrſus Pelopõneſi oppidum fuit. Sunt qui tres Veneres fuiſſe affirment, unam cæli, & diei filiã. Aliã è cæli pudendis, & ſpuma maris genitam. Tertiam Iouis filiã. et Diones, Hæc ut amorũ, gratiarumq;, ita pulchritudinis, & delitiarũ, et uoluptatũ omniũ dea eſt. Vnde Venus aliqñ pro libidine, et coeundi appetitu ponitur. Seneca. qđ in uenerẽ pronior eſſet. Teren. Sine cerere, et libero friget uenus, à quo venereus pro libidinoſo accipitur. ſiue prò eo, qui ſtellæ ueneris ſubiectus ẽ. hinc uenerẽ utriuſq; ſexus, hoc eſt marẽ ſimul, ac fœminã eẽ finxerũt, ꝙ in utrũq; ſexũ hoĩs libido graſſetur. Propterea ueteres uenerẽ non deã ſolũ, ſed etiam deũ nominabant,

Virg. Diſcedo, ac ducẽte deo flãmam inter et hoſteis Expedior. Neq; enim dea legendum eſt, ut pleriq; faciunt, ſed deo. Signum etiam eius Cypri fuiſſe legitur barbatum corpore, ſed ueſte muliẽbri, cum ſceptro, ac ſtatura uirili. Ariſtophanes eam nõ Aphroditem, ſed Aphroditon nominat. Leuinus ita ſcripſit. Venerem igitur almum adorans, ſiue fœmina, ſiue mas eſt. ita uti alma noctiluca eſt. Philochorus quoque eandem ſcripſit eſſe lunam, & ei ſacrificium facere uiros cum ueſte muliẽbri, muliẽres cum uirili, quod eadem & mas exiſtimatur, & fœmina. Item Venus pro pulchritudine capitur. Quintilia. quod cum gratia quadam, & Venere dicitur. Plyn. quorũ opera, cũ admiraretur, collaudatis omnibus, deeſſe ijs unam illam uenerem dicebat, quam græci charita uocant. ab hoc, ut Cice. ſcribit, fit uenuſtas, hoc eſt pulchritudo, & uenuſtus pulcher, & uenuſto uerbum orno, & uenuſte aduerbium pulchre, Venuſta oratio eſt, quæ cum gratia quadã, ac uenere dicitur. Horũ contraria ſunt inuenuſtus, hoc eſt ſine decore, et inuenuſto decoro, & inuenuſte ſine decore. Item à uenio uenia, qđ optanti adueniat. eſt enim uenia remiſſio culpæ, & condonatio erroris. Quintilia. Peccaui, ueniam pcto. & errare hominis eſt, & ignoſcere patris. Male quidam indulgentiam pro uenia capiunt, & indulgere pro ignoſcere, in quo theologi noſtri frequẽtiſſime 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 aliquando pro indulgentia accipitur. Cicero, dabitis mihi hãc ueniã, hoc eſt indulgebitis, concedetiſq; mihi. Teren. da pater ueniam, ſine te exorem, & cum uenia tua dicimus, hoc eſt cum pace tua & te pmittente. Per metaphoram quoq; aliquãdo indulgere ponitur pro delicate intendere, et ſpatium maius dare. Vir. Indulge hoſpitio, cauſaſq; innecte morã. di. idem, Sin tumulis accliue ſolum, colleſq; ſupini Indulge ordinibus, aliquãdo pro facilẽ eſſe, et clementem. Cicero, magnus uir in primis, & qui indulgens in patrem idẽ ſeuerus in filium. Ab hoc fit indulgentior, & indulgentiſſimus, & aduerbia indulgenter, indulgentius, indulgentiſſime. Veteres pro indulgentia indulgitatem dixere, Siſenna, Baſſus aſſidua indulgitate uictus. A uenia fit ueneror, quaſi ueniam oro à quo ueneratio. uenerabilis. uenerabundus. uenerandus. ueneratus. ueneranter uenerabiliter, de quibus ſupra diximus. Indulgeo dictum exiſtimãt quaſi inde algeo. Algere enim frigere eſt, tractum à græco ἀλγῶ, quod proprie ſignificat doleo, Ponitur tamen etiam pro frigeo, cum frigus nihil aliud ſit, quã dolor qdam membrorum rigore conceptus. Qui ergo indulgent, hoc eſt delicate aliquid pmittunt, quodãmodo frigeſcunt, non urgent, non ſolicitant. Ab algeo algor deducitur, hoc eſt frigus. rigor et Algidus mons ab aſſiduo frigore appellatus eſt. Hora. quæq; Auentinum tenet algidumq;. & ab hoc quoq; ſylua Algida dicta eſt, huic mõti ſubiacens, in cuius ingreſſu lacus eſt Regillus, apud quẽ A. Poſthumius dictator proſpere aduerſus Tarquinum ſuperbũ patria eiectum, & Latinos Romanis bellũ inferenteis pugnauit. Veteres algo pro algere dixere. Lucilius, morbis, algoq;, fameq;. Item à uenio uena, quod per eam ueniat ſanguis. eſt enim uena conceptaculum ſanguinis. quod ἀγγεῖον græci uocant, miſti, 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, quam ſanguinis. Vena imobilis eſt, exploraturq; emittendi ſanguinis gratia. Arteria uero motu, atq; pulſu ſuo habitum, & motum febrium demonſtrat. σφυγμὸς à medicis uocatur ipſa intentio motus, et remiſſio in corde, nõ arbitraria

ſed naturalis. Per metaphoram etiam uenæ in terra dicuntur ſubterranei meatus, per quos unda manat, aut alius liquor. Vnde uenas argenti, & auri dicimus. A uena uenoſum dicitur uenis turgentibus plenum, & uenenum, quod per uenas eat, differtq; à toxico. Nam toxica proprie ſunt, quibus ſagittæ tingũtur, 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 etiã uiatoria ex ea facta ad afferendum uinum mortifera eſſe compertum eſt. Hanc quidam ſmilacem à græcis uocari dixere, et eſſe in Arcadia tam præſentis ueneni, ut ſiqui ſub ea dormiant, cibumue capiant, moriantur. Innoxiam fieri putant, ſi in eam arborem clauus æreus figatur. Venenum uero generale uocabulum eſt ad omnia, quæ naturam eius, cui adhibita ſunt, mutant. Plyn. Galbanum aduerſatur uenenis, maxime toxicis cum myrrha, & uino. Caius iuriſconſultus ſic ſcribit, qui uenenum dixit, adijcere debet bonum, uel malum, nam & medicamenta uenena ſunt, quia eo nomine omne continetur, quod adhibitum, naturam eius, cui adhibitum eſt, mutat. græci Pharmacum 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 ueneficia uocantur, & uenefici dicuntur, non modo qui uenena, aut toxica conficiunt, ſed etiã qui incantationibus, exorcizationibus, & cæteris malis artibus utuntur. à quo fit compoſitum Triueneficus, hoc eſt excellens ueneficus. Plau. muſſas adhuc triuenefica? Venenum etiã aliquando uirus ſignificat, hoc eſt ſpumam, unde Virgil. 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, et quaſi circũuenire, propter quod ueteres uenari, & paſſiue pro circumueniri poſuerunt. Ennius, teneor correpta, & undique 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, & aucupator, & auceps, qui aueis captat. A uenor uenatio dicta notæ ſignificationis. et uenaticus canis, quo feras perſequimur, ſicut indagator dicitur, odorus, & ſagax. Vir. Et odora canum uis. proprie tamen odorus eſt, qui olet, hoc eſt ex ſe odorẽ mittit, ut flos odorus odoratus, qui aliũde odorem accipit, ut odoratum templum. Odorator, q odorẽ ſeqtur, ut canis. idẽ, & odoriſecus dicitur, hoc eſt odorẽ ſequens. ſagax aũt canis dicitur, quaſi acute ſentiens. Sagire enim ueteres acute ſentire dicebant. Cice. Sagire enim ſentire acute eſt, ex quo ſagæ anus, q multa ſcire uolunt. et ſagaces dicti canes. Is igitur q ante ſagit, quã oblata res eſt, dicitur præſagire. ideſt futura ante ſentire. Hinc manifeſte oſtenditur error Acronis, q ſagã muliẽrẽ ſcribit incantatricẽ dici, atq; maleficã, ab eo, qđ ſatis agit. Melius Feſtus. ſaga inquit mulier eſt perita ſacrorum, et uir ſapiens. Et Nonius, ſagæ dicuntur fœmine ad libidinem uirorũ indagatrices, unde & ſagaces canes dicuntur ferarum, uel animalium quæſitores. A præſagiendo præſagium, hoc eſt præſenſio, et prædiuinatio deducitur. A ueteribus præſagatio uocabatur. Cice. ineſt igitur in ais præſagatio extrinſecus iuecta, atq; icluſa diuinitus. Itẽ à uenor uenator, ac uenatrix, et uenatio, et uenabulũ. uenãtiũ te-

lum latiſſimum aciei longiſſime. Virgl. 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 mulierum. Vlpianus, ſiquando inter ædeis binas paries eſſet, qui uentrem faceret, ut in uicini domum ſemipedẽ, aut amplius procumberet, agi oportet ius nõ eſſe illum parietem ita porrectum, inſitum mihi eſſe uitioſe. Sed proprie uenter eſt, ubi cibi conficiũtur. Subeſt ſtomachum habẽtibus 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 cum indignatione, ſiue faſtidio, & ſtomachoſus, qui facile indignatur, ac cuncta faſtidit, & ſtomachoſe faſtidioſe. A` uentre uero fit uentriculus diminutiuum. Cornelius Cel. uentriculus autem, qui receptaculum cibi eſt, conſtat è duobus tergoribus, iſq; inter lienem, et iecur poſitus eſt. utroq; ex ijs paululum ſuper eum ingrediente. Homini, & cani ſtomachus inferiore parte anguſtior eſt, propter qđ 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 ima 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 dixit. Tu ut Hector ab ilio nunquam recedis. Iliũ regia fuit Priami, quæ & Troia à nomine regionis minoris Aſiæ cognominata eſt, mille qngentis 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 propriũ nomẽ. Ilia mater Remi, et Romuli. ilys græce limus dicitur. illyrium ſiue illyris Prouincia eſt, cuius latiſſimi fines ſunt, hinc Italiam, illinc Germaniam, inde Macedoniam. Thraciam. & Epeirũ habens. hinc Adriaticum ſinum, inde Danubium flumen. ab eo illyricus deducitur. à Troia tros deriuatur. Virg. tros, tyriuſq; mihi nullo diſcrimine agetur, & Troianus. Idem, troianaſq; ſimul, & troicus. Idem, & troica caſtra. & troius. Idem, et troia gaza per undas. Item troiugena. Ennius, troiugenas bello claros. Troezenus propriũ uiri nomem eſt. hic Thrax fuit filius Cradi. unus ex ijs, qui tulerunt ſuppetias Troianis aduerſus græcos. Troia etiam ludus puerorum equeſtris fuit. Sueto. de Cæſare. Troiã luſit turma duplex maiorum, minorumq; puerorum. Item locus in agro Laurente, in quo primus Aeneas cum ſuis conſtitit. Troiã duo inſignes amnes exornant. Mæander dicitur, quod flexum fluminis eius ſimilem habeat, nõ diſſimilem ab opere Labyrinthorũ, chlamydulis, ad alligatam. Varro. mihi facies mæandrata, & uinculata, atque adeo grandis. Virg. Victori chlamydem auratam, quam plurima circum. Purpura Mæandro duplici Melibœa 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 etiam morbus ipſe uocatur, quẽ primus

in Italia ſenſiſſe Tiberius princeps dicitur. cũ antea eſſet ignotus. anguſtiſſima aluus canibus eſt, ob quam cauſam uehementi niſu, nec ſine cruciatu eam exonerant. uentres elephanto quatuor ſunt. in iuuencarum ſecundo uentre nigricans thophus reperitur inſtar pilæ rotundus, nullo pondere, ſingulare (ut putant) remedium ægre parientibus. item à uenio fit uenum quaſi ueniũ. à quo fit uenundo, quaſi id, in quod uenimus, dehinc uenundatio, quæ eſt permutatio rerum, & contractus ex conuentione proueniens. à uenundo fit detractis duabus literis uẽdo eiuſdem ſignificationis, cuius frequentatiuum eſt uendito. ab hoc uenditio. & uenditor & uenditrix. & uendibile, quod modo ſignificat id, quod facile uẽdi poteſt, modo id quod populare eſt, & uulgo gratum, unde uendibilis oratio dicitur, et uẽdicatio pro oſtentatione ponitur. Cicero. quinctiam mihi quidẽ laudabiliora uidentur omnia, quæ ſine uendicatione, et ſine populo teſte fiunt, & nuguendus. à quo nuguendulus. de quibus alibi diximus. à uenum uęneo 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, q pecuniæ gratia ſeipſum uenderet. Salluſtius, ò urbem uenalem, & 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, ubiq; enim curãt ædiles, ne emptores à uẽditoribus circumueniãtur. præſumptum eſt enim ea mancipia, quæ rudia ſunt, et ſimpliciora eſſe, & ad miniſteria aptiora. trita autem mancipia, &ueterana difficile eſt reformare, et ad ſuos mores formare. qa igitur uenalitiarij ſciunt facile decurrere ad nouitiorum emptionem, idcirco interpolant ueteratores, ne pro nouitijs uẽdãt. Quintilia. item quod commune eſt, & alijs nomen, intellectu alicui rei peculiariter attribuitur, ut urbẽ Romam accipimus, et uenaleis nouitios, et corinthia æra, cũ ſint urbes aliæ quoq;, & uenalia multa, et tam aurum, et argentum, q̃ æs corinthiũ. hinc uenalitium dicitur, uel corpus ipſum, uel uenditio, uel locus, ubi nouitij uenduntur. Paulus. nam quicunq; ex uenalitio nouitiorum emptus alicui miniſterio præpoſitus ſit, ſtatim eum è ueteratorum numero eſſe. uenalitius 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, quãuis mihi ſimilius ueri uidetur ueteratorem proprie aſtutum, ac uerſutum dici à uetuſta multarũ rerũ cognitione, indeq; ſeruũ iam tritũ, & ueteranũ ueteratorem uocari. item à uenum fit uendico, quaſi conueniẽs mihi dico. eſt enim uendico (ut ita dicam) approprio. Quintilia. 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, et uindex ultor iniuriæ, & uindicatio ipſe actus ultionis. ponitur tamen aliquando uindico, pro eo quod eſt ab iniuria, contumelia'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. uis modo uirtutem ſignificat. Virgl. multa ui muniet Albam, modo poſſibilitatem. idem, Non ea uis animo, neq; tanta ſuperbia uictis. aliquando uiolentiam. idem, quæ uis in manibus applicat oris. idẽ, ni uis humana quotãnis Maxima quæq; manu legeret. ab hoc fit uiolo, quod eſt corrumpo, contamino, polluo, & quaſi uim infero

quod proprie de uirgine dicitur. à quo inuiolatus, hoc eſt intemeratus, & inuiolabilis, & uiola per antiphraſim, quaſi minime uiolata, uel quod non uiolanda, uel à ui olendi, 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. Plyn. è uiperina carne fiunt theriaces paſtilli. & uehemens, acer, à ui, atq; impetu mentis (ut Gellius tradit) à quo uehementia, acritudo. & uehementer acriter, quorum comparatiua, et ſuperlatiua ſunt uehemẽtior, uehementiſſimus, & uehementius, uehementiſſime. et uinulus, illecebroſus, quaſi uim faciens. Plau. compellando, blanditer oſculando, oratione uinula. uenuſta, uel impudentius. & inuitus, qui per uim aliquid facit. à quo fit aduerbium inuite, cuius comparatiuum eſt inuitius. Cicero, quem ego paulo ſciebã, 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. Cicero, ad quem fruendum non modo non retardat, uerum etiam inuitat, atq; allectat ſenectus. ponitur tamen aliquando inuito pro delecto. Virg. Inuitat genialis hyems, curaſq; reſoluit. aliquando pro repleo. Plau. mirum, ſi inuitauit ſeſe in cœna pluſculum. ab hoc inuitatio. & inuitamentum. & inuitator. quidam inuito putant dictum, quaſi non uito. uitare enim cauere eſt, immo plus, quàm cauere, & à ui dicitur, quaſi ui auertere. à quo uitium dictum, quod proprie id eſt, qđ 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 cum acceſſu, diſceſſuq; eſt. uitium perpetuo manet. poteſt tamen qui morboſus eſt, etiam uitioſus dici, ſed non econtrario. eum, qui uitioſus eſt, neceſſe eſt dici morboſum. Equus mordax, & calcitro uitioſus, non morboſus eſt. claudus uero aliquo ictu factus & morboſus dici, & uitioſus poteſt. ab hoc fit uitioſe aduerbium. et conuitium, quod eſt maledictum cum contumelia. Cicero, maledictum autem nihil habet propoſiti, præter contumeliam, quæ ſi petulantius iactatur, conuitium, ſin faceti us, 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, q̃ uitio aliquid dare, quod aperte oſtendit Ter. nam cum dixiſſet, nunc quã rem uitio dent, quæſo animaduertite, paulopoſt ſubiungit, id iſti uituperant factum. ab hoc fit uitupero uituperonis pro uituperatore. et uituperatio, quod ſi cum uerbo uenio iungatur, & alijs ſimilibus, paſſiue accipitur. Cicero, ut propter eum in ſermonem hominum, atque in tantam uituperationem ueniret. et uituperiũ. Cicero, uel ẽt à uitio dictum uituperium. item à uitio uitiligo (ut quidam exiſtimant) dicta, ut alij à uitulo propter candorem membranæ eius, qua naſcitur inuolutus. uitiligo, quamuis per ſe nullum periculum affert, tamen fœda ẽ, fit ex malo corporis habitu. eius tres ſpecies ſunt. alphos uocatur, ubi color albus eſt ſubaſper, & nõ continuus, ut quædã guttæ, quaſi diſperſæ eſſe uideantur. ab hoc Alpheus nomen ſumpſit amnis Piſam græciæ urbem præterfluens. Strabo φασὶ δὲ καὶ τὸν ἀλφειὸν ἀπὸ τῆς τῶν ἀλφῶν θεραπείας ὀνομασθῆναι, hoc eſt. tradunt autem & Alpheum amnem, qđ Alphos curet, ita nominatum. ab Alpheus fit alpheus ad-

iectiuum. unde Piſa alphea dicitur. Virg. hos parere iubẽt alpheæ ab origine Piſæ, urbs Hetruſca ſolo. Melas colore ab hoc differt, quia niger eſt, et umbræ ſimilis, cætera eadẽ ſunt. Leuce habet quiddam ſimile alpho, ſed magis albida eſt, & altius aſcendit, in eaq; albi pili ſunt, & lanugini ſimiles. omnia hæc ſerpunt, ſed in alijs celerius, in alijs tardius. priora curationẽ non difficillimam recipiunt. ultimum uix unq̃ ſeneſcit. itẽ uitiare à uitio fit, quod proprie eſt uirginẽ uiolare. Plau. is puellam uitiarat. ponitur tamen aliquando pro fœdare. Apuleius. utroq; oculo uitiatus. hinc corpore uitiatos dicimus, qui cæci, uel manci, uel claudi nati, facti'ue ſunt, aut aliud huiuſmodi uitiũ patiuntur. aliquando uitium pro errore ponitur. Plyn. librum uitijs plenum, hoc eſt erroribus. item pro peccato. Seneca, ſiquid uitij commiſit. quando uirtuti opponitur uitium, ſic definitur. Vitium eſt habitus animi naturæ modo rationi repugnans, quemadmodum uirtus deſcribitur animi habitus naturæ modo rationi conſentaneus. à uito fit euito, & deuito eiuſdem ſignificationis. & uitabundus, quod Salluſtius pro uitans poſuit. mari uitabundus claſſem hoſtium ad oppidum prouenit. & uitioſitas pro ipſo uitio. & uitiatio uiolatio. & ſecundum quoſdam uinum, quod uim inferat menti, quamuis alij à græco dictum malint, quod eſt οἶνον deduciturq; ἀπὸ τοῦ οἴομαι, quod eſt puto. imaginor. quod, qui copioſius biberunt, multa imaginantur, quæ non ſunt. ab hoc fit oenophorum uas uinarium. & oenigena, uino genitus. & Oenotrij populi Italiæ, quorum rigo Oenotria dicitur, q ibi optima uina naſcuntur. & oenanthe uitis labruſcæ. florens uua colligitur, cum optime olet. ſiccatur in umbra ſubſtrato linteo, atq; in cados conditur. ex alba labruſca præſtantior, quàm ex nigra. ab hoc oenanthinũ deducitur, de quo partim diximus, partim dicemus. à uino uero fit uinolentus, hoc eſt ebrioſus, uino ſe ingurgitans. & uinoſus eiuſdem ferè ſignificationis. Plynius, Idcirco uinoſos dici homines, qđ ſoli animalium nõ ſitientes bibunt. & uitis à ferẽdo uino. à quo uitigineum, quod ex uite fit, ut uitigineum ſimulachrũ. & uiticulum capreolus uitis. Plyn. frutex folio ederæ minus tamen longis uiticulis. & uitiarium, uitium ſeminarium. unde eſt apud Columellam titulus de uitiario faciendo. et uitiſator, qui uites ſerit. unde Saturnus uitiſator dictus. Virg. Vitiſator curuam ſeruans ſub imagine falcem. & uindemia à uino demendo. unde fit uindemio uerbum, & uindemiator, qui uindemiat. Item Vindemiator, quod ſydus 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 tamen, & uindemiatio, etiam ad alia transfertur. nam, et mellatio, hoc eſt collectio mellis, uindemia, & uindemiatio uocatur. quod apud authores frequentiſſime inuenitur. Plyn. prima mellis uindemia melior. et uinea locus uitibus conſitus. item machina bellica à lignis leuioribus, lata pedibus octo, alta ſeptẽ. longa ſexdecim. cuius tectum munitione duplici tabulatis, cratibuſq; contexitur, latera quoq; uimine ſepiuntur, ne ſaxorum, ac telorum impetu penetrentur. extrinſecus autem ne immiſſo crematur incendio, crudis, ac recentibus corijs, uel centonibus operitur quemadmodum 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 libabãt menſe Aprili, ab Aenea Ioui uotus, quãdo Mezentium ſuperauit. & uinarium, quod ad uinum ſpectat, unde taberna uinaria. uas uinarium, in quibus aut uenditur, aut tenetur uinũ. & uinacea ſubſtantiuum plurale, quod ſignificat gra-

na uuæ iam preſſæ. & uinaceus adiectiuũ. unde uinaceo grano legimus quendam ſuffocatum, ideſt acino uuæ. etenim in ceus finita nomina materiam ſignificant. ut Herbaceus. Maluaceus. Setaceus. i. ex materia herbæ. Maluæ. Betæ. proprie tamen materialia ſunt, quæ in eius deſinunt, & hæc ab illis ita differunt, quod illa magis totũ ſignificant, hæc partem, ut puta creteum, & arundineum dicimus, quod ex corpore, ac materia cretæ, & arundinis eſt. cretaceũ uero, & arundinaceum, qđ natum, aut poſitum eſt in Creta, ſiue arundine. ut cretaceus ager. & arũdinaceus ſurculus. & creteum uas, atq; arũdinea 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, & q. ex numero eorum eſt, qui ſe in alterius imperium dediderunt. aliquando tamen hæc omnia exceptionem patiuntur, ut puta Bliteum dicimus, non quod ex blito eſt, ſed inutile, ac nullius pretij. Blitum enim herba eſt uulgo nota. iners, ac ſine ſapore, aut acrimonia ulla. unde conuitiũ fœminis apud Menandrum faciunt mariti, Bliteas illas uocantes, in quo noſtri quoq; poëtæ eum imitati ſunt. Plau. blitea meretrix. Laberius, bipedem. bliteam belluam. Plau. à ſeruo ſeruitritiũ uſurpauit. uir ſumme populi. ſtabulum ſeruitritium. ſcortorum liberator. item à uis fit uerbũ uiuo, quaſi uim, & uigorem habeo. à quo uiuus, cuius comparatiuũ ueteres uſurparunt uiuior, & uiuiſſimus, hoc eſt magis uiuẽs, & maxime uigens. interdum tamen uiuus ponitur pro naturali. Vir. uiuo prætruebor 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. nonnunquam etiã pro ualido, et 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 uiuacior, & ſuperlatiuum uiuaciſſimus. & aduerbium uiuaciter, & uiuacitas nomen, hoc eſt uigor, & (ut ita dicam) robur, quam & uiuaciam ueteres dixere, & uiuiradix uitis, quæ cum radice ſeritur, quaſi uiuam radicem habens. Plyn. ſolo ſpiſſo non niſi repaſtinato, nec niſi uiuiradicem ſeri. idẽ, In arido ſolo uiuiradix quoq; fruſtra ſeritur. Columella ſationis autem duo genera. maleoli, uel uiuiradicis, & in prouincijs magis maleoli. neq; enim ſeminarijs ſtudent, nec uſum habent faciendi uiuiradices. hanc ſationem cultores Italiæ pleriq; improbauerunt, cum pluribus dotibus præſtet uiuiradix. nam minus interit. cum, & calorẽ, & frigus, & cæteras tempeſtates propter firmitatem facilius ſuſtineat, deinde adoleſcit maturius, quo euenit, ut celerius quoq; ſit tempeſtiua edendis fructibus. poteſt tamen maleolus protinus inuicem uiuiradicis conſeri, ſoluta, & facili terra. & uicto frequentatiuum, cuius aliud frequentatiuum eſt uictito, quod ſignificat non frequẽter uiuo, ſed ueſcor, & quaſi uictuitor, ut Sarmatæ uictitant lacte. uictus uero, quod & ipſum à uiuo deducitur, continetur omne id, quod ad cibum, potumq; pertinet, non autem ad ornatum. unde frequenter hæc duo cõ-

iungere ſolemus. uictum, & ueſtitum. uictus etiam genus uitæ ſignificat, quantum ad mores. à quo fit conuictor, hoc eſt ſimul uiuo. uictum à cibo ſic ſeparat Donatus, ut cibus ſit, qui etiã delicatis præbetur, uictus uero in paruis, aridiſq; alimonijs ſit conſtitutus. Teren. lana, & tela uictum quæritans. Veteres uictuis in genitiuo dicebant. Varro, Primum de re familiari, ſecundo de uictuis conſuetudine diſſeram, tertio de diſciplinis priſcis. Item à uiuo conuiuium. Cicero, bene enim maiores noſtri accubationem epularum, quia uitæ coniunctionem haberent, conuiuium nominauerũt, melius, q̃ græci, qui hoc ipſum, modo compotationem, modo concœnationem uocant. hoc eſt modo συμπόσιον, modo σύνδειπνον. ab hoc conuiuor, quod eſt conuiuiũ facio, & conuiua, qui ad conuiuium uocatus eſt. & conuiuator, qui ad conuiuium inuitat. conuiuiones uero, hoc eſt compotores, non à conueniendo, ſed à combibendo dicti ſunt, quaſi combibiones. item à uiuo rediuium, quod ex ueuſto renouatum eſt. rediuia uero eſt, cũ cutis iuxta ungues ſe ſoluit, nam rediuire ſoluere eſt. græce παρωνυχία dicitur, nã πτερύγιον ulcuſculum eſt, qđ in digitis naſcitur iuxta ungues, & 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 dicebãt. ubi ſoli lepores ſint, ſed omnia ædificia. ſepta. uillas. quæ incluſa habent animalia, quæ paſcuntur, hæc antiquiores roboraria etiam appellari uoluerunt à tabulis roboreis, quibus ſepta erant ante, q̃ mœnibus cingerentur. huiuſmodi uiuaria duo inter cætera tua immortalia opera tu diue Federice feciſti, muris. ædificijs. incluſiſq; nemoribus. mõtibus. uallibus. fontibus. amnibus. cum antiquitate certantia, in quibus omne ferarum genus incluſiſti, ut quoties fert animus, honeſtiſſimo uenationis labore exercere te poſſis, ubi omnium ſpecioſiſſimum eſt cernere te aſturcone inſidentem, & campi medio non conficiẽtem 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, et mellaria noĩantur. item à uiuo uiuiradix dicitur uitis, quæ cũ radice ſeritur, ut ſupra ſatis diſſeruimus. itẽ à uiuo uiuaria animal paruũ qdẽ, ſed magni uigoris è muſtellarũ genere. harũ. n. duo genera ſunt, alterum uulgariũ, atq; minorũ, quas domeſticas dicimus, quia nobiſcum in domibus uerſantur, et muſculos uenãtur feliũ modo, utunturq; ijs adoleſcentes ad extrahẽdas ex parietũ nidis auiculas. hæ græce dicuntur γαλαῖ. in quo magnus græcorum omnium error eſt, non modo præſentium, ſed etiam oĩum, qui iam quingentis annis in literarum ſtudijs floruerunt. quippe omnes exiſtimant γαλῆν felem eſſe, cũ γαλῆ ſit muſtella, qđ infinitis penè teſtimonijs probari põt, quorũ nos paucas quedã afferemus. Ariſtoteles libro nono de aĩalibus. in pordoſelena uia interiacet, cuius ultra alterum latus gignitur gale, cõtra alterum gigni non põt. Plyn. in pordoſelena inſula uiam 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, qa ab hoc aĩali deuoratur. item gale cornicis inimica eſt, qppe quæ oua eius, et pullos uiolat. Plyn. inimica muſtella, & cornix. itẽ anguis, & muſtella. hæc certe ad felem referri non poſſunt, cum nec feli, & cornici aliqd cõe ſit, nec ferè multũ feli, & ſerpenti. contra uero muſtella, et cornicũ nidos ſæpe diripit, & uiſa frequẽter eſt cum ſerpente pugnare. unde à gale piſcis

quidam dictus eſt Galus. idem, & alios quidẽ piſceis, ſed Paſtinacas præcipue ſicut in terra Muſtella ſerpẽtes. Ariſtoteles, Gale quoties dimicatura cũ ſerpente eſt. Plyn. Muſtellæ cũ anguibus uiſæ ſunt pugnare, quoties ictæ ſunt, rutæ folium morſu apprehendentes. item Ariſtoteles, quin ẽt Gale prudenter capere aueis uidetur. iugulat enim quã ceperit, ut lupus ouem. ſerpentem ẽt impugnat, eum præcipue, q mureis uenatur, uidelicet ea cã, qa ipſe quoq; mureis perſeqtur. Dioſcorides, Rutam uenenis reſiſtere Muſtellæ docent, quæ cum ſerpentibus, quibus auicularum gratia infeſtæ ſunt, pugnaturæ, cibo eius armantur. præterea Plyn. baſiliſco inquit Muſtellarum uirus exitio ẽſt. interficiunt eos cauernis ſola tabe, qđ certe referri ad feleis non põt, quæ nec uerſantur in cauernis, nec ingredi eas facile poſſunt, nec iugulant auiculas, ut Ariſtoteles de Muſtellis dicit, ſed dilaniatas deuorant. Item Ariſtoteles, glyres hyeme cubant, æſtate expergiſcuntur. idem faciunt Muſtellæ. hoc quoq; nemo eſt, qui ad feleis referre audeat, animal quocũq; tẽpore uigilantiſſimum. Muſtellis uero hoc accidere compertum eſt, qđ ipſi quoq; coemptis in hunc uſum utriuſq; generis Muſtellis, aliqñ experti ſumus. Item Ariſtoteles alijs (inqt) oſſeum genitale eſt, ut Lupo. Vulpi. Ictidi. Galæ. nam hæc quoq; oſſeum hñt. Plyn. genitale oſſeum eſt Lupis. Vulpibus. Muſtellis, quorũ tamẽta etiam calculo humano remedia præcipua ſunt. poterat ſanè hoc unum Ariſtotelis, ac Plynij 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 tantum, & Lupis, Vulpibus, Ictibuſq; 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, qm̃ & ipſi ore transferunt fœtus. uidimus certe ipſi hoc æque à Felibus, & Canibus, & Muſtellis aliquando fieri. facile etiam hoc ipſum comprehendi à fabulis poëtarum finxerunt enim Alcmenam, cũ Iunonis indignatione, quia Herculem ex Iouis adulterio conceperat, parere 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 eõ, & in ara ante fores regiæ conſtitiſſe. hic cum nexis manibus Reginæ partum continendo retardaret, intellexiſſe regiam ancillam, quæ Galanthis uocabatur, miroq; aſtu Deam eluſiſſe. ueniſſe quippe ad eam riſu, ac lætitia geſtientem, & ſoluta iam partu Reginam mentiendo confixiſſe. qua re intellecta, admiratione ſimul ac dolore concitam deam reſolutis manibus ſurrexiſſe, tunc ſubito Alcmenã ſine ullo cruciatu Herculem enixam, Lucinam uero, adeo commotam, ut mox Galanthidem in animal ſui nominis, hoc eſt in Galen, ideſt Muſtellam transformauerit hac addita pœna, ut ore quo præcipue peccauerat, perpetuo pareret. ſeruare propterea hoc animal colorem ancillæ priſtinum, cui flaui fuerant crines, & in domibus nobiſcum, ut ante uerſari, eadẽ ſtrenuitate eſſe, oreq; parere, quod Naſo his uerſibus eleganter expreſſit. Vna miniſtrarum media de plebe Galanthis Flaua comas aderat. idem, Numine decepto riſiſſe Galanthida fama eſt. Ridentem, preſſamq; ipſis dea ſæua capillis Traxit, et è terra corpus leuare uolẽtem, Arguit, inq; pedes mutauit brachia primos. Strenuitas antiqua manet, nec tergo 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 dũtaxat parte albicantes. uerſantur nobiſcum in ijſdẽ ædibus, nullumq; eſt æque ſtrenuum animal. poſtremo, qđ de nullo alio legitur, ore pariunt, qđ uerũ, nec ne ſit, dubitari poteſt, quia fortaſſis parientem Muſtellam nemo uidit. de Fele certe falſum eſſe dubitari non poteſt, quod animal parere multi ſæpe conſpexerunt. confirmat hoc ipſum Aeliani antiquiſſimi ſcriptoris authoritas, qui in libro de animalibus Galẽ hoc modo deſcribit κακὸν θηρίον ἡ γαλῆ, κακὸν δὲ καὶ ὁ ὄφις. καὶ νῦν ὅταν μέλλῃ γαλῆ ὄφει μάχεσθαι, πήγανον διατραγοῦσα πρότερον, εἶτα μέντοι διαβαίνουσα ἐπὶ τὴν μάχην. pernitioſa (inquit) bellua Gale eſt, pernitioſa etiam ſerpens. quãobrem Gale cum ſerpente dimicatura primo rutam deguſtat, deinde intrepida init prælium. enimuero pernitioſum animal nequaq̃ de Fele dixiſſet, quo nullum manſuetius. Muſtellam uero merito dici pernitioſa poteſt, cum propter alia multa, tum quia (ut Ariſtoteles, & Plyn. referunt) Fel duntaxat earum contra aſpidas eſt efficax, cætera ſunt uenenum quod ẽt de felibus dici minime poteſt, quibus multi hoc tempore pro delicatiſſimis epulis utuntur. nulla igitur dubitatio eſt, Galen nõ Felem (ut falſò creditum hactenus fuit) ſed Muſtellam eſſe. alterum genus eſt ſylueſtrium Muſtellarum, quæ lõge domeſticas 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 enim auida eſt) aueis etiam petit, ut felis. Genitale eius oſſeum eſt, et medicamento urinæ ſtillationibus eſſe putatur. ſed ſylueſtrium quoq; muſtellarum duo genera ſunt, alterũ ſub uentre ruſeſcit. Martem appellant Martial. Venator capta Marte ſuperbus adeſt. alterum candidius eſt, & uiuerra uocatur. Plyn. leporum generis ſunt, & quos Hiſpania cuniculos appellat fœcunditatis innumeræ, fameinq; balearibus inſulis populatis meſſibus afferenteis. certum eſt balearicos aduerſus prouẽtum eorum auxilium militare à Diuo Auguſto petijſſe. magna propter uenatum eorum uiuerris gratia eſt. immittunt eas in ſpecus, qui ſunt multiforis in terra, unde & nomen animali, atque ita eiectos ſuperne rapiunt. utrunque genus græci γαλᾶς ἀγρίας. noſtri ſylueſtres Muſtellas nuncupant. Strabo. πρὸς δὲ τὸ μέζιον ἄρυκται πλεῖους θῆραι, καὶ δὴ καὶ γαλᾶς ἀγρίας, ἃς ἡ Λιβύη φέρει, τρέφουσιν 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 inqt 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 apertum fugere compellunt, egreſſos uenantur perſequentes. à Muſtella fit Muſtellinus adiectiuum. Plynius, effectum Muſtellini adipis dicemus alio loco. Felis uero proculdubio id animal eſt, quod nobiſcum in domibus frequentiſſime tenemus ad murum uenatum, & 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 autẽ 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 catum nominamus, nec meo q̃dem iudicio inepte. ueteres enim catum aſtutum dicebant, & quod nos in præſentia cautum. à quo Catones primo uolunt appellatos. Cicero, ſed homo catus nunquam 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 præclare oſtendit Plyn. feles, inquit, quo ſilentio quam leuibus ueſtigijs obrepunt auibus, quã multo ſpeculatu in muſculos exiliũt. excrementa ſua obruunt terra, intelligentes odorem illum indicem ſui eſſe, ſed infinitis penè teſtimonijs probari poteſt felẽ apud nos, apud græcos Aeluron id animal eſſe, quod dicimus catum. Cicero, ipſi quorum uanitas ridetur Aegyptij nullã belluam niſi ob aliquam utilitatem conſecrauerunt, uelut Ibim, quod maximam uim ſerpentium conficiat. crocodilum, quod terrore arceat latrones. Felem, quod pelle eius ſcutæ contegant, Ichneumonem, quod non ſinat ſerpentes maximã eius regionis peſtem augeri. idem, Aegyptiorum morem quis ignoret? quorum imbutæ mentes prauitatum erroribus, quamuis carnificinam potius ſubiret, qui Ibim, aut Aſpidem, aut Felem, aut Canem, aut Crocodilum uiolent. Herodotus, πυρκαϊῆς δὲ γινομένης, θεῖα πρήγματα καταλαμβάνει τοὺς αἰλούρους. οἱ μὲν γὰρ αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν αἰλούρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον. οἱ δὲ αἴλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. τούτων δὲ γινομένων, πένθεα μεγάλα καταλαμβάνει τοὺς αἰγυπτίους. ἐν ὁτέοισι δ' ἂν οἰκίοισιν αἴλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρῦς μούνας. Facto (inqt) incendio, Feles diuino numine corripiuntur. nam diuiſi Aegyptij ignem ſinunt ardere, Felesq́; obſeruant. illæ ſubeuntes, hominumq́; cœtum tranſilientes conferuntur in ignem, quapropter Aegyptus magno afficitur luctu. cum uero in domo aliqua Felẽ perire contigerit, domeſtici omnes ſola ſupercilia radunt. Aurelius, & felis inſtar exeuntes e rimulis mures uenatur. Plyn. Pici arborũ cauatores ſunt ſcandentes in ſubrectum felium modo. idem, feles coeunt mare ſtanti, fœmina ſubiacente. idem, Feliũ & ichneumonum ætas ferè, quæ canum. idem, Felium & Canum genera uiuũt annis ſenis. Ariſtoteles, Aeluri, & Ichneumones tot numero pariunt, quot Canes, ueſcunturq́; eiſdem, uiuunt circiter annos ſex. hæc certe de cato dici, dubitari non poteſt. item Plyn. Nocturnorum animalium maxime Felium, in tenebris fulgent, radiantq́; oculi, ut contueri non ſit. idem, tradunt ſmaragdi genus uiſum implere, quem non admittant, felium, pantherarumq́; oculis ſimiles, nãq; & illos radiare, nec perſpici. eoſdem in ſole hebetari. umbris refulgere, & longius, q̃ ceteri nitere. idem, Felibus lingua imbricatæ aſperitatis, & limæ ſimilis, attenuansq́; 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 deſyderio mares libidine ardẽtes adit rurſus. tradunt autem Aeluros quæcunque mali odoris ſunt aſpernari, ac fugere. hinc, uentrem exoneraturos primo Scrobem facere, deinde excrementa emittere, terraq́; tegere. Herodotus. Aelurorum fœminæ quidem partu ædito mares rurſus non admittunt. hi uero optato coitu potiri nequeuntes hæc cõminiſcuntur. eripiunt fœminis. & ſubducunt catulos, eosq́; interficiunt, interfectos tamen non calcant. fœminæ catulis orbatæ, & nouæ prolis auidæ, ad mares accedunt. eſt enim animal prolis ſtudioſiſſimũ. 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 Colubro. catulos tectis, aut oua relinquens. Plyn. Simiæ geſtant Catulos quos manſuefactæ intra domos peperere. idem, raptor appropinquante tigridis fremitu abijcit unum ex catulis. idem,

murum quoque Catuli oſtentum faciunt. Idem, Delphinum catulos nominat, quod huiuſmodi piſces 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, & fœminino genere catella, & catulinus. catulinam carnem eſitaſſe Romanos Plautus oſtendit, & Catulos lactentes adeo puros exiſtimarunt ad cibum, ut etiam ad placanda numina hoſtiarum uice uterentur. Catulus etiam aliquando pro cane accipitur. Apuleius, Catulos ſecum ducens uenaticos, atque ſagaces. unde Catularia porta Romæ dicta eſt, quia nõ longe ab ea ad placandum caniculæ ſydus frugibus inimicũ rufæ Canes immolabantur, ut fruges flaueſcentes ad maturitatem perducerentur. & catulire uerbum, quod eſt geſtire, et coitum maris appetere. Plau. cum meam uxorem uidi catulientem. Laberius catulientem lupam ſcripſit coitus appetentem. hinc catulio dicitur, cum canes maritari quærunt, quo tempore etiam terra aperitur, ut Varro teſtatur. Plynius, catulitionem ruſtici uocant geſtiente natura ſemina accipere, eaq́; animam inferente omnibus ſatis. eſt etiam Catulus genus quoddam uinculi, quod interdũ Canis appellatur. Plautus, faciam te delicatum, Catulo ut accubes ferreo. Cati fons dicebatur, ex quo Aqua Petronia in Tyberim fluebat, quod in agro cuiuſdam erat Cati. Catulus etiam nomen propriũ eſt. à quo fit Catulaſter, ſicut ab Antonio Antoniaſter. ſunt autem huiuſmodi nomina in aſter, & aſtra, & aſtrum deſinentia non diminutiua (ut aliq putant) ſed potius imitatiua. neq; n. ea ratione dicitur Oleaſter. Pinaſter. Mentaſtrum. Siliquaſtrum, quod ſit parua Olea, parua Pinus. parua Menta. parua Siliqua. Sed quod ſylueſtria ſint. Oleam, Pinum, Mentam, Siliquamq́; imitantia. & Filiaſter, quo quidam pro priuigno utuntur, non paruus filius, ſed qui imitatur filium & Paraſitaſter, non paruus paraſitus, neq; enim diceretur à comico Paraſitaſter paruulus, ſed qui imitatur paraſitum. Cicero, hic noſter Antoniaſter eſt, Idem omnino ſolet eſſe Fuluiaſter, id eſt Antonij, Fuluijq́; 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 gallinam, eodem modo Pullaſter, quo aliqui utuntur, non paruum pullum, ſed ipſum pullum ſignificat. ſic etiam Catulaſter, nõ paruum catulum, ſed ipſum catulum. à Catulo (ut Varro inquit) Canis dictus latrabile animal, ni forte ut tuba, & cornua, q̃d ſignum canendo dent, canere dicuntur ſic, quia & noctu canis in cuſtodia, & in uenando ſignum uoce dat, canis dictus eſt, quemadmodum quod uoce indicant, nocteq́; latrent, latrare dicuntur. unde & latratus, quod factitio uerbo baubatus dicitur, & baubare latrare. Lucretius. & cum deſerti baubabant in Aedibus omnes. à Canis caninus dictus. Plyn. Sãguine 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 diſtingunt duplices 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 genus Lapæ exiguæ, quæ canibus adhæret. nam quæ aliquanto maior eſt Philanthropos appellatur, quod ueſtibus hominum adhærens eos amare uideatur. eadem uocatur aprine. tertium uero genus Perſonata nominatur, naſcitur iuxta riuos, & flumina. græci enim ἄρκτιον nominant. folia habet ampliora cucurbitis, & hirſutiora, nigrioraq́;, & craſſiora. hac propter amplitudinem foliorum uti ueteres ſolebant, ad perſonatos faciendos, propterea perſonata dicta eſt, q̃d perſona ſit facies conficta, ut alibi latius diſſeremus. græci eam ſimili nomine uocant προσωπῖτιδα. Galenus, ἄρκτιον ἣν δὴ καὶ προσωπῖτιδα καλοῦσιν. οὗ τὰ φύλλα τοῖς τῆς κολοκύνθης ἐστὶν ὁμοιότατα, πλὴν ὅσον μείζω τε καὶ σκληρότερα. Arctium (niquit) quod & perſonatum uocant, cuius folia Cucurbitæ ſimillima ſunt, niſi quod maiora ſunt, & duriora. quippe πρόσωπον græce perſonam ſignificat. Vnde proſopopeia appellata eſt figura, cum perſona aliqua fingitur, ut puta cum inanimatum loquitur ad animatum. Ouid. q̃ modo naſonis fueramus quinque libelli, tres ſumus. uel quod animatum ad inanimatum. Horat. quod amplius ô mare ô terra ardeo. Proſopis inſula eſt in Delta Nili, in qua eſt Atarbechis Oppidũ, ut teſtatur Herodotus. item à canis anticanis, de quo inferius dicemus, qui græce procyon nominatur. Cicero, anticanem procyon graio qui nomine fertur. item caniculus diminutiuũ, hoc eſt paruus canis, cuius fœmininum eſt canicula. à quo canicularis adiectiuum. canis ſydus eſt leporem fugientem ſequens, poſterioribus pedibus diuiditur ab hyemali circulo, pedem dextrum 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 σειρέω, quod eſt areſacio, exſicco, quia tum maxima ſiccitas eſt, amnibus, ac fontibus deficientibus, uel ἀπὸ τοῦ σαίρω mutatione α literæ in ι. σαίρειν enim hiare eſt, quod per æſtum præcipue canes faciunt, quo tempore plerunq; in rabiem conuertuntur. canem hunc dicunt ab Ioue olim Europæ cuſtodem datum ad Minoa perueniſſe, hunc Procrim Cephali uxorem, cum forte in ægritudinem incidiſſet, ſanaſſe, et pro eo beneficio canem 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, uulpẽ cui datum fuerat, ut canes omnes effugere poſſet, interficere uoluiſſe, quapropter Iouẽ conſilij ambiguum utrunq; in lapidem commutaſſe. nonnulli canem Orionis fuiſſe dixerunt, hunc, quod uenandi ſtudioſiſſimus fuiſſet, cum ipſo cane inter ſydera transferri meruiſſe. orion (ut Heſi. ſcripſit) Neptuni filius fuit ex Euryale Minois filia. alij prodiderunt Hireum quendam ſenem fuiſſe, qui cum apud Thebas, (ut Ariſtonicus refert) uel in Chio inſula (ut Pindaro placet) Iouẽ, ac Mercurium hoſpitio accepiſſet, petijt ab ijs, ut aliquem ſibi filium concederent, habuiſſe enim ſe olim coniugem, cui morienti promiſerat, ſe aliam non ducturum, optare tamen ſe filium aiebat, quem ſibi hæredem poſſet relinquere, hoc ut facilius aſſequeretur bouem eis immolauit, carnemq́; ad ueſcendũ appoſuit. illi uero accepto bouis corio, in illud minxere, terraq́; inuolutum texerunt. Vnde natus eſt Hiero filius, quem ab uro (ita enim græci urinã uocant) Vriona, deinde mutatione unius literæ Oriona nominauit. Ouid. tunc ſuper iniecta texere

madentia terra, Iamq́; decem menſes, & puer ortus erat. Hũc Hireus quia ſic genitus, uocat Vriona, Perdidit antiquum littera prima ſonum. hic ergo cum adoleuiſſet, ingens uenator euaſit, & à Diana in comitem aſſumptus eſt. Idem, ille Deæ cuſtos ille Satelles erat. uerũtamen uſqueadeo uenandi ſtudio elatus eſt, ut dicere auſus ſit, nullum gigni animal poſſe, quod ipſe non ſuperaret. quapropter uolentibus Dijs, emiſit terra paruũ animal ſcorpionẽ, à quo ſuperatus occubuit. Lucanus, Ille minax nodis, & recto uulnere, ſæuus Teſte tulit cœlo, uicti decus Orionis. uoluit hic aliquãdo Pliadibus uim inferre, et (ut Callimachus refert) Dianam quoq; uitiare contendit, propter q̃d ſagittis ab ea confixus eſt. Horat. tentator Orion Dianæ uirginea domitus ſagitta. ſunt qui hunc à Ioue, Mercurſo, ac Neptuno genitum uelint eo modo, quo diximus, & immunſi 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 conſuleret quomodo recipere oculos poſſet, reſponſum ei fuiſſe, ita demum poſſe luminibus inſtaurari, ſi per Pelagus ſic contra oriẽtem pergeret, ut loca luminum radijs ſolis ſemper offerret, quod ille hoc modo effecit. nam cum audiſſet ſtrepitum Cyclopum, arma Ioui fabricantium, ſono ad eos ductus, unum ex his ſuper humeris ſuperpoſuit, & eo duce Oraculi iuſſa compleuit, nec immerito fingitur per medium pelagus ire potuiſſe, qui & uaſtus corpore, & aliqua ex parte à Neptuno genitus erat. Virgilius, quã magnus Orion, Cũ pedes incedit medij, per maxima Nerei Stagna, uiã ſcindens, humero ſupereminet undas, Aut ſummam referens, annoſam montibus ornum, Ingrediturq́; ſolo, & caput inter nubila condit. ſunt etiam, q̃ Icari canem fuiſſe aſſeruerunt. Item à canis Cathena, ut quidam putant, quod canem teneat. proprie. n. cathenam eſſe exiſtimant, qua canes ligantur, licet ad alia quoq; transferatur. ab eo diminutiuum fit cathenula, & catheno uerbũ, q̃d eſt ligo. inuoluo. à quo cocatheno compoſitum. item cathenatim aduerbiũ, ad canis ſimilitudinem, ſicut ſuatim ad ſimilitudinẽ ſuis, bouatim ad ſimilitudinem bouis. canis etiã, & canicula talaris ludi ſignum eſt, quẽadmodum ſuperius oſtendimus, quidam etiam recentiores felem, ſiue catum, muſionem uocant à muribus perſequẽdis, μῦς enim græce pro quo ipſi mus dicimus, exiguum animal eſt, incola domus noſtræ, roſor omnium rerum, unde à ſono quẽ rodendo facit, latine etiam Sorex uocatur, quamuis aliqui murem à ſorice ita diſtingunt, ut Mus domeſticus ſit, Sorex ſylueſtris. Columella, ſi Serpens, aut Mus, Sorexq́; in muſtum ceciderit. Plynius, Sorices & ipſos hyeme condi, author eſt Nigidius, ſicut glires, murẽ. ueteres præcipua animalia in oſtentis habuerunt, arroſis lauini clypeis argenteis marſicum protendere bellũ. Carboni imperatori apud Cluſium faſciis, quibus in calciatu utebatur, exitium. occentus ſoricis auditus Fabio maximo dictaturam, C. Flaminio magiſtratum equitum deponendi cauſam præbuit. plura huiuſcemodi animalis genera ſunt. alij lata fronte, alij acuta, alij herinaceorum genere pungentibus pilis. ſcribit Theophraſtus, in Gyaro inſula, cum incolas fugauerunt, ferrum quoq; roſiſſe, quod in aurarijs quoque metallis crebro facere inuenti ſunt. ob hoc exciduntur alui eorum, ſemperq́; furtum deprehenditur, tanta eſt eis dulcedo furãdi, cum candidi prouenerunt lætum faciunt oſtentum. uenditum fuiſſe Murem ducentis numis conſtat, obſidente Caſſilinum Annibale, eumq́; qui uendiderat, fame perijſſe, 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, μυγαλῆν uocant. uenenatus huic eſt in Italia mor

ſus, tradunt equos, & iumenta, ſi herbas, in quibus hoc animal uirus emiſerit, depaſcantur, ſtatim exanimari. item à Mure Muſtella quaſi longior mus, & Muſculus diminutiuum, qđ modo paruum murem ſignificat, modo articulum, in quo neruorum capita ſunt. Item murinus, unde murinum ſanguinē, & murinam carnem dicimus, & muſcerda murum ſtercus, & muſcipula laquei genus ad capiendos mures, & muricida ignauus, ſtultus, à muribus cædendis. Plautus, muricide homo ignaue. iners. nam murgiſonem à mora, & deridendo dictū uolunt. eſt autem murgiſo. iners. deſidioſus. & murginari tardare eſt. à Sorice uero ſoricæus deducitur, & ſoricinus, unde ſoricinos denteis dixit Plau. cognatū huic & ſimile aial Glis eſt, & ipſum ſemiferū, cui uiuaria i dolijs, quēadmodū & apris Fuluius Lippinus inſtituit, ſed Cenſoriæ legis princeps Q. u. Scaurus, & Marcus in conſulatu ſuo nō alio modo cœnis ademere, quàm conchylia, aut ex alio orbe cōuectas aueis. in ijs notatum non congregari niſi populareis eiuſdem ſyluæ, & ſi miſceantur alienigenæ niſi uel amne, uel monte diſcreti, interire dimicādo. genitores ſuos, ſenecta fatigatos, inſigni pietate alunt. item à uiuo ſemperuiuum 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, leniatq́; 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 oculum. ambitu enim effigiē oculi imitatur. ζῶον animal eſt. alij quod amatorijs conueniat erogenneton. γεννῶ enim gigno græci dicunt. ἔρως eſt amor. alij Hypogeſon, quoniam ferè in ſubgrundijs naſcitur. græci nanq; parteis tecti prominenteis γεῖσα appellant. ſunt qui Ambroſiam potius nominăt. 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 minuſculum, quod Eritheles uocant, quaſi amor floreſcens. θάλλω enim floreſco ſignificat. alij Tritheles, quod ter floreat. alij Chryſotheles, quod aureum florem producat. quidam ab æqualitate Iſoetes. ἴσον enim æquale dicunt. latini primum genus à ſemper ſedendo ſedum nominant cubiti altitudinem excedens, craſſitudine plusquam pollicari. ſecundum uero, oculum uocant aut Digitellum, utrunq; ſemperuiuum, quod minus eſt in muris, parietinisq́; naſcitur, & tegulis, fruticoſum à radice, & ſurſum uſq; 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 unū 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, cum 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 Plynius Ambroſiam uagi nominis eſſe ſcribit, & circa uarias herbas fluctuantem. item à uiuo dicitur uita, quod (ut Donatus affirmat) ſignificat ζωήν. mores. animam. alimentum. ſpatium uiuendi, & fortunam, quæ uiuentibus accidit. Terentius, nam tua qdem Hercle uita hæc expetenda. à Vita Romam uitulam dixerunt deam, quæ lætitiæ præerat, unde & uitulari ueteres uſurparūt pro uoce lætari, & uitulantes dicuntur lætantes, & uitulatio lætitia. quoniam eam ueram uitam putabant, quæ in ſumma lætitia, ac tranquillitate degeretur. hinc uiuere frequentiſſime authores accipiunt pro uitam agere lætam, atque iucundam. Martial. expectant, curæq́;, cathenatiq́; labores. Gaudia nō remanent, ſed fugitiua uolant. Hæc utraq; manu, complexuq́; aſſere toto, Sæpe fluent imo ſic quoq; lapſa ſinu. Nō eſt crede mihi ſapientis dicere uiuam, Sera nimis uita eſt craſtina, uiue hodie. uitula quoq; animal brutum eſt, & Vituli 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 autem uitulus non modo ex bobus genitus, ſed etiam ex cæteris quadrupedibus maioribus. Plynius de Elephantis, atq; ita ſalutato ſydere 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 pecudum more. canum modo coit, nūquam geminis plureis educat mammis fœtum. non ante duodecimum diem deducit in mare. interficitur difficulter, niſi capite eliſo, in ſomno mugit. à quo præcipue uituli accepit nomen, tenet diſciplinam, uocemq́; pariter, & uiſu populum ſalutat condito fremitu, nomine uocatus reſpondet. nullum animal premitur grauiore ſomno. Iuuenalis, Eripient ſomnū druſo, uitulisq́; marinis. Pellis eius etiam detracta corpori ſenſum æquoris retinere dicitur, ſemperq́; æſtu maris recedente inhorreſcere. item aduerſus fulmina remedio eſſe. Diuus Auguſtus eā ſemper, & ubiq; ferre ſecum ſolebat, quod tonitrua, & fulgura expaueſcebat, uehementer præterea dextræ eius pennæ uis ſoporifera ineſſe, ſomnosq́; allicere ſubdita capiti. hic Phoca etiam uocatur. Virgilius, Sternūt ſe ſomno diuerſi in littore Phocæ. Phocis uero parua eſt græcorum regio, inſignis Oraculo Apollinis Delphici. in ea enim eſt oppidum, Delphi, in quo Apollinis templum, ab hoc Phocides deriuatur. Phocenſes Ionum populi fuerunt, quos longis nauibus primum uſos fuiſſe ſcribit Herodotus. Phocion nomen proprium fuit uiri Athenienſis non minus uirtute, quàm rei militaris gloria clarus. fuit perpetuo pauper, cū ditiſſimus ob frequenteis ei delatos honores euadere potuiſſet. huic cū legati Philippi Macedonum regis ingentia munera offerrent, hortarenturq́;, ut ea acciperet, quamuis enim ipſe facile ijs careret, liberis tamen eius eſſent neceſſaria, qbus difficile foret in ſumma paupertate ad paternam gloriā peruenire. ſi mei (inquit) ſimiles erunt, idem hic Agellus alet illos, qui me ad hanc dignitatem perduxit, ſi diſſimiles, nolo meis impenſis illorū ali, augeriq́; luxuriam. idem, cum ad annum propè octogeſimum perueniſſet, in ſummum ſuorū ciuiū odiū incidit. Vitula aliquando pro Vacca ponitur uiridioris ætatis. Virg. ego hāc uitulam, ne forte recuſes, Bis uenit ad mulctrā, binos alit ubere fœtus, Depono. itē à uita Vitellus, 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 ὠόν. Ouorum alia candida ſunt, ut columbis, perdicibus. alia pallida, ut aquaticis. alia punctis diſtincta, ut Meleagridum, alia rubri coloris, ut Phaſianis. Cēchridi, hæc auis eſt, quæ à tinnitu uocis Tinnunculus dicitur ex Accipitrum genere, ferè in ædificijs nidos faciens. eius pulli ſinguli fictilibus ollis conduntur, ſtypantibusq́; opercula ſuperponuntur, & gypſo lita uaſa in angulis columbariorū ſuſpenduntur, quæ

duntur, quæ

res columbis amorem loci ſic conciliat, ut nunquā deſerant locum, qđ ex naturali ui accidere exiſtimāt, quoniā tinnunculus defendit eas ab accipitre, terretq́; eā auē naturali potentia in tantū, ut uiſum, uocemq́; eius accipiter fugiat. intus omne ouū uolucrum bicolor. quæ oblonga ſunt oua, gratioris ſaporis eſſe exiſtimat Horat. Flaccus lōga quibus 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 quidem ſunt corpore, ferociunt tamē, et pullos ſæpe interimūt, color his uarius. omnibus ouis medio uitelli parua ineſt ueluti ſanguinea gutta, quod eſſe cor auiū exiſtimant, primū in omni corpore id gigni exiſtimantes. uigeſimo die ſi moueatur ouum, iam uiuentis intra putamen uox auditur. ab eodem tēpore plumeſcit ita poſitus, ut caput ſupra dextrū pedē habeat, dextrā uero alā ſupra caput. Vitellus paulatim deficit. Incubari oua dicuntur, dum fouentur, plus uicena quina incubationi ſubijcienda non ſunt, & impari ſemper numero, quarto die poſtq̃ cœpere incubari, ſi contra ſolem cacumine ouorum una manu apprehenſo, uniuſmodi purus perluceat color, Sterilia oua eſſe exiſtimātur, proq́; ijs alia ſubſtituenda. eſt & aliud experimentum, quoniā infœcundū in aqua poſitum fluitat. æſtate undeuigeſimo die educitur fœtus, hyeme uigeſimoqnto. Excludere oua dicuntur, cum fœtus educitur. aliquādo terra tecta excludunt. legitur quendā uini potorem Syracuſis tandiu potare ſolitum, donec oua ex eo in terra tecta educerent fœtum. quandoq; etiā ab homine perficiuntur. cū Liuia Auguſta prima ſua iuuenta Tiberio Cæſare ex Nerone grauida, marem parere admodum cuperet, hoc puellari augurio uſa traditur, ouū in ſinu fouebat, & cum deponendum eſſet nutrici per ſinū tradebat, ne intermitteretur tepor, nec fruſtra augurata proditur. genuit. n. Tiberiū, q bello Alexandrino claſſi præpoſitus fuit. inuentum etiā nup, ut oua calido furno impoſita modico igne fouerētur, homine noctu, atq; interdiu uerſante. & ſtatuto die illinc erūperent fœtus. palūbes quāuis tria oua pepererint, nunquā tamen plus duobus educāt, tertium, qđ irritū eſt, Vrinum uocāt, quaſi potus excremento plenum. græci enim οὖρον urinam uocant. oua ex quibus nihil gignitur, à noſtris Irrita, à græcis Hypenemia uocantur, quaſi ὑπὸ τοῦ ἀνέμου, hoc eſt à uento concepta, quapropter & Zephyria à latinis uocātur. hæc ferè ſine mare mutua fœminarum inter ſe libidinis imaginatione concipiuntur. quidam uento putant ea generari. hoc ab urinis differunt, qđ urina fiunt icubatione derelicta, quæ alij Cynoſura appellant. oua aceto macerata uſq; adeo emolliūtur ut per annulos tranſeant. optime ſeruantur in lomento, hyeme in paleis, æſtate in furfuribus. Serpentes contecta oua in terra incubant, præter Viperam. huic Mas dum coit in os inſerit caput, quod illa abrodit uoluptatis dulcedine, oua intra ſe parit mollia, ut Piſces. tertia die intra uterum catulos excludit, deinde ſingulos ſingulis diebus parit uiginti ferè numero. itaq; cæteri tarditatis impatientes perempta matre prorūpunt. itē à ui uix deriuatur quaſi cū ui, ac difficultate. Ter. uix retraxi filium ab amore ancillæ. aliquando tamen ad tempus refertur. Virgil. & quos Sidonia uix urbe reuelli, uix. i. nuper. idem, Vix ē cōſpectu Siculæ telluris in altū Vela dabant læti. uix ideſt mox. item à ui uibex, qđ ui fiat, græci ὑπόπιον καὶ ἐκχύμωσιν uocant. ſunt autem uibices plagæ uerberum in corpore humano. Cato, ubi ſocietas, ubi fides, maiorum inſignitas iniuriarum plagæ. uerbera. uibices. uis. dolores, atq; carnificinæ per dedecus ac maximam contumeliam. item à ui uinco quaſi uim facio. proprie enim uincere, ſuperare eſt. Virgil. ubi aera uincere ſummū Arboris haud ullæ iactu potuere ſagittæ. Cæſar, ueni. uidi. uici. quandoq; tamen per metaphorā pro exprimere ponitur, quaſi difficultatem rei dicendo ſuperare. Virgil. Nec ſum animi dubius uerbis ea uincere magnū Quā ſit. interdū pro animi compotem fieri. idē, Illi uictor ego, & Tyrio conſpectus in oſtro. ab hoc uictor, uictrix, uictoria, quæ græce νίκη, hoc eſt Nice dicitur. à quo propria nomina Nicander quaſi uictor uir. et Nicanor ſimiliter, qđ fuit Seleuci macedoniæ regis cognomen. & Nicarchus, quaſi uictor princeps. & Nicolaus uictor populi, quod nomen conueniri nobis aduerſus Sentinatium noſtrorum popellum nuper aperte demōſtrauimus. & Nicomachus uictor pugnæ. fuit hoc nomine Ariſtotelis Philoſophi filius, ad quē de moribus ſcripſit. & Nicomedes rex Bithyniæ, & Nicophanes pictoris nomen, quaſi uictor illuſtris, & Nicoſtratia, quaſi uictorius exercitus. itē nicæteria torques, qui donari ludorū uictoribus ſolebant. Iuue. Et ceromatico fert nicæteria collo. et Olympionices olympiæ uictor. itē à uictoria uictoriatus, genus numi, de quo ſupra diximus. & uictrix in plurali numero uictricia, ſicut ab ultrix ultricia, & uictorioſus, uincere aſſuetus, & uicturus uictoria potiturus. Sall. Pyrrhus ne, an M. Curius prælio uicturus eſſet, & uictima, quia poſt uictoriam immolabatur, & dextra uictrice immoletur. Ouid. Victima, quæ dextra cecidit uictrice uocatur, q̃uis alij dicant, quod ictu percuſſa concidebat, uel quod uincta ad aras ducebatur. à uictima fit adiectiuū uictimarius, unde uictimarij negotiatores dicebantur, qui uictimas emebant, ut uenderent. Plyn. unde uictimarij negotiatores uili mancipio. à uinco compoſita fiunt deuinco, & conuinco eiuſdē cum ſuo ſimplici ſignificationis, & à uictus fit inuictus, hoc eſt fortis, & qui uinci non poteſt. Mart. ò 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. Item peruicacior. peruicaciſſimus. peruicaciter. peruicacius. peruicaciſſime. item à ui, uincio deducitur, quod eſt ligo, quaſi uim inijcio. à quo deuincio, & conuincio eiuſdem ſignificationis. Virgi. Purpureoq; alte ſuras uincire cothurno. Cicero. maxima mecum familiaritate deuinctus. hinc uincula, & per ſyncopē uincla dicuntur ligamina, & per metaphorā carcer, in quo noxij uincti ſeruantur, & uincti captiui, unde uinctus aliqñ pro ſeruo accipitur. Seneca, qui unus erat ē uinctis Cæſaris, mox libertate donatus eſt. Item uitile quicquid ad uinciendum aptum eſt. Plyn. non multum à ſalice uitiliū uſu diſtat. & uittæ ligamenta capitis, quæ græce tæniæ dicuntur, quāuis proprie tæniæ uittarū extrema dicantur. Virg. fit longæ tænia uittæ. ponitur tamē aliquando propter ſimilitudinem pro fractarum ſilicum reliqijs, quæ rupto Iſthmo ſub aquis remanſerunt, quod in Silices quaſi uittæ quædam tenues uideantur, Plyn. nec profunda altitudo miraculum minuit. frequentes qppe tæniæ candicantis uadi carinas territant. Strabo. ἔτι δ᾽ ὅτι καὶ νῦν ταινία τις ὕφαλος διατείνει ἀπὸ τῆς Εὐρώπης εἰς τὴν Λιβύην. Item Vitex ſalicis genus, ex quo uaſa uiminea fiunt, odore præſtans. duo genera eius, maior in arborem ſalicis modo aſſurgit. græci ἄγνον, hoc eſt agnum uocant, quod ſignificat caſtū, quoniā matronæ in Theſmophorijs Athenienſium caſtitatem cuſtodientes ijs folijs cubitus ſibi ſternunt. minor ramoſa eſt folijs cādidioribus lanugnoſis, à græcis dicitur λυγός, hoc eſt Lygus. prima albū florē mittit cū purpureo, quæ et cādida uocatur, nigra eſt, quæ tantū purpureū mittit, naſcūtur in paluſtribus cāpis. ſemen potū uini quendā ſaporē hēt, caput tētant uini modo. odor & ſimilis eſt. Teſmophoria erāt ſacra Cereris, quæ nos Cerealia dicimus. Ceres Saturni, atq; opis filia fuit, genuit ex Ioue Proſerpinā, quæ à Plutone clā rapta fuit. eā cū por=

bem, quæreret, ad Eleuſiũ regem peruenit, cuius filium Triptolemum tunc genitũ pro nutrice aluit, proinde Eleuſiũ interfecit, Triptolemo regnũ tradidit, & currũ draconibus iunctũ, præterea fruges toto orbe propagandas. Triptolemus oppidũ condidit, qđ ex patris ſui nomine uocauit Eleuſiũ, et Cereri ſacra primus inſtituit, quæ Theſmophoria græci nuncupauere, hoc eſt legifera, quod Ceres legifera dicitur. græci θεσμοθέτην legislatorẽ appellant, & θεσμοφόρον legiferũ. ſunt etiã alia ſalicum genera. eſt rubẽs Salix, quæ Græca dicitur, eſt Cãdida, quæ Amerina paulo fragilior, ideoq; ſolido ligãs nexu, eſt nigra, quæ appellatur Viminea, qđ utilior ſit uiminibus. eſt breuiſſima, quã uocant Helicem. Vimineã etiã purpureã uocant, græcã Vitellinã. Helicẽ galliciam. amerinam etiam quidam ſabinam nominant. ſalicẽ. Home. ὠλεσίκαρπον, hoc eſt frugiperdam uocauit, quoniã ocyſſime amittit ſemen ante, ꝙ̃ omnino maturitatem ſentiat, quãuis aliqui ob id dictam frugiperdam interpretantur, quoniam ſemen ſalicis mulierẽ ſterilitatis medicamentum eſſe conſtat. Item Vimen quaſi uincimẽ, omne uirgultum molle, & ad ligandum aptum. Columella, nec refert cuius generis uimen feras, dum ſit lentiſſimum. Plyn. & aliæ arbores uirgas ſequaces hñt ad iuncturas lentitiæ. aliæ prætenues uiminibus texendis ſpectabili ſubtilitate. Fiunt autem uimina ex populorum uirgis, & Vlmi, & ſanguineorum fruticum, & betulæ. Item ex arũdine fiſſa, arundinum folijs, & uite ipſa, & rubis, ſi aculei recidantur, & corylo intorta, ut mirũ ſit contuſo alicui ligno, maiores ad ligandum uires eſſe, quàm integro. Principatus autem ad uimina faciẽda eſt ſalici. À uimine uimineum dicitur, quod ex uimine eſt, unde uaſa uiminea dicimus, & uiminalis collis, quod ibi uiminum ſylua fuerit, & uiminalia quæcunq; ad ligandum pertinent. Plyn. hæc eſt uiminalium cultura. Item à uincio uinca ꝑuinca herba uulgo nota, quæ in longum creſcit, obuia quæq; uinciens, ac peruinciens. folia habet lauro ſimilia, ideoq; chamædaphne, hoc eſt parua laurus appellatur, florem facit uiolæ ſimilem. coronamentis adhibetur. Item uitta, hoc eſt faſciola, qua crines ligantur, Tænia dicitur. Quidã tamen uolũt tænias uittarũ extremitates eſſe, ut quæ ab infulis pendent. Virg. fit longæ tæniæ uittæ. Sed proprie Tænia faſcia eſt. unde & lapides ſub aquis albicantes in longum porrectos Tænias uocamus, à faſciarum ſimilitudine. Plyn. frequentes quippe tæniæ candicantis uadi carinas territant. item à ui Vietus, hoc eſt mollis. languidus. ſine ui, ſeu naturalibus uiribus priuatus. & Viere ueteres uincire dicebant, & Vietæ uirgæ dicuntur molles, atq; flexibiles, & uietores, qui uaſa uinaria religant, ſtypantq;. & Vinolus qui ſe molliter, & effœminate gerit. Vetus etiam dictus eſt, quaſi uietus, hoc eſt ſine ui. ætas. n. debilitat uires. Ab hoc fit Vetulus diminutiuum, & Vetuſtus eiuſdem ſignificationis, & Vetuſtas antiquitas. & Vetuſte antique. & Veteranus modo uetus. unde Veterana mancipia dicuntur, quæ à nouitijs diſtinguntur, modo is, qui aliquando honeſte militauit, & iam eſt à militia abſolutus. & uetuſteſco uetus fio, capiturq; frequentius in bonam partẽ, ueteraſco uero in malam. Cice. cum. n. nobilitas nihil aliud ſit, ꝙ̃ cognita uirtus, quis in eo quem ueteraſcere uideat ad gloriã generis antiquitatem deſyderet, & Inuetero, hoc eſt antiquũ reddo, & inueteror, ueteraſco. Vnde Inueterati dicuntur, q in malis conſenuerunt, & Veterator callidus à multarum rerum gerendarum uetuſtate. Vnde Veterator ſeruus dicitur uerſutus, qui à nouitio diſtinguitur. et Veternum morbus perpetuum ſomnũ inducens, q à græcis κῶμα dicitur, quia hic morbus pigros homines facit, & oĩno ad negotia inutiles, torpenſq; quemadmodũ ſenectus, & ideo aliqñ Veternum pro pigritia, & ſegnitie ponitur. Virgilius. Nec tor=

pere graui paſſus ſua regna ueterno. Aliquando pro nimia dormitione etiã naturali. Plyn. primis diebus bis ſeptenis tam graui ſomno urſi premuntur, ut ne uulneribus quidem excitari queant. Tunc mirũ in modũ ueterno pingueſcunt. Quidam falſò putant Veternoſum eſſe Hydropicũ, qa Cato ſic ſcribit. Veternoſus, cũ plurimũ bibit, tunc maxime ſitit. Nã & hic de quo loquimur morbus inducit maximã ſitim. Ter. ideo Eunuchum ueternoſum appellat, qa ſegnis eſt torpẽſq; ſemper quaſi ueternũ patiatur. Veterina uero nõ à uetuſtate, ſed à uehendo dicuntur. Veterina. n. animalia dicuntur quæcunq; uehere quid poſſunt. Plyn. ungulæ ueterino tantũ generi renaſcũtur. Opilius ueterinã belluã dictã putat, quaſi uenterinã. à uentre qđ ad uentrem onus religatũ gerat. À ueterinis ueterinarius, ſignificatq; eum, q ueterinorũ curam gerit, & ueterina ducit. Columella, nam & arator reperitur aliquis bonus, et optimus foſſor, aut fœniſector, nec minus arborator, & uinitor. tũ etiã ueterinarius, & probus paſtor. Item à ui ueto fit, qđ eſt prohibeo, & quaſi uim, ne qd fiat adhibeo. Vetare enim proprie contrariũ eſt eius, qđ dicimus imperare. Ouid. Nitimur in uetitum ſemꝑ, cupimuſq; negata. item à ui uireo, & uireſco, quibus uſi ſunt ueteres, pro maiorum uiriũ fio. item pro uiride fio, nam quæ uiridiora ſunt, maiorem uim habent. Vnde euireſco fit, qđ 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 uirẽtes, et Vireta loca uiriditate plena. Item à ui Virga, quod uim gerat ligando, uerberando ue. À quo Virgula diminutiuũ, qđ modo paruam uirgã ſignificat, modo lineã. Vnde uirgatã ſeu Virgulatam ueſtem dicimus, leneis qbuſdam quaſi uirgis diſtinctã. & Virgultũ multitudo uirgarũ pullulantiũ. & uirgindemia collectio uirgarũ ob uerbera, aut ad aliqd uinciẽdum. Varro, quod triſtiorẽ uideo te eſſe? an ideo qa ſcapulæ metuũt uirgindemiam. Item à ui Viriatus, hoc eſt magnarũ uiriũ. Lucilius, contra flagitiũ neſcire bello uinci à barbaro uiriato ãnibale, Vertiũ quoq; ueteres magnarũ uirium dixerunt. Põpo. homo in currendo uertius, q cum Atlãte contendat. item uirgo à uiridiori, hoc eſt ualidiori ætate appellata ẽ. Vir. de Paſiphae, quæ trium filiorũ mater erat, Ah uirgo infelix, quæ te dementia cepit. Nunc tamẽ hoc nomen cõis generis eſt, & tam marẽ, quã fœminã ſignificat rei ueneræ expertem, ſicut Mulier à mollicie dicitur, quæ amplius uirgo nõ eſt. Vlpianus, quod ſi ego me uirginẽ emere putarẽ, cũ eſſet mulier, emptio nõ ualebit. Cic. obiurgantibus, qđ ſexagenarius Popiliã uirginem duxiſſet, cras Mulier erit, ĩquit. Mulieris quoq; appellatione (ut Caius iuriſconſultus inqt) ẽt uirgo uiri potens cõtinetur. Vlpianus, uno in loco utroq; ſignificatu uſus ẽ. Mulierẽ ita arctã, ut mulier fieri nõ poſſit, ſanã nõ uideri conſtat. eandẽ dixit et mulierẽ, et nõ mulierẽ, primũ pro ea, quæ fœmina ẽ, ſcđm pro ea, quæ ẽ corrupta. ueteres ẽt oẽ icorruptũ ſub Virginis uocabulo appellauerunt. Cic. Philoſophia. caſta. uerecunda. incorrupta uirgo. à Virgine fit uirginitas. & uirgineus, qđ eſt, aut fuit uirginis. et uirginalis dignus uirgine. Veteres ẽt uirgũculã pro ꝑua uirgine uſurparũt. À mulier uero fit muliercula. i. ꝑua mulier. Et Muliebris, modo qđ eſt, aut fuit mulieris, ut muliebre ueſtimentũ. modo mollis. effœminatus, ut muliebris uox, muliebris animus. À quo muliebritas pro mollicie. et muliebriter aduerbiũ, hoc eſt molliter, effœminate. Itẽ mulieroſus mulierũ appetens. Vnde mulieroſitas. cupiditas fœminæ uoluptatis. Cicero, ſimulq; cæteri morbi, & gloriæ cupiditas, et mulieroſitas. et muliero uerbũ, qđ ſignificat effœmino. Varro, et rex, et miſſellus ille pauper amat, hẽt ignẽ intus acrẽ. hic Ephebũ mulierauit;

hic ad

hic ad mediã adoleſcentẽ traxit. hic cubiculum pudoris primus polluit. Muliebria uero in multitudinis numero modo pro muliẽbri natura ponimus, ſicut Virilia pro pudendis uiri. modo pro menſtruis. Celſus, ad muliebrium fluxũ ſedãdum. Aliquando pro libidine, Quint. nobilis adoleſcens à Centurione muliebria paſſus. Itẽ à ui Vigeo, quaſi uim ago. Eſt autem uigere ualidũ, ac robuſtum eſſe. à quo Vigor, hoc eſt Firmitas. Robur. & Vigoroſus. Firmus. Robuſtus. & Vigil, non Segnis, nõ Torpens, quales ſunt dormiẽtes, ſed q in uigore ſuo eſt. À quo peruigil, non modo qui aſſidue uigilat, ſed qui diligens, atq; induſtrius eſt. À quo Vigilo, qđ interdum ſignificat nõ dormio, interdũ cuſtodio. Vnde uigiles dicti ſunt nocturni cuſtodes, q & excubitores appellantur. À quo præfectus uigilũ, de quo ſupra diximus, & Vigilia lucubratio. Vñ ſacrarũ literarũ ſcriptores, profeſtos dies uigilias appellant, qđ uigilare ante diem feſtũ mos eſt in ſacrificijs faciẽdis, & ſacris hymnis cantãdis, in plurali uero Vigiliæ, nocturnæ cuſtodiæ, quæ excubiæ dicuntur. iterdũ etiã ipſi cuſtodes. Vigilare ẽt aliqñ eſt ſtudiũ, ac diligentiam adhibere. Vñ Inuigilare dicimus alicui rei incũbere. et Peruigilare, aſſidue uigilare. Martia. nã uigilare leue eſt. peruigilare graue eſt. À quo Peruigiliũ pro uigilia, ſeu cuſtodia. Sueto. de Caligula. Nec alia de cauſa uidetur eo die, quo perijt, ꝑuigilium indixiſſe, ꝙ̃ ut initium in Scænam prodeũdi licentia temporis auſpicaretur. Euigilare uero aliqñ exꝑgiſci eſt, aliqñ ad aliqd agendũ excitari. Hinc Vigilantes dicti ſunt ꝑſpicaces. ĩduſtrij. diligentes. & Vigilantia, perſpicatia, induſtria, diligentia. unde fit Vigilantior. & Vigilantiſſimus. et aduerbia Vigilanter, Vigilantius, Vigilantiſſime. Itẽ à ui deducitur Vir, qđ ui, hoc eſt potentia præſtet. robuſtiores enim uiri ſunt, fœminæ molliores. Significat autem Vir aliqñ ſexum, ut eſt uir, an mulier? unde Semiuiri dicũtur Eunuchi. Itẽ molles, atq; effœminati, & Euirati modo Eunuchati, hoc eſt quibus amputata ſunt uirilia, modo laſciui ꝑditi, atq; effœminati. Varro, euirauit omnes ueneri uaga pueros. Plau. adoleſcens euiratus, ac mollis. Virare etiam ueteres uſurparunt pro firmare, fortificare aliqñ ætatem. Plyn. qđ non modo in puero ſiue adoleſcente, ſed etiã in uiro admiratione dignũ uideretur. interdum coniugiũ, ut unius uxoris uir. Nec ſolũ de hominibus, ſed etiã de brutis dicitur. Vir. uir gregis ipſe caꝑ. interdũ fortitudinem. Curtius, exurgite (inquit) aliqñ, ſi uiri eſtis, atq; arma capeſcite. Terẽ. Tu'ne uirũ me aut hoĩem deputas adeo eſſe. nam ſi utrũm uis horũ mulier unquã tibi uiſus forem, nõ ſic ludibrio tuis factis habitus eſſem. À uiro Virtus deriuatur, quæ proprie fortitudinem ſignificat, ſiue ꝙ uiri maxime proprie ſit fortitudo, ſiue ꝙ uir fortis dicatur. Vir. Tunc pudor incendit uires, & conſcia uirtus, & tunc diffinitur ꝑferendorũ malorũ fortis, atq; inuicta patiẽtia. Quoniã autem Fortitudo cæteris omnibus uirtutibus excellit, factum eſt ut omnes rectæ animi affectiones uirtutes appellentur. Sic quicquid uitio contrarium eſt, uirtus dicitur. Diffiniturq;, Virtus eſt affectio animi conſtans, conueniẽſq;, laudabiles efficiens eos, in quibus eſt, & ipſa per ſeſe ſponte ſeparata etiã utilitate laudabilis. Siue Virtus eſt habitus animi naturæ, modo rationi conſentaneus, Hora. uirtus eſt uitiũ fugere, & ſapientia prima. Lucilius. Virtus Albine eſt pretiũ ꝑſoluere uerũ. Virtus eſt homini ſcire id qđ quæq; habeat res, Virtus ẽ homini ſcire utile, qđ ſit honeſtũ Quæ bona. quæ mala. item quid inutile. turpe. inhoneſtũ. Virtus quærendæ finem rei ſcire, modumq;. Virtus diuitijs pretiũ ꝑſoluere poſſe. Hoſtẽ eſſe, atq; inimicum hoĩum, morumq; malorum. Contra, defenſorẽ hominũ, morumq; bonorũ. Hos magnificare, 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 humanas, ſecundæ otioſorũ, qui à rerum publicarũ actibus ſe ſequeſtrant. & diuinarũ rerũ capaces decreuerunt ſe à corporis contagione purgare. dicuntur à quibuſdã Cõtemplatiuæ. ſicut ſuperiores Actiuæ. Tertiæ ſunt animi iam purgati, deſiccatiq;, & ab omni mundi huius aſpergine preſſe, pureq; deterſi. Quartæ quæ in ipſa diuina mente conſiſtunt, a quarum exẽplò reliquæ omnes per ordinẽ defluunt. À philoſophis uocantur Ideæ, ἀπὸ τοῦ εἴδους, quod ſpeciẽ, formamq; ſignificat. à quo Idolum cum accentu in penultima Simulachrũ dicitur, cuius diminutiuũ eſt Idolium. ſimiliter accentum ſupra do habens. Ab Idolo fit Idolatra, hoc eſt idolorum cultor. à quo Idolatria 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. et nõ pluribus utilis. Lucilius. Quidni & tu idẽ illiteratũ me, atq; Idiotam diceres. & Idiographus propria alicuius manu ſcriptus. & Idiographũ chirographum, hoc eſt priuata ſcriptura. Idothea propriũ nomẽ eſt. ſic enim appellata fuit Præti regis Arguorum filia. Idomeneus Deucalionis filius fuit Cretenſium rex, qui in expeditione græcorum aduerſus Troianos ſtrenue militauit. Hunc Cretenſes quaſi deum coluere, poſtea tamen ex inſula expulerunt, qui cum in Italiã ueniſſet Petiliã urbẽ ſuper Salentinum mõtem Calabriæ condidit, et Lictius dictus eſt à Licto Cretæ Oppido unde fuerat pulſus. Idumæa regio Syriæ eſt, à meridie Arabiam habẽs, à ſeptentrione Phœniciam, in qua eſt Vrbs Idume finitima Phœniciæ palmis abundans. Lucanus. & arbuſto, palmarum diues Idume. Virg. Primus Idumæas referam tibi Mantua palmas. Virtus etiam à Poetis aliqñ pro ope, atq; auxilio capitur. Plau. deũ uirtute eundem hoſpitio accipiã. Aliquando pro merito. Quæ improba eſt iners, pretium ei pro uirtute ut ueniat. Græcè autem uirtus ἀρετὴ dicitur. Vnde Philaretus proprium uiri nomẽ, hoc eſt amator uirtutis, & Arete nomen mulieris fuit hoc noĩe uxor Alcynoi regis Pheacum & Arethuſa (ut quidã putant) uirgo uenatrix Dianæ comes. Vir. Et tandẽ poſitis uelox Arethuſa ſagittis. ab hac Aretheſa etiam fons appellatus eſt apud Syracuſas, in quo redduntur iacta in Alpheum, qui ꝑ Olympiam fluens, Pelopõneſiaco litori infunditur, ita quidã amnes ueluti odio maris amneis ſubeunt. unde et Syracuſæ Arethuſides dictæ. Ouidius, Vrq; Syracuſas Arethuſides abſtulit armis. Claudius, fuit & Arethuſius fons Smyrnæ, tertius in Calchidia, quartus in Itaca. Arethous rex fuit in Arna urbe Bœotiæ. Itẽ à uir uirilis, hoc eſt fortis, magnanimus. À quo aduerbium uiriliter. & uirilitas nomen. et uiritim, de quo ſupra diximus. unde uiritanius ager dicebatur, q uiritim populo diuidebatur, & uirago mulier fortis ꝙ uiro ſimilis ſit, et uirilia opa agat. Et Virg. proprium nomẽ. et uirbius Hippolytus. hic Theſei et Hippolytæ Amazonis filius fuit, q dũ cœlibẽ ducẽs uitã, ſeſe uenatu exerceret, et conſtanti animo ſperneret mulieres, à Phædra nouerca abſente patre amatus eſt, cuius turpi deſyderio, cũ obtemperare noluiſſet, redeunte patre adulterij ei crimen nouerca obiecat. 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 di=

ſcerpſerint. 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 uirbis 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 τῦ ἵππος, quod eſt equus, λύω, diſſoluo. Nam (ut Plato ſcribit in eo libro, qui Cratilus inſcribitur) hoc nomen, & alia complura haudquaquam uera fuerunt, ſed conficta ſunt à poetis, & ſimul cum fabulis initium habuerunt. Sunt q̃ tradant Hyppolytum 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 religaſſe, ubi & ſyluis Italis ignobilis æuũ exigeret, uerſoq; ubi nomine Virbius eſſet. Alij Eſculapium tradunt non hũc, ſed Glaucum Minois filium ad uitam reuocaſſe, propter quod peccatum, Iouem domum eius fulmine incendiſſe, ipſum uero propter artificij excellentiam cum Apolline patre eius inter ſydera 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 eodem alium anguem, herbã 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 conſtitutum fuiſſe, ex qua cõſuetudine deriuatum eſt, ut reliqui medici anguibus uterentur. Eſculapius ipſe anguem tenens ab Aſtrologis Ophiuchus. hoc eſt ſerpẽtarius dicitur. Nam græce ὄφις ſerpens uocatur. À 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 ſerpentum mederentur. Quemadmodũ in Africa gens Pſyllorũ fuit, à Pſyllo rege dicta, cuius ſepulchrũ in parte Syrtiũ maiorũ fuit, horũ corpori ingenitũ uirus erat exitiale ſerpentibus, & cuius odore ſopiebãtur. Solebãt autem liberos genitos obijcere ſæuiſſimis earũ, et ita pudicitiã coniugũ experiri, ſerpentibus eos, q̃ adulterino ſanguine nati forẽt minime profugiẽtibus. Hæc gens prope ad internitionẽ ſublata à Naſamonibus fuit. Genus tamen in paucis, q̃ uel bello aufugerant, aut abfuerãt, remanſit. Simile his Marſorũ genus in Italia fuit, quos à Circes filio ortos putabant, ideoq; ineſſe uim naturalem contra ſerpenteis. Quint. & omnibus hominibus ineſſe contra ſerpenteis uenenum exiſtimant, feruntq; ictos ſaliua ueluti feruentis aquæ contactu fugere, quod ſi in fauces ſaliua penetrauerit, etiam 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 contingit, 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. Exoriẽs autem cum Scorpione & Sagittario apparet. habet in capite ſtellam unam. in utroq; humero ſingulas. in ſiniſtra manu treis. in dextra manu quatuor. in lumbis duas. in utroq; 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, & Ariciæ filius fuit, qui, cum deleto Ilio Aeneas in Italiã ueniſſet, miſſus eſt à patre in ſubſidium Turni. Virgilius, Ibat & Hippolyti proles pulcherrima bello Virbius inſignem, quẽ mater Aricia miſit, Eductum ægeriæ lucis. Aricia ad decimum lapidem abeſt ab urbe. In hac Oreſtes oraculo monitus ſimulachrum Scythicæ Dianæ, qđ de Thaurica regione tranſtulerat, prius quàm argos peteret, conſecrauit. 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 eã putabant facile conceptum aluo egerere. item à uiro Leuir mariti frater, quaſi leuis uir. & Viripotens. Dicitur enim uiripotens uirgo, quæ annos pubertatis exceſſit, & iam ſuſtinere uirum poteſt. Item Virus, quod proprie ſignificat aſperitatem odoris in homine iam adulto. quippe talis odor in puero nõ eſt, nec ante coitum mulieri. Plyn. prodeſt & ad uirus alarum. Idem. Signum eſt uernis temporibus odoris uirus. Ponitur tamen per metaphoram & pro aſperitate ſaporis. Idẽ, aqua marina uetuſtate uirus deponit, ideſt amaritudinem illam & ſalſedinem. idẽ, Virus mali medici, hoc eſt acor, et amaritudo. idẽ, ſtannũ illitũ æreis uaſis ſaporem gratiorẽ facit, & compeſcit æruginis uirus. Itẽ pro aſperitate coloris. idẽ de ſanguine purpuræ. Tum ſuperadditum decoquitur uirus. Aliquando pro genitura, hoc eſt humore, qui è genitalibus fluit. idem, equarum uirus à coitu in lychnis accenſum, dẽtium dolori prodeſſe exiſtimant. idẽ, uirus uerrinũ è ſcropha à coitu exceptum prius, quàm terram attingat, grauitati aurium prodeſt. Nõnunquã pro ui naturali. idem, de Magnete lapide ſuo loco dicemus, concordiaq;, quã cum ferro habet. Sola hæc materia uirus ab eo lapide accipit. retinetq; longo tempore aliud apprehẽdens ferrum. itẽ uirus pro ueneno accipitur. Vir. ille malũ uirus ſerpentibus addidit atris. à uirus fit Virulentus, hoc eſt plenus ueneno, & uiroſus modo mali odoris. idem, uiroſaq; pontus caſtorea. Conſtat enim Caſtoreũ fœdi, & execrandi odoris eſſe, adeo ut prægnantes odore eius eijciant fœtum, modo mali ſaporis. Varro, Rancidam carnem appoſuit nobis, & uiroſam. Viroſa mulier non à uirus, ſed à uir deducitur. Dicũtur enim mulieres uiroſæ, quæ appetentes ſunt uirorum, ſicut mulieroſi uiri, qui appetentes ſunt mulierum. Lucilius, uetulã atq; uiroſam uxorem cædam potius, quàm caſtrem egomet me. Afranius, uigilans ac ſolers ſicca. ſana. ſobria, uiroſa non ſum, & ſi ſum non deſunt mihi, qui ultro dent. ætas integra eſt. formæ ſatis. Præterea à ui Vices dictæ, qđ nomen ueteres pro pugnis uſurpabant. Plautus. Vices eius memorat, & cicatrices denudat. Item pro pœnis, quod ui fiant. Horatius, uiceſq; ſuperbæ, Te maneant ipſum. quoniam autẽ per uiciſſi-

tudinem pugnari ſolet, factum eſt, ut uices pro alternatione capiamus, caretq; hoc nomen ſingulari recto, et 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 quadam uirtutis eius, ille uiciſſim opinione fortaſſe nonnulla, quam de moribus meis habebat, me dilexit. Item uiciſſatim eiuſdem ſignificationis. Neuius, uiciſſatim uolui uictoriam. & uiciſſitudo alternatio. Terentius, omnium rerum uiciſſitudo eſt. Veteres pro uiciſſitudine uiciſſitatem dixere. Accius, uiciſſitatemq; imputãdi tradit. item uicarius, qui uicem alicuius gerit. Liuius, hunc ego inſtitutum diſciplina mea uicariũ pro me reip. do, dicoq;. Quint. uicariam ei operam impẽdi interdum uicem pro loco ponimus. Horatius, fungor uice cotis acutum reddere, quæ ferrum ualet exors ipſa ſecandi. Vnde inuicem aliquando pro ſecundo loco accipimus. Plynius, habes res Vrbanas, inuicem ruſticas ſcribe. proprie tamen inuicem ſignificat alterutrum. mutuo. Quintilianus, qui ſe ardentiſſimo amore inuicẽ dilexerunt. Item à uis Vibro deducitur, quod eſt moueo, & quaſi ui agito. Virgil. Sibila lambebant linguis uibrantibus ora. Hinc Vibratio excuſſio, agitatio. & Vibriſſæ pili in naribus hominum dicti, q̃ ijs euulſis caput uibretur. Vibrare etiam per metaphoram aliquando accipitur pro eo, quod eſt uocem in cantando criſpare. uis à græco deflectitur. ἴς 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, Nũc frondent ſyluæ, nunc formoſiſſimus annus. Sũt 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. et præceps. Ver ſacrum dicebant ueteres, in quo ſacra, & ludos faciebant, qđ quidam quaſi religioſum putant dictum. Siſenna, quondã Sabini ferũtur uouiſſe, ſi res communis melioribus locis conſtitiſſet, ſe uer ſacrum facturos. Alij quaſi uitabile, & execrandũ, quoniam Itali magnis periculis adducti, uouebant quæcunq; proximo uere nata eſſent apud ſe animalia immolaturos. Sed cum crudele uideretur pueros, ac puellas innocenteis interficere, perductos in adultam ætatem uelabant, atq; ita extra fineis ſuos exigebant. Liuius, uer ſacrum factum erat priore anno, M. Portio, & L. Valerio cõſulibus. id cum P. Licinius pontifex non eſſe recte factum collegio primo, deinde ex authoritate collegij patribus renuntiaſſet, deintegro faciendum arbitratu pontificum cenſuerunt, ludoſq; magnos, qui unà uoti eſſent tanta pecunia quanta aſſclerent 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. À uer deducitur uernus, ſicut ab æſtate æſtiuus. Item ueruactum, quod eſt terra uere proſciſſa. Plynius, quidam utiq; ab æquinoctio uerno proſcindi uolunt, quodq; uere ſemel aratum eſt, à temporis argumento ueruactũ uocatur. Hoc in nouali, atq; requieto neceſſarium eſt. Varro, multum intereſt in rudi terra, an in ea feras, quæ quotãnis 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 earũ ortus matutinus. Stellæ ſunt quæ & Pliades, & inſtitor 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. unde reuereri honorare eſt, quod eſt timor aliquid agendi, quod reprehendi poſſit, & uerecundari, quod eſt uerecundia teneri. Cicero, alterum cunctantem, & quaſi uerecundãtem incitabat, et uerecundus proprie, qui uerecundia tenetur, cuius contrariũ eſt inuerecundus. unde fit uerecunde aduerbium, ideſt cum pudore. Aliquando tamen uerecundus pro audaci, & confidente 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 alijs temporibus nata ſæpe deficiant. Hinc ueritas dicta, et uerifico uerbum. À quo uerificatio. & ueriſimile, quod licet, non ſit uerum, ueri tamen ſimilitudinem habet. À quo ueriſimilitudo, & uere aduerbium. & uerax, qui non mentitur. À quo ueracitas pro integritate ſermonis. & ueridicus, qui uera dicit. À 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, & uernaculum morem domeſticum. uernaculum etiam pro proprio, & peculiari accipimus. Plynius, potiſſima nobilitas datur uuis peculiaribus, atq; uernaculis Italiæ. Vernaculi etiam dicuntur malis moribus homines, & lingua proterua, quod uernarũ ſimiles ſint, quibus ars eſt adulari, & maledicere. Hinc ueteres Vernilitum pro adulatore poſuere. Cæcilius, credo nimis tandem hic ſit uernilitus. Et uerniliter ſcurriliter, ſiue adulatorie, quoniam hac arte uti uernæ ſolebant. Quidam etiam Vernilitatem pro ſcurrilitate uſurparunt. À uerna fit diminutiuum uernula. Item à uer Vernatio dicitur, quod ſignificat corium uetus, quo ſerpentes exuuntur, quoniam id uere fit. Plynius, lendes tolluntur adipe canino, uel anguibus in cibo ſumptis anguillarum modo, aut uernatione, quam exuunt pota. idem, anguinæ uernationis membrana cum oleo, tedæq; reſina calefacta auribus prodeſt. Eadem dicitur ſenectus. Idem, anguinus adeps æruginimiſtus, ſiue earum ſenectus exuta, ſi affricetur ruptas oculorum parteis ſanat. item à uere Verto, quia uere annus incipit uerti, cuius frequentatiuum eſt Verſo. Virgilius. Gorgona deſecto uertentem lumina collo. aliquando tamen ponitur pro fallo. decipio idem, ſeu uerſare dolos, ſeu certe occumbere morti Nam uerſo huius uerbi frequentatiuum eſt, à quo Verſipellis dicitur, quolibet faciem commutans, hoc eſt uerſutus, ac diſſimulator. Plautus, uerſipellem ſe facit, quando lubet, & Verſutus hinc dicitur, qui aliquando ponitur pro perito. Plautus, nec magis uerſutum, nec quo cereas ægrius, Proprie tamen uerſuti dicuntur, qui mentem crebro ad malitiam uertant, ſiue (ut Cicero inquit) quorum tanquam celer rota mens uerſatur. Hinc uerſutia calliditas. malitia. & Verſute. callide. malitioſe. & uerſutiloquus. ac uerſutiloquax. qui uerſute loquitur, & cum uerſutia blatterat. Nonnunquam etiam uerto ponitur pro muto. Virg. quæ te geni-

tor ſententia uertit. Interdũ pro traho. idem. & uerſa puluis inſcribitur haſta. Sæpe etiã uerto & uerſo pro conſydero. uolgo. agito accipiuntur. Idem, Nunc fluctus habent, uerſantq́; in littore uenti. idẽ, Quid iuuenis magnum, cui uerſat in oſſibus ignem. Hinc fit animaduerto, quod eſt conſydero. intueor. & reqrit accuſatiuum ſine præpoſitione. Plau. animaduerto hominem ſubalbidũ. tremulũ. aliquãdo tñ uſurpatur pro punio. Sed hoc ab eo differt, qđ punire eſt quorũcunq; ſiue iure, ſiue iniuria. Animaduertere autem eſt eius, q̃ in alterum habet poteſtatem ordine, ac rite, hoc eſt cum animaduerſione punire, & poſtulat accuſatiuũ cum in. Gellius, uerebatur. n. ne nimia ira percitus ĩ eum grauius animaduerteret. Hinc fit animaduerſio, quod modo conſyderationem ſignificat, modo pœnam, hoc eſt punitionem. à uerto deducatur ueru, & uerutũ, de qbus ſupra diximus. & Vertumnus deus, qđ in portandis, ac uertẽdis rebus præſit, & ueratrũ elleborũ, qđ mentem uertat. Perſius, hebria ueratro. herba eſt cuius duo genera ſunt, album & nigrum. utrũq; radice fibrata ceparũ modo. Nigro, equi. boues. ſues necantur, cum candido ueſcantur ſine detrimento. plurimum naſcitur in Oeta monte. & in uno eius loco, quẽ uocant Pyrã. nigrũ purgat per inferna. Alij euchymon à bonitate ſaporis, alij Polyrizon à radicum multitudine uocant. Nã ῥίζα radicem ſignificat, πολὺ multum. à quo Polypus. polymita. polymnia. polyphagus. polygrãmus. polytrichus. Polydectes. polydora, polypodiũ, de qbus partim ſuperius diximus, partim dicemus inferius. Item propria noĩa. Polycletus, qui ſtatuarius maximus fuit. Polydorus Priami filius ex Hecuba. Polydamas uir Troianus, qui cum Antenore & Aenea urbẽ Troianam græcis tradidiſſe dicitur. Polymneſtor, rex Thracũ, cui tempore belli Troiani Priamus de ſtatu Troiæ dubitans filium Polydorum cum magno auri pondere conſeruandum miſit, ſed ille deleta Troia, nimia auri cupiditate Polydorum interemit. Quod cum mater Hecuba intellexiſſet, ſimulauit ſe ingens adhuc auri pondus uelle illi ſecretò indicare, qđ pro filio acciperet, qđ auarus rex uerũ eſſe exiſtimans, moxq́; ad Hecubam profectus, illius unguibus obcæcatus eſt. Et Polyphemus Neptuni filius ex Thoa filia Phorci, ad quẽ cum Vlyſſes in Siciliam profectus cum duodecim comitibs perueniſſet, tres cados optimi uini ſecum portans, admiratus eſt magnitudinem, formamq́; hominis unicum oculum in fronte habentis, qui ſolus ſub antro tollebat lapidem, qualẽ uiginti boũ iuga uix mouere potuiſſent. Ab eo igitur ſciſcitatus eſt Vlyſſes, qđ genus hominum, qui mores eſſent, & per Iouẽ obſecrauit, ut liceret ſibi tutò abire. Ille uero ſuperbe reſpondens, non timere ſe Iouẽ (inquit) duosq́; ex comitibus Vlyſſis apprehendens, ritu feræ immaniter deuorauit, totidemq́; poſtridie abſumpſit ſummo mane. idem etiam ueſperi fecit. Quãobrem Vlyſſes ſibi iã, & reliquis timens, cadum optimi uini, qđ ſecum tulerat Polyphemo obtulit, et ut ſibi, ac cæteris parceret, obſecrauit, qđ Cyclops facturum ſe promiſit, ſi rurſus ſibi uinũ offerret. Oblato itaq; tertio poculo mente alienatus, in medio antro immane corpus dormiturus extendit. Hunc igitur Vlyſſes uino, ſomnoq́; ſepultum animaduertens immiſſo in oculo telo excæcauit. Sed exurgens tandem Cyclops, cum aperire antri hoſtium gregibus cogeretur, immanem exinde lapidẽ amouit. Veruntamen exeũtes pecudes manibus palpabat, qđ cũ Vlyſſes cum comitibus animaduertiſſet, induti pecudum pelles, Cyclopis manus effugere. & polytes alter Priami filius ex Hecuba. & Polyſſena eiuſdem Priami filia, quæ poſt captam Troiã iugulata fuit ſupra tumulum Achillis, habetq́; accentum in antepenultima. Ouidius, placet Achilleos mactata Polyſſena maneis & polypotes Perithoi, et Hippodamiæ filius. et Polyptoton, quaſi mul-

torum caſuum. figura eſt cum diuerſis caſibus ſermo uariatur, ut Littora littoribus contraria fluctibus undas. Polyſyntheton quaſi multipliciter coniunctum. alia figura, cum ſermo multis coniunctionibus concathenatur. Virg. Tectumq́;, laremq́;, armaq́;, Amyclæumq́; canem, craſſamq́; pharetram. & Polygonus, qđ ueteres pro eo, quod eſt fœcundus uſurparunt. et polygonius multorum angulorum, & polydeuces, quem nos dicimus pollucem & Polymorphus multiformis. & polylogus uerboſus. & Polygonaton herba ſine folijs aſparagi caule, in cacumine aculeũ habens, unde et leucacanthã noiant. et Phynion & Iſcada radice Cyperi, quæ commanducata dolorẽ dentium ſedat. Nõnulli etiã Scorpion appellant, q̃uis & alia herba Scorpius dicatur, ſemen habens ad ſimilitudinẽ caudæ ſcorpionis, et folia pauca, quæ aduerſus animal nominis ſui plurimum ualet. & polytrichon, qđ multitudinem capillorũ faciat. τρίχες enim capilli dicuntur. herba eſt quã græci adiãtum uocant, quia non madefiat humore ab α priuatiua particula, διαίνειν, qđ ſignificat madefacere. etenim æſtate uiret, bruma non marceſcit, aquas reſpuit, pfuſum, merſumq́; ſicco ſimile eſt, et topiarijs operibus idoneũ. Quidã etiã Callitrichõ uocant, quod pulchros faciat crineis. Nã in uino coctum cum ſemine Apij, adiecto oleo copioſe, et defluere prohibet capillũ, & criſpum, denſumq́; facit, propter qđ nonnulli à luxuria capillorũ Trichomanes appellãt. Vulgo autem Capilli ueneris dicuntur. caret radice, parietumq́; aſpergines, ac fontium maxime ſpecus ſequitur, ſaxaq́; manantia, qđ certe mirũ eſt, cum aquas nõ ſentia. calculos è corpore mire pellit, frangitq́;, præſertim qđ nigrius eſt. qua de cauſa potius, q̃ qđ in ſaxis naſcatur, ſaxifragũ à nobis appellatum exiſtimamus. Bibitur è uino quantum terni decerpunt digiti, urinam cit. Serpentiũ uenenis reſiſtit, capitis dolores corona ex ijs ſedat. Foliũ in urina pueri impubis tritum cum aphronitro, & illitũ uentri muliẽrũ præſtare dicitur, ne fiat rugoſus. dicitur etiã à quibuſdam herba hæc polythrix, & callithrix. Plynius, polythrix in uino data morbo regio medetur. Idẽ, Callithrix 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 cõmanducata imponitur, quinta die ſoluitur. Et polygonum à geniculorum multitudine herba, quã nos ſanguinariam uocamus folijs rutæ, et gramini ſimilis, à terra non attollitur, ſuccus eius infuſus naribus ſupprimit ſanguinẽ, alij hanc calligonon appellant à multitudine ſeminis, aut denſitate fruticis. alij halmada. alij caninothrõ. alij dema, multi myrtopetalon. Item oreon, qđ in montibus naſcatur. et polygalon à lactis abundantia, herba eſt palmi altitudine, in caule ſummo folijs lenticulæ, quæ pota, lactis ubertatem inducit. Et polygenneton, quaſi multorum generum. Sic enim Maronites pictor inſignis uocauit frequentiã, quam pinxit Athenis. Et Polypoſtere 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, ipſaq́; Troas antigonia dicta poſtea Alexãdria Colonia Romana. Scamander amnis nauigabilis, et in promontorio Sigeũ oppidũ, dein portus Achæorum, in quem influit Xanthus Simoenti iunctus, ſtagnumq́; prius faciens Palæſcamander Granicus diuerſo tractu in propontidẽ fluit, eſt tñ et nũc Scamãdria urbs parua, ac mille qngentis paſſibus remota à portu Ilij, unde omnis rerum claritas extra ſinum fuit. Achilleon oppidum iuxta tumulũ Achillis à Mitylenæis conditum, ubi claſſis eius ſteterat. In ſigeo fuit

Aeantion à Rhodijs conditum in altero cornu Aiace ibi ſepulto, qui græce Αἴας dicitur, & ipſo in ſtatione claſſis ſuæ ſupra Aeolida, & partem Troadis Teutania, quam Myſi antiquitus tenuere, nam Aeolis quõdã Myſia dicebatur. Ibi Caicus amnis, & in regione, quæ ampliſſima eſt, longe clariſſimum Aſiæ Pergamum quod intermeat Silenus. Pergamena uocatur eius tractus iuriſdictio. & Polydora inſula propontidis, et Polypodra 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, datoq́; earum lacte furẽteis parotidas ſanari. candidum 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 medicamento liberatum comitiali morbo fuiſſe in Anticyra inſula. In qua ideo tutiſſime ſumuntur, quoniam Seſamoides admiſcent, hoc genus herbæ in Anticyra naſcens ſimilis erigeronti, quidam à loco anticyricõ uocant. Farina utriuſque ellebori admiſta radiculæ, qua lancæ lauantur, ſternutamentum facit. Durare uim eius triginta annis ferunt. Tradunt etiã ſi cum albo elleboro cæro coquatur, carnem abſumi. Antiquorum error fuit, elleborum propter metum parcius dare, cum celerius erumpat, quo largius ſumitur. Themiſon binas non amplius drachmas donauit, alij quaternas dedere, elleborum fortiſſimi ducis ſimilitudine æquantes, concitatis enim intus omnibus conſtat ipſum primũ exire. Mureis polenta admiſtum necat, Galli ſagittas uenenato elleboro tingunt, circunciſoq́; uulnere teneriorem ſentiri carnem affirmant. Muſcæ quoq; necantur albo trito, et cum lacte ſparſo. Eodem et phthiriaſis curatur. Ita enim uocatur morbus pedicularis. Nam græci phthiria pediculũ nominant. unde 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, panemq́; 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. Plynius, cantum imitãtur luſciniæ iuniores, uerſumq́;, quem imitentur accipiunt. Quando uero eſt aduerbium aliquando accuſatiuum requirit, & ferè ſemper poſtponitur, ut Italiam uerſus. Plau. Ego portum uerſus pergam, et perquirã, quem ſi non inuenero, domum uerſus reuertar. Item quoq; uerſus, quaq; uerſus, utroq; uerſus. i. in unamquanq; partem, & quocunq;, & in utranq; partem. Aliquando adiunctam habet aliquam præpoſitionem, ut ad occidẽtem uerſus ad caſtra uerſus. in forum uerſus. interdum aduerbium, ut ſurſum uerſus, ſiue ſuſum uerſus, & deorſum uerſus. reperitur etiam uerſum, unde aduerſus, & aduerſum deducimus, quæ aliquando ſignificant contra. Terẽtius, nec ſeruulorum quiſquam, qui aduerſum ierant. modo apud, uel erga. idem, aduerſum hunc me loqui, idem, & id gratum fuiſſe aduerſum te habeo gratiam. Hinc fit aduerſor uerbum, ideſt repugno, & contrarius ſum, à quo aduerſarij dicuntur, ſibi inuicem repugnantes. Veteres aduorſem, pro aduerſarium dicebant. item controuerſia, quæ

eſt certarum perſonarum de re propria contentio. à quo reſcõtrouerſa dicitur, de qua eſt controuerſia. & controuerſari eſt contendere. Prorſus quoq;, quod & prorſum ueteres dicebant, nonnulli, inter quos Marcellus, quaſi porrò uerſus, ſeu porrò uerſum dictam exiſtimant, ſignificat autem qñ aduerbium eſt modo recte & uere. Teren. eo pacto prorſus illic alligaueris filium, modo omnino. Nonius. prorſus et 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 Verſura. antiqui Verſurã facere dicebant, mutuo pecuniam ſumere, quod initio, qui mutuabantur ab alijs, non ut domum ferrent, ſed ut alijs ſoluerent, id faciebant, & uelut uertere creditorẽ uidebantur. Donatus uerò uerſurã facere dicit eum, qui æs alienũ ex ære alieno ſoluit. Terẽtius, uerſurã ſolues, ideſt creditorem mutabis. & Verticulum, cuius diminutiuum eſt Verticillum, ſignificatq́; inſtrumentum illud, qđ fuſo adhibetur, ut facilius uertatur. item uertebra, ſiue Vertibulum, ubi ſummæ oſſium partes non æqualiter finiunt, ſed quibuſdã craſſioribus nodis conglobatæ, & ſubſtringuntur facilius neruis, & tutius uertuntur, & Antuorta, et Poſtuorta Deæ Romanorũ qđ præterita noſſent, et futura proſpicerent. & uertigo conuerſio, rotatio. Item morbus capitis, cum uerti ea uidentur, quæ cernimus, & Vertex ſiue Vortex, uentorum rotatione effracta nubes, de qua ſupra diximus. item contorta in ſe aqua, et quicquid aliud ſimiliter uertitur. unde pars ſumma capitis propter flexum capillorum dicitur Vertex, ex quo natum eſt illud prouerbiũ. À uertice uſq; ad Calcem, hoc eſt à principio ad finem. ab huius ſimilitudine, qđ in montibus eminentiſſimum eſt, Vertex appellatur. itẽ altiſſimæ partes cœli. quas græci Polos uocant, dicuntur uertices, quod circa hos mundus rotetur, propter quod etiam Cardines dicuntur, à ſimilitudine eorum cardinum, circa quos ualuæ uoluũtur. Vir. Foribus cardo ſtridebat ahenis, qđ nomen ex eo tractum putant, qđ ſint quaſi cor ianuæ. Ponitur tamen aliquando Cardo pro opportunitate. idẽ, haud tanto ceſſabit cardine rerũ. Quod Seruius inde tractum exiſtimat, qđ in prouerbio dicitur. Res in Cardine eſt. idẽ, circa id uerti cardinem 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 quoq; Eccleſiæ ſuos habeant Cardinales, ut Rauennãs. Aquilegienſis, & Beneuentana. Carduus uero herba eſt uulgo nota olim tã celebris, ut Carthagini in Hiſpania, Cordubæq; ſeſtertia ſena millia redderet. ita aliquãdo in ganeam uertimus ea quoq; quæ à feris non tanguntur. Sylueſtrium duo genera ſunt. Vnum fruticoſius. Alterum unicaule, utriq; folia ſpinoſa mucronatis cacuminibus. Alterum florem purpureum mittit, inter medios aculeos celeriter caneſcentem, et abeuntem cum aura. Græci ſcolimon uocant. utriuſque radix ex aqua decocta potatoribus ſitim mirum in modum excitare dicitur. Stomachum corroborat, & uuluis muliẽrum prodeſt ad gignendos mareis. Manducatus hic carduus odorem oris mirifice commendat. À carduo carduelis dicta eſt, qđ carduorum ſemine paſcatur. parua auicula eſt, capite rubro, alis luteo, albo, nigroq́; diſtinctis. imperata facit, non uoce tantum, ſed pedibus, et ore pro manibus. Eſt quæ boum mugitus imitatur, & hinnitus equorũ, ob id à quibuſdam taurus, ab alijs anthus noĩata, ꝑ flore, q̃ græce ἄνθος dicitur, paſcatur. cœli cardines et axes uocantur, quoniã linea, quæ ab uno mundi Cardine in alterũ tendit, dicitur axis, à ſimilitudine axis, q̃ ẽ ſtypes teres, circa quẽ rota uertitur. à quo axungia dicta, quoniã eo genere pinguedinis ungi axis ſolet, ut facilius circa eũ rota uer

tatur. Hinc axẽ aliqñ pro plauſtro, aliquãdo pro ſeptẽtrionali pte ponunt, q̃d hic polus duntaxat nobis notus, ſit circa quem orbis uertatur. Aſſis uero tabula ſectilis appellatur. Plyn. uerniſq; aſſibus cõtabulare pauimenta oportet. Hinc fit coaſſare, quod eſt contabulare, & coaſſatio contabulatio. Vitruuius. gelicidia, & pruinæ non patiuntur pauimenta integra permanere. Itaq; ſi neceſſitas coegerit, ut minime uitioſa fiant, ſic erit faciundum. Cum coaſſatũ fuerit ſuper altera coaſſatio ſtruatur, clauiſq; fixa duplicẽ præbeat contignationi loricationẽ. Plyn. ſubdialia pauimenta græci inuenere, talibus domos contegentes facili tractu, & tepente, ſed fallax ubicunq; imbres gelãt. Neceſſariũ binas per diuerſum coaſſationes ſubſterni. Capita earum præfigi clauis, ne torqueantur. coaxare autem factitiũ uocabulum eſt, ac propriũ ranarũ, ut balare ouium. crocidare coruorum. Barrire Elephantorum. à 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? Itẽ axis fera eſt in India humili pelle, pluribus, candidioribuſq; maculis ſacrorum liberi patris. Axem ab agendo dictum quidam putant. Nam ueteres axit pro egerit uſurpauere. Axis ergo circa quem aliqd agitur, hoc eſt mouetur, unde actioſi factio ſi dicebãtur. quod unà q̃d agerent, facerentq;. Item axies muliẽres, ſiue dij unà aliquid agentes. axamenta uocabantur carmina ſaliaria, quæ à Salijs ſacerdotibus in uniuerſos homines componebantur. Nam uerſus in deos ſingulos facti à nominibus eorum appellabantur, ut Lanuli. Iunonij. Mineruij. Axare etiã antiqui pro nominare poſuerunt. Axius Paphlagonũ fluuius eſt. Axõ Ionũ in minori Aſia. axius Macedonũ ad quẽ ducunt, quæ uolunt nigra aut fuſca naſci, ſicut quæ candida naſci uolunt, ad Halialmonem ducunt. Item Axona flumen eſt in extremis Rhenorum. Sunt qui axem græcam uocem eſſe exiſtimant. Quippe à græcis ἄξον, ſed hoc quoq; ἀπὸ τοῦ ἄγω deriuatum eſſe manifeſtum eſt, quod ſignificat duco. Aſſis uero ab aſſidendo dicitur, ſicut aſſer, quod eiuſdem eſt ſignificationis. et ab eo fit diminutiuum aſſula, hoc eſt tabella. A` quo fit aſſulatim aduerbium, quod ueteres pro minutatim uſurpauerunt. Plau. priuſquam pulſando exitium foribus aſſulatim dabo. Idẽ. niſi dedolabo aſſulatim uiſcera. Item à uerto ſiue uerſo Verſicolor, quod apud iuriſconſultos ſignificat id, q̃d uertit, hoc eſt mutat colorem. unde ueſtes, quæ ex lana non tincta, hoc eſt natiuo colore factæ ſunt coloriæ dicuntur, quia naturalem colorem habent, ſiue albũ ſiue pullum, ſiue rufum, quæ uero in aliũ colorem uerſæ ſunt, uerſicoloriæ. Proprie tamen uerſicoloriæ, ſiue uerſicolores dicuntur, quæ uarijs conſtant coloribus, quaſi eos mutare inuicem uideantur, ut eſt cauda Pauonis, & collum columbæ. Liuius, punico bello interdictum fuiſſe mulieribus, ne uerſicoloribus ueſtirentur, q̃d quomodo accipiendum ſit, Valerius Maximus declarat. Quã fœminæ tollere cupiebant, qa ijs nec ueſte uarij coloris uti, nec auri plus ſemuncia habere, nec iuncto uehiculo propius urbem mille paſſus, niſi ſacrificij gratia, uehi permittebat. Idẽ, corpus alteri magnitudine eximiũ uerſicolore ueſte, pictiſq;, & auro cælatis refulgens armis. Plyn. uerſicoloribus uiperarum maculis. Idem primũ (ut arbitror) uerſicolores iſtas maculas Chiorum lapidicinæ oſtenderunt, cũ extrueret muros. Idẽ, ingens præterea turba primorum uerſicolorum nigra. candida, ordearia appellata, & comitata frugis eius et eodem colore. illud quoq; Virgilianũ, uerſicoloribus armis, exponit Seruius depictis, propter quod bellicoſus oſtenditur. Item ueruex ab inuerſis teſticulis dicitur, eſt. n. mas inter oueis, cui inuerſi, ſiue adempti ſunt teſticuli, nã qui ad generandã ſobolem integer tenetur, dicitur

Aries. hoc itaq; differt Veruex ab Ariẽte, q̃d Cãterius ab equo. maialis à uerre. Capus à Gallo. Caper ab Hirco. Eſt enim proprie Caper mas inter capras caſtratus. Martialis, Dũ iugulas hircum factus es ipſe Caper. Nã Virgilius improprie caprum pro hirco poſuit, dũ inquit, Vir gregis ipſe caper. ſicut etiã improprie brutum animal uirũ appellauit. ponitur tamen Caper pro maſculo caprarũ. et Aries pro maſculo ouiũ, dũ ſunt adulti, nec tamen coierunt. nam qui minores ſunt, inter capras hedi. inter oueis Agni dicuntur. Sed qui poſt cal. Auguſti concepti ſunt, uocantur Socordes. Nã coitus ouiũ optimus eſt à III iduũ Maij uſq; ad Calendas Auguſti. Sectarius Veruex à ſequendo dicitur, qui gregem agnorum præcedens ducit, quemadmodum ſuperius oſtendimus. Caper & Capra à carpendis uirgultis dicũtur. Rodit enim hoc animal omne uirgultũ. et in primis uiteis, propter q̃d Baccho immolari caper ſolebat. Ouidius. Rode caper uitem, tamen hinc cum ſtabis ad arã, In tua q̃d ſpargi cornua poſſit, erit. A` Capra caprea dicta, q̃d quãdã (ut Varro inquit) capræ ſimilitudinẽ habeat. ſunt. n. ſylueſtres Capræ, unde capreoli dicti. Virg. Capreoli ſparſis etiam nunc pellibus albo. Capreoli etiam uitium ueluti cincinni dicuntur, q̃d arbores, ſiue pedamenta capiant, q̃bus inuoluuntur. Item à Capra Capricornus cœleſte ſignum, de quo ſuperius diximus, et Capreus, ſiue Caprinus, q̃d ex capra eſt. unde capreũ uellus, & caprinum ſeuũ dicimus. & capero uerbũ, q̃d eſt rugis frontem contraho, & aſperitatem uultus oſtendo, tractum à caprorum frontibus criſpis. plautus, q̃d 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 Cãpaniæ urbem circiter octo millia paſſuũ, Tyberij principis arce quondã nobilis, nũc coturnicũ multitudine, quæ ex Italia euolantes illic principio autũni capiuntur, quo tempore pinguiſſimæ ſunt. Findunt eas à ſuperiori parte, & detracto adipe reliquum corpus ſale condiunt, adipem liquant ſeruantq; in alabaſtris, condiẽdis epulis iucundiſſimum. q̃d genus ganeæ antiqui ignorarunt. Item à capris alia inſula in Africa una ex fortunatis, de qua ſupra diximus itẽ alia ultra Corſicã capraria, quã græci Aegimuron dixere inſidioſa naufragijs. iuxta quam alia Inſula, quæ à ſpecie Planaria uocatur, æqualis freto, ideoq; nauigijs fallax, & aliquanto amplior gorgona. Item contra Coſſanum litus Igilium & Dianium, quam Artemiſiam uocant. & contra magonem Menaria, à piſcium, qui Menæ dicuntur multitudine. Colubraria, à multitudine ſerpentium, quibus abundat. uenaria à uenis metallorum. & Ilua, quæ clara eſt fodinis ferri, à græcis Aetalia dicta. ab ea Planaſia. & ultra Tiberina oſtia in Antiano Stura, & mox Palmaria, & Sinonia, et aduerſus formias Pontia, et in Puteolano ſinu Pãdataria. Deinde Prochyta, quam quidam ab Aeneæ nutrice appellatam falſò exiſtimant, quaſi procaieta. dicta eſt autem Prochyta. qa profuſa eſt ab Aenaria inſula. nam græci προκεχύσθαι dicunt profuſum eſſe. Aenearia ipſa à ſtatione nauiũ Aeneæ uocitata eſt, ab Homero. Virgilio. Lucano, Inarime dicta. Virg. Tum ſonitu Prochyta alta tremit, durumq; cubile Inarime Iouis imperijs impoſita Typhoeo. Lucanus, Cui ſaxa uaporat cõditus Inarimes æterna mole Typhoeus. 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 ſumitate oppidum fuit, quod pluratiuo numero Pythecuſæ dicebantur. Ouidius. Inarimen, Prochytemq; legit, ſteriliq; locatas colle Pythecuſas. inter Pauſilippum & Neapolim Megaris. Item

inter Corſicam & Sardiniã 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 quidam Sandaliotin uocitauere ab effigie ſoleæ, quæ græce Sandalium dicitur, Alij ichnuſam à ſimilitudine ueſtigij. ἴχνος enim ueſtigium nuncupatur. contra Peſtanũ ſinum Leucaſia eſt, à Sirene ibi ſepulta ſic uocata. contra Veliam Pontia, & Iſacia, utræq; uno nomine Oenotrides appellatæ, & contra Vibonem paruæ, quæ dicuntur Itacheſiæ. uerſus Africam Pytiuſæ ſunt à græcis ita uocatæ à frutice, qui ibi frequens pineo. & græce πίτυς nominatur. Colubrariam. de qua ſupra diximus, græci Ophiuſam nominant. Inter hanc & Pytiuſam eboſus eſt, cuius terra ſerpenteis fugat omnium uenenoſorũ animalium expers, eadem cuniculos gignit, populantes meſſes duarum propinquarum inſularum, quæ à noſtris Baleares uocantur, à græcis qa 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 ſuccũ 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 excreans. Dicta eſt autem platea à latitudine corporis. græci. n. πλατὺ latum dicũt, unde plateæ 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, calidiorq; concubitus. Tradunt et noctu non minus cernere, quàm interdiu, & ideo caprinum iecur, ſi in cibo ſumatur reſtitui ueſpertinam aciem ijs, quos græci nyctilopas, noſtri lucioſos uocant, qui interdiu nihil, ueſperi ſatis uident, meliuſq; ſine lucerna, quorum morbus lucio dicitur. Varro, is planè cæcus, non lucioſus eſt. idem, ueſpere autem uidere, quos appellant lucioſos. dependet ex caprarum mento uillus, quem aruncum uocant, hoc ſiquis apprehẽſam ex grege unã trahat, cæteræ ueluti ſtupore quodã attonitæ ſpectant. caprarum barba Sirilum uocatur, et noneolæ, appellantur papillæ, quæ ex earum faucibus dependent. Morſus earum arboribus exitialis eſt, Oliuas lambendo quoq; ſterileis faciunt, ob quam cauſam Mineruæ immolari à ueteribus ſolebant. Capronæ non à capris dictæ ſunt ſed à capite, quaſi à capite pronæ. Sũt 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 parietes ac muros carpat. Eſt enim Caprificus è ſylueſtri genere ficus nunquam matureſcens, quæ ferè ruptis ſaxis aut parietibus ſolet erumpere. Ab hoc fit Caprificor. à quo caprificatio. Eſt autem caprificatri adhibita caprifico, ne fructus propinquæ ficus ante maturitatem decidant prouidere. Quippe caprificus, quod ipſa non habet, alteri tribuit quoniam eſt naturalis cauſarum tranſitus, atq; è putreſcentibus ſemper aliqd generatur. Naſcuntur in caprifico parui culices, qui fraudati alimento in matre, hoc eſt putri eius tabe, ex qua nati ſunt, ad cognatam ficum euolant morſuq; ficorum crebro propter auiditatem cibi aperientes ora eorum, atque ita penetrantes ſolem primo ſecum inducunt, mox lacteum humorẽ 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 luxtria dicunt. Luſtrantur pure quas facit ipſe tubæ. Plyn. æſtiuæ mellis uindemiæ attica ſignum dederunt initium caprificorũ, diem Vulcano ſacrũ. idẽ, Chamæleonti figura & magnitudo eſt lacerti, niſi quod crura habet recta, et excelſiora latera uẽtri iunguntur, ut piſcibus & ſpina ſimili modo, eminet roſtrum ſimile ſuillo, cauda prælonga, in tenuitatem deſinens, & implicans ſe uiperinis orbibus ungues adunci, motus tardior, ut teſtudini corpus aſperũ, ut Crocodillo, 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 aeris alimento, et coloris natura mirabilior. mutat nãq; eum ſubinde, & oculis, & cauda & toto corpore, redditq; ſemper quẽcunq; proxime attingit, præter rubrum, cãdidumq;, defuncto pallor eſt, ſanguis in corde. et circa oculos tãtum. uiſcera ſine ſplene, circa caprificos ferus, innoxius alio, quin hyeme latet, ut lacerta. Quod autem hoc ſit caprificorum tempus oſtendit alibi. Plyn. cum inquit. Alterũ genus eſt mellis æſtiui ipſo Syrio explẽdeſcente poſt ſolſtitium diebus triginta ferè. Quod uero eodem tempore ſub caprifico mulieres ſacrificarent, Macrobius teſtatur his uerbis. Nonis Iulijs diem 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 ſedatus eſſet Gallicus motus, reſpublica uero eſſet ad tenue deducta, finitimi oportunitatem inuadendi Romani nominis aucupati, præfecerũt ſibi Poſthumiũ Liuium fidenatiũ dictatorẽ qui mandatis ad Senatũ miſſis poſtulauit, ut ſi uellent reliquias ſuæ ciuitatis manere, matresfamilias ſibi & uirgines dederentur, cumq; patres eſſent in ancipiti deliberatione ſuſpenſi, ancilla nomine Tutela, ſeu Philotis pollicita eſt, ſe cum cæteris ancillis ſub nomine dominarũ ad hoſteis ituram, habituq; matrũ familias, et uirginũ ſumpto, hoſtibus cum proſequentiũ lachrymis 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 repẽtina incurſione ſuperaſſent, memor bñficij Senatus, omneis ancillas manu iuſſit emitti, dotemq; eis ex publico fecit, & ornatũ, quo tunc erant uſæ, geſtare cõceſſit, diemq; ipſum Nonas caprotinas nuncupauit, ab illa caprifico, ex qua ſignum uictoriæ ceperunt, ſacrificiumq; ſtatuit annua ſolẽnitate celebrandum, cui lac, quod ex caprifico manat, propter eius facti memoriam adhibetur. Item à capra caprigenum dicimus, quod ex caprarum 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, fœtereq; 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 laterum tenus hiſpida nanti Frons hominem præfert. ab hirco fit hircinus adiectiuum. Apuleius, homo ſordidus,

& 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. Virgil. tranſuerſa tuentibus hirquis, ideſt oculis in hirquos, hoc eſt in angulos oculorũ retortis. tractum eſt autem ab oculis hircorum, qui ob libidinis ardorem tranſuerſum ſemper aſpiciunt. hirci cyniphij dicuntur à flumine Africæ, qui Cyniphis, ſiue Cyniphos uocatur iuxta Oenſem ciuitatem. quo nomine etiam regio appellatur, in qua maxime 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, qđ 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. Arietẽ quidam ab ara dictum exiſtimant, quod aris imponi ad ſacrificia ſoleret. ab eo fit Arietinus adiectiuum. Plyn. 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 trabẽ, 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 cædit, ut cum impetu uehementius feriat. teſtudo autem à ſimilitudine ueræ 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, & Pherecides ſcripſerunt habuiſſe auream pellem. tradunt Phryxum Athamãtis 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, itaq; 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 arïetem, quo uectus fuerat, immolaſſe Ioui, & pellem auream in templo fixiſſe. arïetem ipſum in cœlum à Ioue translatum, & inter ſydera locatum, priſtinam effigiem tenuiſſe, qui à Phryxo Phryxeus eſt uocatus. alij hunc eſſe arïetem dicunt, qui libero patri per deſerta Libyæ exercitum ducenti, & ſiti laboranti, apparuit, fontemq; amœniſſimum oſtendit, ut ſuperius diximus. quapropter liber pater templum Ioui Ammoni eo in loco conſtruit, & ſimulachrum cum arietinis cornibus fecit, arietem inter ſydera figurauit, ita ut cum ſol in eo ſigno foret, omnia naſcentia recrearentur, quod ueris tempore fit, ea maxime ratione, quod per eum Liber ſiti pereũtem exercitum liberauerat. duodecim præterea ſignorum principẽ tradunt hunc eſſe uoluiſſe, quod optimus exercitus ſui ductor fuiſſet. ſunt etiam qui ſcribant quo tempore Bacchus Aegyptum tenebat, Ammonem

quendam ex Africa ueniſſe, & pecudum multitudine ad Liberum duxiſſe, quo facilius, & illius gratiam ſibi conciliaret, & ipſe aliquid inueniſſe diceretur. Itaq; pro eo beneficio agrũ ei à Baccho datum, qui eſt contra Thebas Aegyptias, & qui ſimulachra eius fecerunt, cornuto capite ea figuraſſe, ut homines memoria tenerent, hunc primum pecus oſtendiſſe. Bacchũ uero memoriæ gratia arietem in cœlum tranſtuliſſe. hoc ſydus in æquinoctiali circulo conſtitutum eſt. caput eſt ad exortum habens à primis pedibus exoriens, & caput piſtricis penè contingens. habet in capite ſtellã unam, in cornibus tres. in pede priore de primis unam. in ſcapulis quatuor. in cauda unã. ſub uentre unam. in lumbis tres. in pede poſteriori unã. De Nephele matre Phryxi, & Helles meminit Lucianus in dialogo Neptuni, et Nereidum, ubi hæc in fine. Νη. οὐκοῦν ἐχρῆν τὴν μητέρα τὴν νεφέλην βοηθεῖν πιπτούσῃ, Πο. ἐχρῆν, ἀλλ' ἡ μοῖρα πολλῷ τῆς νεφέλης δυνατωτέρα. Ner. Itaq; 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. hædum dictum putant quaſi fœdum, agnum uero à græco ἀγνὸς, quod caſtum ſignificat, eo quod ſit hoſtia pura & immolationi apta. ab his hedinus, atq; agninus deducuntur. à ueruex fit ueruecinus. Plyn. & hircinus, ac ueruecinus adeps ei utilis eſt. Item à uerto uermis, quia ſeſe uertendo, hoc eſt torquendo repit unde uerminari poſitum eſt pro torqueri, et uermina dicuntur dolores corporis cum quodam minuto motu, quaſi à uermibus ſcindi uideatur. Varro, ſeptimo menſe uerminari cœpit, partum putauit propinquum. Plyn. magi eo uermina; & dyſenteriam curari putant. idem morbus etiam uerminatio dicitur. præſertim in equis, ac iumentis. Plyn. iumentorum urinæ tormina ueſpertilione adalligato finiuntur, uerminatio ter circumlato uerendis palumbo (mirum dictu) palumbus emiſſus moritur, iumentumq; liberatur confeſtim. uerminare uero eſt uermes habere. Corne. Celſus, nihil eſt pernitioſius pueris, dum uerminant, hoc eſt dum uermes habent. hinc uerminoſæ aures dicuntur, quæ uermes intus habent. oriuntur enim quandoq; in auribus uermiculi, qui ſi iuxta ſunt, protrahendi oriculario 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 uerbum, quod eſt uermes facio. Plyn. uermiculantur magis, minus'ue quædam arbores, omnes tamen ferè, idq; aues caui corticis ſono experiuntur. hinc etiã uermiculare ueteres dixerunt, minuta opera facere, & uermiculata opera paruis teſticulis elaborata, qualia ſunt quæ nunc à muſeis muſeaca uocant. muſea enim dicũtur, quæ in ædificijs ex pumicibus depẽdentia fiunt ad imaginem ſpecus arte reddendam. Plyn. uermiculatis ad effigiem rerum, & animaliũ cruſtis. Lucil. arte pauimento, atq; emblemate uermiculato, & uermiculatim aduerbium dicimus minutim. nobis placet hoc genus operis, quod græci ἀπὸ τοῦ ἐμβάλλω, quod eſt interſero, emblema uocant, trifariam diſtingui, ut quod in parietibus fit uermiculatum, ſiue muſeacum dicatur, qđ in lignis, ſegmentatum, de quo ſupra diximus, quod in pauimentis teſſellatum. conſtat tamen hæc apud authores 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. Hora. Non miſſura cutem, niſi plena cruoris hirudo. Item in Gange flumine Indiæ piſces ſunt, qui à facie uermes dicuntur binis branchijs, ſexaginta cubitorum, cærulei, quibus tanta uis eſt,

ut elephantos

ut elephantos ad potum uenientes mordicus comprehenſa 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 grauiſſimis rodunt dentibus. hæ tantum in mari, hoc eſt nauibus ſentiuntur. & hæc proprie dicitur teredo. terreſtres uero tineæ uocantur & quæ culicibus ſimiles ſunt, thripes. thrips autem ἀπὸ τοῦ θρύπτειν appellata eſt, quod ſignificat terere. quartum genus eſt ex uermiculorum genere, quorũ alij putreſcente materia gignuntur, alij pariuntur. ex eis, qui uocantur ceraſtæ, cum tantum eroſerit, ut ſeſe circũagat, generat alium. ceraſtes autem à corniculis appellatur, quæ gemina habet in capite. eſt & ceraſtes ſerpentis genus quadrigemina præferens cornicula, quorum oſtentatione ueluti eſca illico ſollicitatas aues perimunt. nam reliqua corporis de induſtria arenis tegunt, nec ullum indicium ſui præbent, niſi ex ea parte, qua inuitatis dolo paſtibus necem auium aucupentur. dictæ ceraſtæ ἀπὸ τῶν κεράτων, hoc eſt à cornibus. coſſus uermis eſt, qui in robore naſcitur. hoc ueteres pro delicatiori cibo ueſci ſolebant, atq; etiam farina ſaginare, ut uermiculi quoq; altiles fierent, ab huius ſimilitudine antiqui coſſos uocauere homines rugoſos, atque aſperæ cutis. intra hominem tineæ gignuntur, tricenum aliquando pedum, & plurium longitudine, & in capillo, ac nonnunquam intra ueſtes pediculi, qui tanta multitudine interdum gignuntur, ut morbum faciant, qui à græcis phthiriaſis, à nobis pedicularis dicitur, qua fœditate Sylla dictator & apud græcos Alcman clariſſimus poëta obijſſe traduntur. Lacedæmonius hic fuit, uel (ut Crates refert) è Lydia Sardẽſis poëta lyricus filius Damãtis, claruit xxvij. Olympiade, cum apud Lydos regnaret Ardis pater Aliatæ, & cum nimio amore puellam quandam deperiret, amatorios cantus primus inuenit. è ſordibus aridi ſoli pulex gignitur à polluendo dictus, ſaltu, & poſteriorum crurum laſciuia inſignis. tarmes genus uermiculi eſt, carnem exedens. eſt & alius uermiculus, quem uulgo non ineleganter pedicellum uocãt, quaſi paruum pediculum, qui inter pellem, carnemq; pernitioſo morſu hominem lædit. eſt & aliud genus infixo ſemꝑ ſanguini capite uiuens, cui uni ex omnibus animalibus cibi exitus non eſt, ſed uſq; adeo intumeſcit ſacietate, ut ipſo alimento moriatur, hoc græci κρότωνα uocant. latini rediuuum à rediuiendo, hoc eſt ſoluendo, quod carnem animalium ſuctu 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, quamuis alij econtrario, quod præpinguis fuerit, ita nominatum ſcripſerint. talem enim Galli uocant Galbam. alij quod oppidum Hiſpaniæ fruſtra diu oppugnatum illatis demum Galbano facibus ſuccenderit. nonnulli quod in diuturna ualetudine Galbeo, hoc eſt remedijs lana inuolutis aſſidue uteretur. in lanis quoq;, & ueſte 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, uermẽ alatũ, qui lancinat aures, quæ defendi morſu nõ poſſunt. Ricinus à noſtris dicitur. Ariſtoteles κυνοῤῥαιστὴν uocat. Var. Quidam nucibus græcis in aqua tritis perungunt catulorum aures, quod ricini ſoleant, ſi hoc unguine non ſis uſus, eas exulcerare. Columella, ferè autem per æſtatem ſic muſcis catulorum aures exulcerantur, ut ſæpe totas amittant, quod ne 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 fici, ſed minorem, folia ſimilia Platano, ſed maiora, lenia, & nigriora, ex qua exprimitur oleum cicynum. ſemen producit huic animali ſimillimum, ideoq; nomen quoque 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 tradunt, & hoc modo adulteras quoſdam alloqui maluiſſe, quàm codicillis. tithymalli multa ſunt genera. primum Charatias, qui maſculus exiſtimatur, ramis digitali craſſitudine quinq;, 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 Caryotẽ folijs 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. quartum ſimili modo helioſcopium, ſemine albo columbis gratiſſimo. quintum cypariſſum propter foliorum ſimilitudinem cum cupreſſo. ſextum platyphyllon uocant. alij corymbiten. alij amygdalitẽ, 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 naſcẽs, chartiſq;, & 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 ſpineã 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 roſtrum habentes, & plus uno die nõ 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, uermes in niue uetuſtiori, quibus hirti ſunt pili, & rubidi. & ipſa nix uetuſtate rubeſcit, ſed in niue mediæ terræ candidi, & grandiores inueniuntur, torpent omnes, ac difficulter mouentur. & ignis uermẽ gignit uolucrem maioris muſcæ magnitudine, qui pyralis, & à quibuſdam pyrauſta nominatur, uiuens quandiu in igne eſt, cum primũ euaſit, moritur (ut ſupra diximus.) hypanis fluuius in ponto circa ſolſtitium defert tenues membranas acinorum inſtar, quibus erumpit uermiculus ad ſimilitudinem ſupradicti, nec ultra diem uiuit ob id hemerobion uocatur, quod uitam unius diei habeat. ἡμέραν enim græci diem dicunt, βίον uitam. eſt & aliud genus culicum, quos uocant cẽtrinas fucis apum ſimiles ignauia, malitiaq; cum pernicie uerorum, & utilium. interimunt enim illos, atq; ipſi emoriuntur, à pungendo autem nomẽ ſumpſere,

quod græci dicunt κνίτειν. Conuoluolus uermis eſt minor Eruca, corrodens pubeſcentes uuas, quem alij uoluocem appellant, quod initium frondibus bombicum more ſeſe conuoluunt. remedium eſt falces, poſtquam exacutæ ſunt, fibrina pelle detergere, quemadmodum & contra Erucã, quæ puſillus et ipſa uermis eſt, ab erodendo uocata, remedium eſt uiſco uitem ambire. conuoluolum etiam herbam uocant naſcentem per frutecta, 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 quoque herba eſt ita dicta, quod beſtiolas omnes corpori innaſcentes erodat, huius in condiendis obſonijs tanta eſt ſuauitas, ut græca eu zomon appellarint, ob bonitatem iuris, εὖ enim bene dicunt ζωμὸν ius, uenerem mirifice ſtimulat (ut ſupra diximus) rucæ uermes ſunt terreni, radices arborum lædentes. Plyn. olea, ubi quercus effoſſa ſit, male ponitur, quando uermes, qui rucæ uocantur, in radice quercus naſcuntur, & tranſeunt. Multipeda animal eſt è uermibus terræ piloſum, multis pedibus, arcuatim repens, tractuq; 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, atq; in globum contrahit ad ſimilitudinem paruæ pilæ, hic in cortice punici mali decoctus cum porri ſucco, dolorem auriũ ſanat. campe uermiculus eſt hortenſes maxime herbas, & arborũ frondes erodens, dicta ἀπὸ τοῦ κάμπτειν, quod flectere eſt. Columella, Nec ſolum teneras audent erodere frondes Implicitus conchæ limax, hirſutaq; campe. hinc hippocampe dicti ſunt piſces, qui & equi marini appellantur, à flexu caudarum, quæ piſcoſæ ſunt. Plyn. hippocampinus cinis alopecias tollit. hinc etiam pityocampe uermes ſunt è pinu arbore naſcentes morſu uenenato, nec diſſimili à bupreſtis morſu, de qua ſupra diximus. Plyn. uſus ſapæ contra cantharidas, bupreſtim pinorum, quas pityocampas uocant. Galenus πιτυοκάμπαι πίτυος εἰσὶ κανθαρίδες βουπρήσει δυνάμεως. Rotundæ tineæ in hominum corporibus dicuntur ad differentiam aliarum, quæ non ſunt rotundæ. Plyn. Aiſoi 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 authoritatem perhibent. Nigidius, magiq;, quod retro ambulat, 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 diximus, nõ differre. tauri uocantur ſcarabæi terreſtres ricino ſimiles, nomen cornicula dedere. quidam pediculos terræ uocant. Melolantha quoq; genus ſcarabæi eſt colore uiridis naſcens (ut Ariſtoteles 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 ingentes pilas auerſi pedibus uoluunt, paruosq; 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 Olynthium locus eſt paruus, in quo unum hoc animal necatur, ob hoc dictus cantharolethrus. κάνθαρος enim græce ſcarabæus uocatur. ὄλεθρος pernicies dicitur. papiliones quoq; 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 deſecta conſpicitur. nunc pennarum hiatu refulgens, nunc compreſſu 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. bombices. & ueſparum genere pſeudoſpecæ, de quibus ſupra diximus, uermes ſunt & muſcæ notum animal, alis ſonans, cui aculeus in ore pro lingua eſt, nec ad punctum, ſed ad ſuctum à natura datus, ut culicibus, & quibuſdam alijs. muſcæ humore exanimatæ, ſi cinere 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, natumq; 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, gallinarum modo incubant, quod excluſum eſt primũ uermiculus uidetur candidus. græci hoc malũ œſtrum nominant. Virg. Eſt locus ſilaris circa, ilicibuſq; uirentẽ Plurimus Alburnũ uolitans, cui nomen aſilo, Romanũ eſt, œſtrum Graij uertere uocantes. Aſper acerba ſonans, quo tota exterrita ſyluis Diffugiunt armenta. crabrones ueſpis ſimiles ſunt, degunt ſylueſtres in arborũ cauernis. uita bimatũ non tranſit. ictus eorum 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 producant. opifices tunc munere funguntur, & paſcunt eas. et cicadæ uermes ſunt, quarum duo genera. minores quæ primæ proueniunt, & nouiſſimæ pereunt, hæ mutæ appellantur, nõ quod nihil canant, ſed quod parum canant. & maiores, quæ canunt, eædemq; nouiſſimæ proueniũt, & primæ intereunt, hæ uocantur 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 ueſcuntur, præſertim Parthi, licet opibus abũdent, 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 rorem lambit, et 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, & fru-

mentariam

mentariam, quàm alij auenariam uocant, quoniam ſimul cum frumentis areſcentibus apparet. Cicadæ nõ naſcuntur, ubi raræ arbores ſunt. in rhegino agro ſilent omnes, in locrenſi ultra flumen cantant. formicæ quoq; uermes ſunt, & ex puſillibus uermibus naſcuntur. condunt æſtate cibos, qui hyeme ſufficiant. ſiquis onera quæ gerunt, corporibus earum comparet, iudicabit nulli animali ſecundum portionem, uires eſſe maiores. morſu minora onera geſtant, maiora auerſæ poſtremis pedibus impellunt. ſemina condunt ſemiroſa, ne rurſus in fruges exeant. madefacta imbre ad ſolem proferunt, atq; exſiccant, deinde reponunt. operãtur & noctu plena luna, inter lunio ceſſant. ſilices itinere earum attriti ſpectantur, & in opere ſemitæ factæ, tantum in omni re poteſt, quantulacunq; ſedulitas. ſepeliuntur inter ſe, quod nulli alteri animali præter hominem accidit. aliquando pennatæ reperiuntur. Indicæ formicæ cornua habent, hæ gerunt 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, quamuis uelociſſimis camelis fugientes, tanta eſt eius animalis cum amore auri feritas, atq; pernicitas. ob eam cauſam raptores ferinas carnes per diuerſa loca diſponunt, ut illis diſtractis, auri ſtrigmenta tuti aſportent, quæ fuſionis ignari, aduenis mercatoribus uendunt. eſt & genus formicarum uenenatum, quod à fugiendo ſolem ſolifuga nominatur. concitatur enim acrius feruore ſolis, ideoq; eum fugit quantum poteſt. non nouit eas Italia, Betica ſolpugas appellat. Lucanus, Quis calcare tuas metuat ſolpuga latebras. idẽ genus eſt leonum in regione Aegypti ſub promontorio, quod auſtri cornu appellatur, qui formicæ dicuntur, & genitalia ſurſum uerſa habent, colorem aureum, glabriores ſunt Aegyptijs. ſcorpius quoq;, ſiue ſcorpio uermis eſt uenenoſus eo importunior cæteris, quod grauiore ſupplicio afficit, lenta morte triduo conficiens. ictus eius fœminis letalis eſt, præſertim uirginibus, uiris tantum matutino tempore, priuſquam aliquo fortuito ictu ieiunum uenenum emittat. id in cauda habet, ferit ſemper obliquo ictu. nec unquam deeſt uenenum medio die, cum feruet ſolis ardoribus, nec cum ſitit, ſemper inexplebilis potu. in Africa pennas, 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 ſcorpionẽ produxiſſe, q necaturus Orionem uidebatur. Iouem autem utriuſque audaciam admiratum ſcorpionẽ in cœlo collocaſſe, ut documento mortalibus eſſet nulla re eſſe nimis fidendum, quapropter Dianam, cui ob uenationis ſtudium carus erat Orion, ab Ioue poſtulaſſe, ut idem ſibi petenti beneficium daret, quod terræ ultro tribuiſſet, quo circa Iouem ita conſtituiſſe, ut oriente ſcorpione Orion occidat. huius ſcorpionis chelæ ita premuntur ab æquinoctiali circulo, ut eum ſuſtinere uideantur. chelæ autem ſcorpiorum, & cancrorum brachia dicuntur. Virg. Qua locus Erigonẽ inter chelaſq; ſequentes. cauda autem contingit hyemalem circulum. occidit inclinato capite. oritur erectus à chelis. in his ſtellas habet binas in ſingulis, in fronte tres inter ſcapulas totidem, in uentre duas, in cauda quinq;. 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, atq; 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; ardentes, quæ tabulas pice unctas, & reſina repente ſuccendunt. Ouid. Quàm graue baliſtæ mœnia pulſat onus. à baliſta fit uerbum exbaliſto, quod eſt decipio, circumuenio. Plau. ego hunc communem meum, atque noſtrum 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 iaciẽdo. ſcorpionem qdã arcubaliſtã uocant. eſt etiam ſcorpius herba ſemen habens ad ſimilitudinem caudæ ſcorpionis, folia pauca. ualet aduerſus animal nominis ſui. hanc herbam Theophraſtus nepam uocat, quod nepa ſcorpion apud græcos ſignificat. quãuis enim aliqui putauerint nepam cammarum eſſe, decepti eo, quod apud Plautum ſcribitur, retrouerſum cædam imitabor nepam. conſtat tamen nepam ſcorpium eſſe, qui & ipſe aliquando retrograditur mordendi gratia. Cicero, ſerpere angues. natare anaticulas. uolare merulas. cornibus uti uidemus boues. nepas aculeis. ſuam deniq; cuique naturam eſſe ad uiuendum 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 nomen non habet. item tipula uermis eſt ſex pedes habens, ſed tantæ leuitatis, ut ſuper aqua currens non deſidat. Plau. neque tipulæ leuius pondus eſt, quàm fides lenonia. quidam etiam leontophonen 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, ſatiſue deuorans, dictus ita ob paruitatem, quod nil aliud ſit, quàm guttur. Virgil. populatq; ingentem farris aceruum gurgulio. item gurgulio appellatur uia patens, & 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. itẽ Salamandra eſt uermis inter omnia uenenata maximum ſcelus. cætera enim ſingulos feriunt. ſalamandra populos necare pariter improuidos poteſt. nam ſi arbori irrepſerit, omnia poma inficit ueneno, et eos, qui ederint, interimit. idem facit, ſi in puteum cadat. ſaliua eius quacunque 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 qdam Zignyda, alij chalciden uocant. in utroq; genere mas dicitur lacertus. Virgilius. Nunc uirides etiam occultant 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 parere uulgus exiſtimat, quod Ariſtoteles negat. Conſtat tamen eas non incubare, oblitas quo ſint loco enixæ, quoniam huic animali nulla memoria eſt. itaque catuli eorum per ſe erumpunt. ranas quoq; quidam parum inter uermes adnumerant. multa earum genera. ſunt ranæ terreſtres, licet in dulcibus aquis uiuant. ſunt & marinæ. in mari rana

piſcatrix dicitur, quoniam eminentia ſub oculis corniculâ turbato limo exerit, atq; ita aſſultantes piſciculos pertrahit, donec eam propè accedant, ut aſſiliat. mares, dum fœminas ad coitum cient, ololygones uocantur (ut ſupra diximus). E terreſtribus quædam in uepribus tantum uiuunt, ob id à rubis rubetæ appellatæ. græci phrynos uocant. maximæ 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, & econtrario 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 omnes & 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, quæcunq; interrogauerit uera reſponſuram. inter uermiculos poſtremo apes quoq; ponunt, & certe uermiculi ſunt, dum naſcuntur, ideo apes dictæ, quod ſine pedibus ſunt. Virgilius, truncâ pedum primo. quamuis aliqui apes 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 que à Meliſſis meliſſophyllon appellatur, hoc eſt apum folium, & à melle dicitur mellitena, nullo magis flore gaudent apes. copia ipſius facillime examina continentur, & ſi ea purgantur aluearia, non fugiunt apes. in Sardinia hæc herba uenenata eſt. item ab apis apiarius deducitur, qui curam apium habet, & alueos tenet. Plynius. prouentum enim ſperant apiarij large floreſcente thymo. & apiana uua prædulcis, quam præcipue inſectantur apes. ueſpæ. muſcæq;. nunc uulgo à muſcis muſcatula dicitur. græci ſtican uocant. item ab ape apiaſtra auis apes comedens, quæ merops etiam uocatur, genitores ſuos reconditos 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 haber. creantur autem apes ex bobus, ſicut crabrones ex equis. fuci ex mulis. ueſpæ ex aſinis. conduntur apes à uergiliarum occaſu, nec ante fabas florentes ad opera, & labores exeunt. cum per cælum licet, nullus operi perit dies. primum fauos conſtruunt, hoc eſt cellulas, domosq; à fouendo dictos, quod in ijs ſobolẽ 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 lachrymis 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 uocant. 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) uocant, 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 etiam uſque adeo graui, ut quidam pro galbano utantur. poſt hæc conuehitur erythace, quam alij ſandaracam. 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. itaq; in hoc uim eſſe illinendi, quo circa examen, ubi uolunt conſidere eum ramum, aliamq; rem oblinunt hoc admiſto apiaſtro. Ariſtoteles. aggerunt apes ſuis cruribus ceram, atq; erythacen. idem, ſed recondunt aliud quoque 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 ἐρυθημα robur appellatur. cera ex omnium arborum, ſatorumq; floribus confingitur, excepto rumicæ. & chenopode herbis, quarum prima uulgo nota eſt. ſecunda effigiem habet pedis anſerini. Ariſtomachus Solenſis tanto apum amore flagrauit, ut duodequadraginta annis nihil aliud fecerit. Hyliſcus quoque 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 traſmittunt. noctu deprehenſæ in expeditione, ſupinæ excubant, ut alas à rore defendant. interdiu ſtationes ad portas faciunt more caſtrorum. noctu uſque ad auroram quieſcunt, donec una excitet omnes duplici, aut triplici bombo quaſi tuba, aut cornu aliquo. tum cateruatim prouolant, ſi dies futurus eſt quietus. uentos enim, imbresq; 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 tres 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. laborantes miro ſtudio obſeruant. ceſſantium inertiam notant. caſtigant. ſæpe etiam morte puniunt. omnium animan-

num mundidiſſim

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 aduſperaſcit minus, ac minus in alueo obſtrepunt, donec una circumuolet, eodem, quo excitauerat bombo, quaſi ſomnũ indicens, inſtar caſtrorum. 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 furandũ pronos, ita appellatos, quia furtim deuorant mella. alij fucos ex apibus fieri putant. aculeum enim apibus uẽtri inſertum eſſe, qui ſi ad unum ictum infixus fuerit, illas ſtatim emori, ſed cum intantum fuerit adactus, ut inteſtinum ſequatur, ſic fucos ex apibus fieri, nec mella facere, ueluti caſtratis uiribus, ſed ſola frequentia fœtui prodeſſe. fucus etiam herba eſt, 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 quibuſdam colorantur, uel uitia corporis inductis coloribus tegunt. & fucus color ipſe, ſiue medicamentum dicitur. Plautus, uitia corporis fuco occulunt. Virgilius fucum pro cera poſuit, quæ ex diuerſorum colorum floribus colligitur, fucoq;, & floribus oras explent. fucus etiam pro fraude metaphorice ponitur, in qua ueritas occultatur. Terentius, & p alienas tegulas ueniſſe clanculum per impluuium fucum factum mulieri. hinc fucilis res falſa dicitur, & quaſi fucata. fœtus quomodo progenerent apes, magna eſt inter eruditos contentio. nunquam enim uiſus eſt apum coitus. multi exiſtimauerunt compoſitis floribus aptiſſime confici. Virgilius. Illum adeo placuiſſe apibus mirabere morem, Quod nec concubitu indulgent, nec corpora ſegnes In uenerẽ ſoluunt, aut fœtus nixibus edunt, Verum ipſæ è folijs natos, et ſuauibus herbis, et, Ore legũt ipſæ regẽ, paruosq; quirites Sufficiunt, aulasq;, & cerea regna refigunt. alij coitu unius, qui rex dicitur, generari apes exiſtimant, hunc eſſe ſolum marem præcipua magnitudine, ne fatiſcat, ideoq; fœtum ſine eo non edi, apesq; reliquas, nõ tanquam ducem, ſed tanquam marem fœminas comitari. ſunt autem reges maiores paulo, 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 clementẽ eſſe, nec arma, niſi per miniſtros, ubi ius poſtulat, exercere, hoc certe conſtat regem aculeo non uti. mira plebis circa eum obedientia, cum procedit, una eſt, totum examen circa eum conglobatur, cingit, tuetur. uideri ab aliquo non ſinit. alijs temporibus cum plebs in labore eſt, ipſe intus opera circuit, exhortanti ſimilis. ſolusq; immunis. ſatellites quoſdam, & quaſi lictores circa ſe continue habet, qui imperata

faciant, nunquam niſi migraturo examine foras exit. in procedendo ſe quæq; proximam illi cupit eſſe, & in officio conſpici gaudet. feſſum ſubleuant humeris, fatigatum ex toto portant. ubi ille conſedit omnes caſtramentantur. rege defuncto mœret plebs ignauo dolore, non cibos conuehit, non exit, triſti tantum murmure circa corpus conglobatur, tandem fame moriuntur. cum uero alias apes defunctas educunt, triſtitiam quandam oſtendunt, & funerantium more comitantur exequias. color regis melleus eſt, quaſi electo flore, ex omni copia factus, neque uermiculus naſcitur, ut cæteræ apes, ſed ſtatim penniger eſt. cæteræ, cum formam capere cœperunt. nymphæ appellantur. Ariſtoteles, οὐχ ἅμα δ᾽ 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 equus 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 multum confert, fœtus adiuuant. quo enim maior eorum turba eſt, eo maior fit prouentus. Ariſtoteles fœtus apium ſirenum, & cephenum albi quãdiu uermiculi ſunt, poſtquam creuere fiũt apes ſirenes, & cephenes. clerum aborum 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 nocentem 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 quoq; eiuſmodi clerus uocatur, hoc eſt fauus cum fœtu putrefactus. cum uero alia cauſa, ut puta morbo, aut ignauia, aut infœcunditate naturali fœtum nõ peragunt, blapſigonia dicitur, quaſi prolis detrimentum, ἀπὸ τοῦ βλάπτω, quod noceo eſt, & γόνος fœtus, cum deficit alicuius aluei cibus, impetum in proximos rapinæ ſtudio faciunt, at illæ contra dirigunt aciem, & alijs quoq; 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 cõpreſſa quieſcent. gaudent plauſu, ac tinnitu æris, atq; euocantur, poſtquam effecto opere, & educto fœtu, functæ ſunt omni munere, exercitationem nihilominus ſolennem habent, ſpatiatæq; in aperto, & gyris in alto editis, 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 redolentes infeſtant. Vua in apibus dicitur, quando examen conglobatum botri inſtar dependet. Virgilius. Hic uero ſubitum, ac dictu mirabile monſtrum Aſpiciunt, liquefacta boum per uiſcera toto Stridere apes utero, & ruptis efferuere coſtis, immenſasq; trahi nubes, atque arbore ſumma confluere, & denſis uuam dimittere ramis. Seruius. Vuam dimittere, ideſt 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, Examenq; apium longa conſederit uua. Pylnius, tunc oſtenta faciunt

priuatæ, ac publicæ uua dependente in domibus, templiſue ſæpe expiatæ magnis euentibus. ſedere in ore infantis Platonis, tum etiã ſummitatem illam prædulcis eloquij protendentes. græci quoque hoc ipſo loquendi modo utuntur. βοτρυδὸν ἐξηρτῆσθαι τὰ σμήνη. 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, κήρινον 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? parieti quoque depicto, & arnus cera punica cum oleo liquefacta, candens ſetis inducebatur, iterumq; admotis gallæ carbonibus adurebatur ad ſudorem uſque. poſtea candelis ſubigebatur. deinde linteis puris, ut ſicut marmora niteſcerent. Plynius. uarioſq; in colores cera trahitur ad innumeros mortalium uſus, parietumq; 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. Accius. 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 Antonî gladios, pro Antonij. & derit pro deerit. & ſynagoge coadunatio. & ſynalœphe, quaſi compreſſio, cum de fine dictionis uocalis obijcitur, ſequenti dictione incipiente à uocali. ut Semper ego auditor tantum? & ſyncope conciſio, cum litera, uel ſyllaba de medio dictionis abſcinditur. & ſyncategorematica conſignificatiua & Synchyſis confuſio. eſt enim (ut Donatus inquit) hyperbaton undiq; confuſum, ut illud Virgilij, Tres notus abreptas in ſaxa latentia torquent, Saxa uocant Itali medijs quæ in fluctibus aras. & ſynechon, continens. & ſynecdoche conceptio, cum à parte totum, uel à toto pars intelligitur, à parte totum, ut flammas cum regia puppis, hoc eſt nauis. a 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. ſocijs, & rege recepto, aut ſingularis plurali uerbo connectitur. 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. & ſynatroeſmus 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 auderet, neque ibi magiſtratus aderat, nec circunſpicientes, quò potiſſimum confugeremus, reperiebamus. & ſynœceoſis figura, quæ docet diuerſas res coniungere, & communi opinioni cum ratione aduerſari, ut nec hominis auari, atq; aſoti unum, atque idem uitium eſt. uterq; enim neſcit uti, atq; utriq; pecunia dedecori eſt. quare merito utriq; pari pœna afficiuntur, quos pariter non decet habere. & ſynonymia 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. & aſyntheton, quod incompoſitum, ſiue ſolutum à latinis dicitur, cum demptis diſiunctionibus, & propoſitionibus, diuerſa proferuntur. Cicero. expecto uim edicti, ſecuritatem prætoris. faueo 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 infruſta ſecant, & turba ruunt. ſyntheſis etiam ueſtis genus eſt, de qua ſupra diximus. & Symmachus nomen proprium, quod ſignificat concertatorem, auxiliarium. & ſymmachia, auxilium, concertatio. & ſymmetria commenſuratio, cuius tamen latinum nomen in uſu non eſt. Plynius non dum 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 conferua 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, pauloq; deflexa acie, coeuntium 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, quodcunq; infundis aceſcit. ab hoc fit ſynceritas, hoc eſt integritas. & ſyncere, integre, cuius contrarium eſt

inſyncerum,

inſyncerum, hoc eſt uitiatum, corruptum. Virgilius. 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 proceritas 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 κηρωτὸν, de quibus ſupra diximus. aceratum à ceræ priuatione, quod ſignificat lutum cum paleis miſtum. & ceroma, quod ceroto ſimile ſit. ceroma enim dicebatur, quo ungebantur athletæ, dum certaturi erant. hoc uero ex oleo, terraq; conſtabat, nec ex omni quidem terra, ſed ex quibuſdam eius generibus, quibus robuſtiora fieri corpora, & ad tolerandos æſtus, atq; algores firmiora arbitrabãtur, ut erat albida quædam terra pertenuis, ex albano agro, & rubrica, & baianus puluis, & qui iuxta montem Veſuuium colligebatur, aliæq; 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, & aduerſus æſtum firmandos adiungebatur. Statius de palæſtris. Poſtquam oleo gauiſa cutis, petit æquor uterq; Procurſu medium, atq; auſta ueſtitur arena, Tum madidos artus alterno puluere ſiccant, Collaq; demerſere humeris, et brachia late Vaſta tenent. tanta uero quorundam 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 ſæpe meum Patrobas confinis agellum. contra libertum Cæſaris ire times. Lacedæmonium ceroma, aqua frigida uocabatur, quoniam Lacedæmonij pueros ſuos ad tolerandos æſtus, atq; 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 coeat. atqui ceroma illud, quod peractis ludis ex athletarum corporibus diſtringebatur admiſto luto, ac ſudore, cœnoq;, ad uarios medicinæ uſus utile erat, ideoq; magna diligentia cuſtodiebatur. à ſtrigili, ſiue ſtringendo ſtrigmentum hoc uocabant. tanta in gymnaſijs græcorum luxuria, ut aliquando magiſtratus ludorum octingentis ſeſtertijs ſtrigmenta huiuſmodi uendidiſſe tradantur. Plynius. 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 etiã aliquando ceroma pro loco, in quo palæſtritæ ungebantur. Martialis. Silentum ceroma teris. Plynius, idem palæſtras athletarum imaginibus, et 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 matureſcit, 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, durum, latum, ſubuiride, magis exulceratum, ſiquidem ad ſingulorum pilorum radices foramina ſunt, per quæ fertur humor glutinoſus, ſubpallidus, craſſitudinem mellis, aut uiſci referens. ſi inciditur, uiridis intus caro apparet, dolor, & inflammatio ingens eſt. Plynius. ramorum fici teneri cauliculi cum melle ulceribus, quæ ceria uocantur illinuntur. idem. groſſi illitæ cum melle, & folijs ceria ſanant, & canis morſus. item à melle, & cera melliceris melliceridés. gangliá. atheromata. ſtratomata. tubercula ſunt eiuſdem ferè generis, quæ & in ceruice, & in alijs, & 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, cædentiaq; ſunt, quædam ſpatio nudantur, quædam tecta capillo ſuo permanent, fereq; ſine dolore ſunt. ganglia 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 nomen accepit. Plynius. melilotus deferuefactus in uino dulci. peculiariter contra melliceridas efficax. item à cera ceroſus, ideſt ueluti ceram habens admiſtam. unde mel ceroſum non dum depuratum, & adhuc cera commiſtum. Plyn. teſtes fibri non 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 μελίτεια mella, & μέλιτται, 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 apes uolunt Erichthei temporibus, quãuis aliq in Theſſalia potius uelint ſub Ariſtæo, aliqui in inſula Cho, ut Eumenes. nonnulli in Creta temporibus Saturni, ut Mæander. Virgilius. ſemper frondentis Hymiti. Iuuenalis. dulciq; ſenex uicinus Hymeto. Martial. Hoc tibi Theſei populatrix miſit Hymiti, Pallados à ſyluis nobile nectar opus. ex hoc monte marmora etiam pulcherrima cauabantur. Plynius. L. Craſſus orator primus peregrini marmoris columnas habuit hymetias. poſt atticum mel primum locum obtinet ſiculum ex hibla. Hic mons eſt & regio Siciliæ, in qua thymi, & ſalicum copia. idem Mons Megara uocantur. Apium ibi magna copia, quæ ab eo Hyblææ dicuntur. Virgilius. Hyblæis apibus florem depaſta ſalicti. Martialis, Cum dederis ſiculis mediæ de collibus hyblæ, Cecropios dicas tu licet eſſe fauos. Sed melle attico illud præſtantius eſſe putatur, quod ad argentarias gignitur, uocaturq; Acapniſtum, quod genere quodam compoſitionis à fumo purgatum ſit, quippe α 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 ſeptentrionalibus regionibus. Viſo iam in Germania octo pedum longitudinis

fauo. Verum mel anthinum uocatur, quod ex floribus faui conſtruantur, quos græci ἄνθη appellant. Mel uero æſtiuum, uocatur horæum, quod græci omnes fructus æſtiuos nominant horæos. quoniam id tempus per excellentiam horam uocant, in omni melle, quod per ſe fluxit, optimum eſt, appellaturq́; tacitum. Tertium genus mellis ſylueſtre eſt, eximiturq́; poſt primos autumni imbres.

Ericæum id uocant ab Erica frutice, quam & Siſarum nominant. Folia habet tamarici ſimilia. Hæc tum herba ſola floret in ſyluis, ideoq́; melli nomen præbet. Plurimi ſyderiten eam appellant. Athenienſes tetraditen. Cum eximenda ſunt mella, apes abigi fumo debent, ne uel iraſcantur, uel ipſe 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 heraclie in Ponto alba, uexatio quidem iumentorum, ſed præcipue caprarum, quam ægolethron uocant, à capris interimendis. αἶγα quippe græci capram nominant, ὀλέθριον perniciosum, exitiale. huius flore concipiunt mella, noxium uirus, cum aquoſo uere marceſcit. quapropter non fit hoc omnibus annis. Aliud quoque mellis genus in eodem Ponti ſitu, quod ab inſania, quam gignit, μαινόμενον uocant, id exiſtimatur fieri flore rhododendri, qui fructex eſt, quem & rhododaphnen nominant. & nerium folio ſimilis amygdalæ, ſed maiori, pinguioriq́; 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 cæli ſudorem eſſe, alij ſyderum ſaliuam, alij purgantis ſe aeris ſucum. conſtat ſane ex aere decidere, ſyderum maxime exortu ſub lucanis temporibus. itaque cum prima aurora folia arborum melle roſcida inueniuntur. A melle mellatio dicitur uindemia mellis. Plynius. Aeſtiua mellatione decimam partem apibus relinqui placet. idem. Hæc ergo mellatio idibus fere Nouembris includitur. Item melligo, quæ proprie ſignificat ſucum illum è lachrymis arborum, ſiue florum, quem apes deuorant. poſtea ad alueos regreſſæ, euomunt, operaq́; componunt. Plynius. primum itaque fauos conſtruunt. ceram fingunt, deinde ſobolem, poſtea mella. Ceram ex floribus. melligenem à lachrymis arborum, quæ glutinum pariunt ſalicis. Vlmi. arundinis ſuco. gummi, reſina. His primum alueum ipſum intus totum, ut quodam tectorio illinunt, & alijs amarioribus ſucis contra aliarum beſtiolarum auiditates. Ponitur tamen melligo pro ſuco cuiuſcunque fructus floreſcentis adhuc, atque immaturi. Idem. omphacium è uite fit pſitia, aut aminea, cum ſint acini ciceris magnitudine ante canis ortum. In prima lanugine demetitur una, eiuſq́; melligo, & reliquum corpus ſole coquitur, nocturni rores cauentur. In fictili condita melligo colligitur, ſubinde Cyprio ære ſeruatur. Item à melle Mellonia, mellis dea eſt. & melleum, quod mellis, ut melleus color. melleus ſapor. aliquando etiam dulce, ut mellea uox. melleus puer. & mellitum, quod melle con-

ditum eſt. & melliſluum, ex quo fluit, aut fluere uidetur mel, hoc eſt dulce, iucundum, ut melliſlua oratio. melliſluus ſermo, & melliloquus, qui dulce loquitur (ut Cicero inquit) è cuius ore melle dulcior fluit oratio. & melimella, 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 melimella dato, fatuaſq́; mariſcas. Nam mihi quæ nouit pungere, chia ſapit. Et mellis animal, quod ſit mellis auidiſſimum, & aluearibus ſemper infeſtum. uulgo id taxonem uocant, in cauernis uiuens aſperum, mordaxq́;, magnitudine Vulpis. colore felis. capite albis, ac nigris ueluti lineis diſtincto, oſtro 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, ideſt cingulum, circum collum ex corio firmo cum clauis capitatis. Frontinus. & ſcuta erant mellium pellibus tecta. Plynius. Hanc eſſe mellibus in metu ſolertiam, ut ſufflata cute diſtincte ictus hominum, & morſus canum arceant. ignorauerunt hoc longiſſimis temporibus Latini omnes, Græciq́; 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 meleus cantus. quidam dicunt melos proprie uocari cantum paſtoralem, & Meliſſus proprium nomen, fuit rex Cretenſis antiquiſſimus, qui primus dijs ſacrificauit, habuitq́; 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 aſſerebantur Melitenſes, ſiue Melitæi appellati. Erraſſe in hoc Plynium conſtat, qui Meliten 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. Ptholemæus. 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 turres omnes, ex quibus lumina nauigantibus exhibentur, nonnulli pharos appellant. A Pharia inſula Pharienſis deducitur. A Pharus pharius. Phariſæi ſecta quædam iudæorum fuit, religioni indulgens. præterea inſulæ in Dalmatia Curcura, Melæna cognominata. Meliten uero in Africa fuiſſe idem Ptolemæus apertiſſime ſcribit, & Strabo τῷ δὲ παχύνῳ πρόσκειται νῆσος μελίτη, ὅθεν τὰ κυνίδια, ἃ καλοῦσι 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, qnq; congijs auſteri muſti, cõgio mellis, & ſalis cyatho ſufferueſactis. differtq́; à mulſo, quod mulſum eodem 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, quanam ratione uigorem illum animi, corporiſq́; cuſtodiſſet, reſpondiſſe illum tradunt intus mulſo, foris oleo. A mulcendo autem dictum eſt mulſum, quaſi melle delinitum. Mulcere enim delinire eſt, quaſi mellicere, hoc eſt molle 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, præclaramq́; utilitatem habet, in cibo ægrotantium leui. uiribus recreandis, ore, ſtomachoq́; mulcendo, ardore refrigerando. Tradunt etiam hunc potum utilem eſſe hominibus animi humilis, atque præparci, quos micropſychos appellant. Eſt etiam melitites lapis, qui ſucum emittit dulcem, mellitumq́; tuſus. & ceræ miſtus eruptionibus, pituitæ, maculiſq́; corporis medetur, & faucium exulcerationi. Item à melle thalaſſomeli, quod fit æquis portionibus maris, mellis, imbris, fictiliq́; uaſe, & picato conditur. & elæomeli oleum, quod in Syria ex ipſis oleis manat ſapore melleo, non ſine nauſea, aluum emollit, bilem detrahit. & Oximeli, 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, inueterabantq́;. item à melle mellaria, de quibus ſupra diximus, quæ & apiaria dicuntur, & aluearia. & meliſones uocantur. & mellarij, qui opus mellis exercent, & ab apibus dicũtur apiarij, et 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 trãſfiguratus, propter quod et myrteam uirgam in templo eius haberi nefas erat, & ſuper caput eius extendebatur uitis, qua maxime eã 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, ubicunq; uero recens, nec candicans. & croco quamſimillima, quanquam in Italia odoratior, & candida eſt. Dicitur latine ſertula regia, à ſertis, quæ ex ea fiunt. Ouidius. Pars thyma, pars rores, pars meliloton amant. Lotos proprie herba eſt in Aegypto, quam Homerus inter herbas ſubnaſcentes 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 lotometra, 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 plurimos proferẽs, folia ſimillima trifolio, ſemen minus, quàm fœno græco 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 nomen etiã genti dederit. Siquidem Lotophagi appellantur. Quinti. ſunt qui tradantur à poetis guſtu cuiuſdam 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, bacæq́; contuſæ, cum ſiliqua ad cibos in dolijs ſeruãtur. Ligno color niger, quod ad tibias expetitur. è radice cultellorum capuli fiunt. Theophraſtus. Lotus naſcitur quemadmodum myrtus, aduerſus, inter ſe denſus ſuper germina, guſtatu inter lotophagos prædulcis. ſuauis. innocuus. ac uentri utilis. idem, multa hæc arbor, fructuq́; copioſa eſt. Exercitum 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. Plynius. Faba græca, quam Romæ à ſuauitate fructus Sylueſtris quidem, ſed ceraſarum penè natura loton appellant, præcipueq́; domibus expetitur ramorum petulantia, breui caudice, latiſſima expatiantium umbra, & in uicinas domos ſæpe tranſilentium. Nulli opacitas breuior, nec aufert ſolem hyeme decidẽtibus folijs. nulli cortex iucundior, aut oculos excipiens blandius, nulli rami longiores, ualidioreſq́;, aut plures, ut dixiſſe totidem arbores liceat. cortice pelles tingunt, radice lanas. item à melle melicraton, quo aliqui utuntur pro mulſo. Item melculum. hoc eſt paruum mel, quo uerbo blandiendo utimur. Plau. meum corculum, meum melculum. Item mellifico, hoc eſt mel facio. A quo mellificus, & mellificator, & mellificatrix, & mellificatio deducuntur. Diocles panicum mel frugem appellauit à frugis dulcedine, & quod dyſentericis, & ad tormina prodeſt, quemadmodum mulſum. Item à melle, & elæo, 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, excitanturq́; crebro. Pugnatores, dum certaturi ſunt, cyathum unum ex eo præſumunt. Item à uerto uerro deducitur, quod aliquando ſignificat traho. Virgilius, Quippe ferant rapidi ſecum, uerrantq́; per auras. Aliquando idem, quod uerto. idem. Adnixi torquent ſpumas, & cœrula uerrunt æquora. Nonnunquam capitur pro mundo, quod trahendo ſordes mundentur. Iuuenalis. Verre pauimentum, nitidas oſtende columnas. Ab hoc fit uerriculum rete piſcatorium, quod trahendo è uado educitur. & uerricula, quod ueteres pro articulo uſurparunt. & euerriator, qui iure accepta hæreditate iuſta facere defuncto debet, quæ ſi non fecerit, ſeu quid in ea re turbauerit, ſuo capite luat. Exuernæ ſunt, purgatio quædã domus, ex qua mortuus ad ſepulturam ferendus eſt, quæ purgatio fit p euerriatorem, certo genere ſcoparum 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 porros appellant. Plyni. ocymum miſto atramento ſutorio uerrucas tollit. Huius diminutiuum eſt uerrucula, hoc eſt parua uerruca. & uerrucoſus homo dicitur uerrucis plenus. & uerrucoſa loca, inæqualia, & diuerſas partes

eminenteis habentia. & uerrucaria herba, quæ uerrucas tollit, alio nomine heliotropium uocata, de quo inferius dicemus. item à uerro uerpus, hoc eſt medius digitus à uerrendo podice. iudæi enim quia patiuntur hæmerroidas, hoc eſt ſanguinis fluxum, hoc digito uerrendo utuntur podice. Vnde & ipſi uerpi aliquando uocitati inueniuntur. idem digitus & impudicus ob eandẽ cauſam dicitur, & infamis, & quando porrigebatur, ſignum deriſionis, & contumeliæ erat. Martial. Oſtendit digitum, ſed impudicum Alconti, Daſioq́;, Symmachoq́;. idem. Nam mea iam digitum ſuſtulit hoſpitibus. Iuuenalis. ipſe minaci præberet laqueum, mediumq́; oſtenderet unguem. Perſius. frontemq́;, atq; 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. & Aequipolleo, pro æquiualeo. Græci ἀντίχειρ nominant, quaſi pro manu, quod nõ 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 pollicaris deducitur. Plyn. craſſitudine pollicari. Pollici uicinus, index, ſiue ſalutaris uocatur, quod eo res, quas uolumus, oſtendimus. Qui autem inter minimum, & medium eſt medicinalis, ſiue à geſtione annulli, annularis, quod neruus quidam de corde natus ad eum digitum in manu ſiniſtra deriuatur, et deſinit, implicitus cæteris eiuſdem digiti neruis. Poſtremus, 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, qđ eſt conuerto. Aduerto enim, & auerto cõtraria ſunt, aduerto oculos, aduerto animum, hoc eſt conuerto aliquó. Auerto oculos, animum'ue, ideſt aliunde remoueo. Virgil. Dij talem terris auertite peſtem. inde aduerſus. & auerſus. Nam aduerſus eſt oppoſitus. A` quo aduerſus, & aduerſum præpoſitiones deducuntur. Auerſus eſt terga oſtendens. Cice. & aduerſus, & auerſus impudicus es. Sed auerſus ponitur aliquando metaphorice pro irato, quod à rebus, quas deteſtamur, auertere oculos ſolemus. Virgil. iandudum auerſa tuetur. Nam, ſi intuetur, quomodo auerſa niſi iratam intelliges. Circumuerto notæ ſignificationis. interuerto, quod proprie eſt rẽ, aut accommodatam, aut creditam callide, doloſéq́;, ne domino reſtituatur, efficio. ut Cicero. candelabrum, quod rex Aegypti Ioui capitolino dono tulerat, 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 peruerſos hẽt. Obuerto, cõtrauerto. Virg. cornua uelatarum obuertimus antennarum. Tranſuerto, in obliquum uerto, unde tranſuerſi oculi dicuntur. Euerto, conuerto. extra uerto. eruo. demolior, à quo euerſio, præuerto, prætereo, quod etiam præuertor dicitur. Virgil. Veteremq́; fuga præuertitur Hebrum. Aliquando reuoco. Plau. flebilis præuertitur metus, accurro, ut ſciam quid uelit. Nonnunquam antepono. idem, illuc redeundum eſt mihi, ne me uxorem præuertiſſe dicant præ republica. Inuerto, conuerto, ſiue in contrariũ uerto. Vnde inuertere ueſtem dicimus. Subuerto, demolior. Diuerto, ſeparo. deflecto. A` quo diuerſio. remotio. ſeparatio. deflexus. & diuerſus, uarius. & diuerticulum, ubi de uia iter flectitur. Teren. ubi ad ipſum ueni diuerticulum. Diuerticula etiam dicuntur domicilia in uia, ad quæ diuertendum ſit. Vnde & diuertere pro ſtabulari, ſiue hoſpitari accipimus. A` quo diuerſorium ſtabulum. & diuerſito frequentatiuum. Gelli. Ad ipſa Platonis penetralia, ipſarumq́; rerum pondera, & digni-

tates pergendum eſt, non ad uocularum eius amœnitatem, nec ad uerborum uetuſtates diuerſitandum, hoc eſt deflectendum. Item diuortium ſeparatio omnium rerũ. Cice. ſic doctrinarum facta diuortia. Vir. obijciunt equites ſeſe ad diuortia nota, hoc eſt ad deflexus uiarum. Proprie tamen diuortium dicitur diſtractio matrimonij, differtq́; à repudio, quod repudiũ inter non dum coniunctos ſit. Diuortium uero coniunctorum eſt. Modeſti. 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. Tractum autem repudium eſt, ut repudiare ſit ob rem aliquam pudendam repellere. & diuerſor, quod modo diuerto ſignificat, modo cõuerſor. Item reuerto, quod & reuertor dicitur, hoc eſt redeo. à quo reuerſio. interdum tamen reuertor, & redeo idem ualent, qđ 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 conuerſatio pro conſuetudine. Itẽ animaduerto, quod ex anima, & uerto componitur, quaſi animam conuerto, ideoq́; aliquando hoc uerbũ ſignificat intueor. attendo, quaſi animam, hoc eſt mentem conuerto, & tũc exigit poſt ſe accuſatiuum ſine præpoſitione. Cicero. ſæpe ego animaduerti 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 cuiuſcunq́;. Plautus. is, cum in herum animaduertiſſet grauius, hoc eſt iram conuertiſſet, ideoq́; accuſatiuum exigit cũ præpoſitione in. Anima enim aliquãdo pro mente accipitur. i. pro animo. Macrobius, tunc enim anima libera eſt, & nulla corporis cõtagione impedita. Aliquando pro ira. Plau. animam comprime. Vnde animoſi, iracundi dicuntur, et animati. Accius. ego'ne auxilio motus temere hoſti me animato offerã? Virg. quos animoſi euri aſſidue, franguntq́;, feruntq́;. 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. dicunturq́; ἀπὸ τοῦ ἀνέμου, quod uentum ſignificat. quippe uentus ſpiritus eſt. Hinc & pro uento ſæpe uſurpatur. Idem, quantum ignes, animæq́; ualent. Plau. nequid emittat animæ dormiens. Nõnunquam ponitur pro halitu oris. nã & ipſe ſpiritus eſt. Vir. animas, et olẽtia Medi, Ora fouent illo, et ſenibus medicãtur anhelis. Plau. an fœtet anima tuæ uxori. idẽ. ieiunitatis plenus animam fœtidat. idem pro aqua poſuit. Ni ego illi puteo ſi occepſo animam omnem intertraxero. Aliquando pro ſono. Varro. et phrygias audire animas. Quandoq́; etiam pro ipſo homine ſecundum opinionem Platonis, qui uult non coniunctum, hoc eſt animam, corpusq́;, ſed ſolam animam hominem eſſe. Virg. ite ait egregias animas, quæ ſanguine nobis, hanc patriam peperere ſuo. Quidam animam ab animo ita diſtingunt, ut anima ſit, qua uiuimus. animus, quo ſapimus. Macrobius. animus enim proprie eſt mens, quã diuiniorem anima nemo dubitauit. idem, ſecundum ergo hoc, cum ex ſummo deo mens, et ex mente anima ſit, anima uero & condat, et uita compleat oĩa. Frequenter tamen hæc duo confunduntur. unde & pro ira tam animum, q̃ animam dicimus, ſed rectius animã. Plyn. de ira. ergo et hæc animi aſperitas, ſeu potius animæ dulciore ſucco mitigatur. item de uẽto utrũq́; uſurpatum inuenimus. Virg. mollitq́; animos, et temperat iras. Animas in hoĩe quatuor eſſe dicunt. Vitalem, quæ et in uermibus eſt, qui tantũ mouentur, Senſualem, ut in mutis animalibus, in quibus eſt ſenſus, & timoris, et gaudij. intellectualẽ, quæ eſt in hominibus tantum,

qui et cogitare, et iudicare poſſunt, quæ infra omneis eſt phyſicam, hoc eſt naturalẽ, quæ eſt in herbis, atq́; arboribus, quæ, & ſi non mouentur, uitam tamen habent, cum naſcantur, creſcant, & pereant. Quidam exiſtimauerunt animum cor eſſe. Vnde excordes, uecordes, & concordes dicti. Empedocles animum cenſuit eſſe, cordi ſuffuſum ſanguinem. 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, Zenocrates naturam, cuius uis in natura maxima eſſet. Plato triplicem finxit animam, cuius principatum, ideſt rationem in capite, ſicut in arce poſuit, & duas parteis iram ſcilicet, et cupiditatem locis diſcluſit iram in pectore, cupiditatem ſubter præcordia locans, Dicæarchus nihil eſſe animum ſcripſit, præterquam nomen tantum inane, fruſtraq́; animalia, & animãtes appellari. neque in homine eſſe animum, uel animam, neq́; in beſtia, uimq́; omnẽ 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 quicquã niſi corpus unum, & ſimplex ita figuratum, ut temperatione naturæ uigeat, & ſentiat Ariſtoteles, cum 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, et inuenire aliquid, & tum multa alia meminiſſe, amare. odiſſe. cupere. timere. angi. lætari, & ſimilia in horum quatuor generũ ineſſe nullo. ſed quintum genus eſſe uacãs nomine. Itaq́; ipſum animum ἐντελέχειαν appellant nouo nomine, quaſi quãdam continuatam motionem, atque perennem. Democritus è leuibus, ac rotundis corpuſculis concurſu quodam fortuito animũ efficit. Ab aĩa fit animula diminutiuũ. fuit etiã hoc nomine urbs paruarum 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. exanimus, ſiue exanimis, qui ſine anima eſt, hoc eſt, qui mortuus eſt. Virgil. Exanimumq́; auro corpus uendebat Achilles. exanimatus uero timens. conturbatus. idem, exanimata ſequens impingeret 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. Macrobi. 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 Apule. exponam breuiter, quod animaduerſor meus fecit. Quidam etiã ab animali animalitatem, hoc eſt ipſam animalis eſſentiam ſcripſere. Item à uenio compoſita fiunt aduenio, quod aliquando idẽ ſignificat quod uenio. Cæcilius. ædepol ſenectus ſi nihil aliud apportes tecum, cum aduenis. aliquando uenire incipio. & ad inanimata etiam transfertur. Plau. aduenienti morbo ſuccurrere. ab hoc fit frequentatiuum aduento, quod ſignificat ueniendo proxi-

mus ſum. Cicero, non dum erat auditum te ad Italiam aduentare. et aduena, qui non eſt ciuis, aut inquilinus, ſed externus, et ex alieno loco adueniens. et aduentitius, qui caſu in aliquẽ locum uenit, non morandi gratia, neque conſulto. Vnde aduẽtitij morbi dicuntur, qui forte, ei nulla noſtra culpa ueniunt. item aduentitia bona, quæ non ex recta ſucceſſione, ut puta patris, aut aui, ſed aut ex legatis, aut aliter caſu aliquo nobis adueniunt, in q̃bus pater uiuens habet uſumfructum, & liberam adminiſtrationem, & aduentus, ut aduentus eius lætitiã cepi. & auis, quod ſingulis annis adueniat, de qua inferius dicemus. et Auentinus mons intra urbem Romam (ut Varroni placet) ab aduẽtu hominũ, quod commune latinorum ibi Dianæ templũ 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 eã, neq́; alia pulte uiuant. Sole maxime, cœliq́; humore hoc uitiũ accidit. aliquando etiam imbecillitate ſeminis, cum diutius terra retentum eſt, prius quã erumpat, uel ſi cariosum fuit, cum ſereretur. Eſt & aliud auenæ uitiũ, cum granum inchoata amplitudine, prius quã roboretur à flatu noxio caſſum & inane, quaſi quodã abortiuo à ſpica euaneſcit. ponitur aliquãdo auena pro ſtipula, ſiue calamo, ut ſuperius diximus. Circũuenio, quod interdum eſt circundo, interdum decipio. Seneca, nõ ſum paſſus eum ab æmulis ſuis circunueniri, hoc eſt decipi. interuenio, quod eſt in medio negotio ſuperuenio. Teren. interuenit homo de improuiſo, cœpit clamare. interdum ponitur pro interſum. Cicero, quod non eſſet factum, ſi ipſe interueniſſem. Obuenio contingo. deuenio, quod proprie eſt ex editiori loco in humiliorem uenio, ut deueni in planum, deueni in uallem. Hinc per metaphoram pro redigor uſurpatur, ut deueni in miſeriã deueni in paupertatem, hoc eſt redactus ſum ad miſeriam, et paupertatem. Euenio, contingo. à quo euentus dicitur, quod non ratione, ſed caſu fit. Item finis rei. Ouidius, careat ſucceſſibus opto, Quiſquis ab euentu, facta notanda putat. Et in ſingulari maſculinũ eſt, ac declinationis quartæ. in plurali uero neutrũ, et declinationis ſecundæ. Cice. Sæpe enim cauſæ euentorũ magis mouent, quam ipſa euenta. Reuenio, reuertor. Prouenio, producor. Vt ex bona arbore boni fructus proueniunt. Vnde prouentus dicuntur redditus. Veteres tamen non ſolũ bonarum rerum, ſed etiam malarum prouentum dici uoluere. Plau. calamitatum, & miſeriarum tot prouentus. Præuenio, anticipo. à quo præuentio anticipatio dicitur. inuenio, cõperio, quaſi in aliquid uenio. Vir. inueni Germana uiã. Hinc inuentiones, & inuenta dicuntur, & inuentores, atque inuentrices. Subuenio, opitulor, Plau. qui toties tibi miſero ſubueni. Conuenio, quod proprie eſt cõgregor, coeo. Vir. Conueniunt, quibus aut odium crudele tyrãni, aut metus acer erat. Salluſtius, poſtquam unum in locum omnes conuenere. Hinc fit cõuentus hoc eſt congregatio hominum, uel ſupplicationis gratia in templo, uel iudicij cauſa, cum à magiſtratibus cõgregatur, uel ſiqua alia rõne unum in locum multitudo coit. Ponitur tamen aliquando pro cõiugio. Iuuena. Conuentum tamen & pactum, & ſponſalia noſtra tempeſtate paras. et conuentæ conditio dicebatur, cum primus ſermo de nuptijs, & earum conditione habebatur. Cõuentus etiam is dicitur, qui in iudicium ab aliquo uocatus eſt. Cõuenticula quoq́; deducitur, & ferè ſemp in malã ptem, hoc eſt pro cõuentu ſeditioſorũ, aut ſceleratorũ accipitur, et conuena, qđ ab aduena differt, qđ aduenæ proprie dicũtur, q̃ ex uno loco i ali-

quod oppidum ueniunt. Conuenæ uero, qui ex pluribus loci. Conuenio etiam capitur pro in iudicium uoco. Cicero non dubitat, quin ſi ipſe Verrem conueniat, æquitate cauſæ, authoritate ſua commouere hominem poſſit. Item pro alloqui. Terent. conueni hodie adueniens quendam mei loci hinc, atq; ordinis hominem. Item conuenit pro decens, & conueniens eſt. Cicero, nam quid uereris, ne non conueniat noſtris ætatibus iſta oratio. Itē conuenit hoc inter nos, pro conſtat. conuenit hoc mihi tecum, pro concordes ſumus. Conuenire etiā ſtatuere eſt, Apuleius. Conuenimus ad portum quamprimum ire. Conuentionis nomen generale eſſe ſcribit Vlpianus, ad omnia pertinens, de quibus negotij contrahēdi, tranſigendiq; cauſa conſentiunt, qui inter ſe agunt. Nam ſicuti conuenire dicuntur, qui ex diuerſis locis in unum locum colliguntur, et ueniunt, ita ij, qui ex diuerſis animi motibus conſentiunt in unū et in unā ſententiam concurrunt. AB. a, & ab, & abs in ſignificatione quidem eandem uim habent, & id ſignificant, quod apud Græcos ἀπό. interdum tamen accipiuntur pro poſt. Plyn. 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 omnis diuini, humaniq; iuris memoria aboleuit, noua, peregrinaq; omnia priſcis, ac patrijs præferendo, haud ab re duxi, 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 ā nunquam iungitur cum dictionibus incipientibus à uocali. Ab uero cum omnibus ijs coniungitur, & 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. Plau. ah quid ais. Interdum dolentis. Virgilius, Spem gregis ah ſilice in nuda cōnixa 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 ſubaudiuntur, ut cum dicimus, pape 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 pape, nec uerbum aliquod eſt, nec ſubauditur, habet tamen in ſe affectum huius uerbi, quod eſt miror, & plenam motus animi ſignificationem. Variæ ergo interiectionum ſignificatiōes ſunt, gaudij, ut euax. doloris, ut hei. heu. Virgilius, Hei mihi qualis erat, quantū mutatus ab illo Hectore. Cicero, hei mihi nō poſſum hoc ſine lachrymis commemorare. Item heheu. ah. aha. prò. quæ tria poſtrema interdum etiam admirationis, aut indignationis ſunt, quemadmodum pape, & uah, & hem. Plau. Prò ſancte Iuppiter quod uideo? Terentius. Pape hæc ſuperat ipſam Thaidem. Plau. uah homo imprudens. Apuleius. Hem hominis audaciā. timoris ut atat. riſus, ut Aha he. aliquando eadem uox & aduerbium eſt, & interiectio, & nomen, ut ō quando indignationem, uel dolorem ſignificat, interiectio eſt. aliquādo uero optandi eſt, ut modo oſtendimus, aliquando ipſius literæ nomen. Item pro aliquando præpoſitio. Virg. pro Latio obteſtor, pro maieſtate tuorum. idem. Pro ſe quiſq; uiri depromunt tela pharetris. Modo interiectio. idem, Prò ſi remeaſſet in urbem. Aliquando etiam aliæ partes orationis ſolēt interiectiue proferri. Virgilius, Na-

uibus infandum amiſſis unius ob iram. infandum pro interiectione protulit. proprie tamē interiectiones primitiuæ ſunt, ut hæ, quas ſuperius memorauimus, & ohe, euhoe, quæ exclamationis ſunt, & aliæ ſimiles. ia 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. Quicquid in orpheo Rhodope ſpectaſſe theatro dicitur, exhibuit Cæſar arena tibi. ideo autem Orpheus pro Thracio ponitur, quia Orpheus. Ephorus. Muſæus, Thraces fuiſſe perhibentur, ſiue quod Orpheus Oeagri filius unus ex argonautis, Ciconum rex fuit, qui ſunt in Thracia. Siue Hemum Orpheum uocat, quia hic mons ab Orpheo poeta primum celebratus fuit. Orpheus Calliopes muſæ, & Oeagri filius fuit Ciconum regis. (ut alij uolunt) Apollinis. hic lyræ mirum in modū ſtudioſus fuit. eā 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 montes, & ſaltus, cum campos, & plana teneant Lagyges. Vtuntur plauſtris pro domibus, paſcunturq; lacte equino., unde quidam eos ἱππομόλγους. hoc eſt equorum mulſores. Alij, γαλακτοφάγους, hoc eſt lactiphages uocant. Sunt etiam quidam interius habitantes, q ſanguinem equinum lacte miſtum potant, quos uocant Gelonos. Virgilius, Biſaltæ quo more ſolent, acerq; Gelonus, Cū fugit in Rhodopen, atq; in deſerta Getarum. et lac concretum cum ſanguine potat equino. Itē Sarmatæ alij ſunt, qui cruda farina 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 quiſq; plures 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. Idē ab uſu plauſtrorum Amaxonitæ uocantur. interdum nimia hyemis aſperitate demerſis in humum ſedibus ſpecus habitantes totum brachati corpus, & niſi qua uident ora ueſtiti. PASTVS. Qui cibum ſumpſit. paſcere enim, & paſci eſt comedere, & aliquando abſolute ponuntur. Virg. paſcentes ſeruabit Tityrus hedos. aliquando habet accuſatiuum. Idem, florem depaſta ſalicti, nonnunquam paſcere eſt cibum alteri præbere, differtq; (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 et paſcere oculos, eſt uiſu alicuius rei gratæ eos oblectare. Item aliquando pro augeri, & creſcere. Idem. & 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. à 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 compre-

henditur, quod Valla negauit, Marti. Venit & epoto Sarmata paſtus equo. Cicero, Carne, Caſeo. lacte ueſcor. A paſco compoſita fiunt depaſco, quod eſt paſcendo abſumo. & depaſtus dicitur agrum bos, qui cibum ex agro ſumpſit. Item depaſtus ager paſſiue, hoc eſt paſcendo conſumptus. Expaſco eiuſdem ſignificationis. perpaſco, ſatio, ſiue in totum paſco. compeſco coerceo, 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, a quo panifex, panifico, panificium, & paſtillus, & pando cum deriuatis 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 quidem recte uti poſſumus multo cibo, & potione repleti. Ab hoc fit potiono uerbum, hoc eſt potionem præbeo. Cuius paſſiuum eſt potionor, Suetonius de Caligula. Creditur potionatus à Ceſonia uxore amatorio quidem medicamento, ſed quod in furorem uerterit. Item à poto potatio, ipſe potādi 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, & potius, qui ſacra Herculi faciebat. Nam, cum Euander aram maxima Herculi, ubi nunc Roma eſt, ædificaſſet, Herculesq; de ſuo armento boues ad ſacrificia dediſſet, inuenti ſunt ſenes duo, à quibus ſe æqualiter coli uelle oſtendit, ſtatuitq;, 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, atq; epulāti potitio miniſtraret. Quapropter ἀπὸ τῆς πείνης, hoc eſt à fame pinarius, quaſi famelicus appellatus eſt. Hoc modo hæ duæ familiæ cognomina adeptæ ſunt, ut illa potitiorū, hæc pinariorum diceretur, & hæ tantum longo tempore Herculi ſacra fecere. Verum cum poſtea Appio Claudio authore, 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, cū 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 & caballus dicitur. A quo caballinus. Perſius. Nec fonte labra prolui caballino. Mira ei docilitas eſt. Alexander Macedo equum habuit, q ab aſpectu toruo, ſiue (ut aliqui uolunt) ab inſigni taurini capitis armo impreſſi Bucephalos, hoc ē bouis caput eſt dictus. Hic à nemine alio, quàm ab Alexandro, regio inſtratus ornatu conſcendi ſe paſſus eſt. Idem Thebarum oppugnatione

uulneratus, non eſt paſſus regem in alterum equum trāſilire. propter quæ & alia multa huiuſmodi Alexander defuncto ſolennes 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 cum plurium equorum ſepulchra traduntur pyramides habuiſſe. ſcribunt authores equum à Semiramide uſq; ad coitum adamatum. Scythæ equis maxime gloriantur. tradunt occiſo aliquando ex prouocatione eorum 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 prærupta ſeſe præcipitem dediſſe, atq; ita eſſe exanimatum. Quippe affinitatum cognitionem habet hoc animal. itaq; in grege prioris anni ſororem libentius, quàm matrem equus comitatur. Tāta præterea in ijs docilitas eſt, ut uniuerſus Sybaritani exercitus equitatus ad ſymphoniæ cantum quadam ſaltatione moueri ſolitus tradatur. Sybaris urbs eſt ſita in ſinu Tarētino 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, et à Crotoniatis ſeptuaginta dierum ſpatio uſque ad internitionem fuerint deleti. Ex quo uicæ prouerbij Sybariticæ, & Sybaricæ delitiæ dicuntur, & Sybaritici ludi, cum modum excedunt, & ſybariticum carmen, & ſybaritici libelli, hoc eſt laſciui. improbi. petulantes. Martialis. Muſæi pathicoſſimos libellos, qui certant ſybariticis libellis, & tinctas ſale pruriente chartas inſtanti lege Rufe, ſed puella ſit tecum tua, ne Thalaſſionem indicas manibus libidinoſis. Et fias ſine fœmina 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, & lachrymas ſæpe effundere. interfecto Nicomede rege, equum eius inedia uitam finiſſe compertum eſt, & Circenſibus ludis excuſſo auriga, cui Ratumenna nomen erat, equos cum palma, & corona in Capitolium 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 adito. qualis debeat eſſe equus præclare Virgilius oſtendit. Continuo pecoris generoſi pullus in aruis, Altius egreditur, & mollia crura reponit. Primus & ire uiam, & fluuios tentare minaces Audet, & ignoto ſeſe committere ponto. Nec uarios horret ſtrepitus, illi ardua ceruix Argutumq; caput, breuis aluus, obeſaq; terga. Luxuriatq; thoris animoſum pectus, honeſti Spadices, glaucq; color deterrimus albis, Et giluo, tum ſiqua ſonum procul arma dedere, Stare loco neſcit, micat auribus, et tremit artus, collectumq; premens uoluit ſub naribus ignem. Denſa iuba, & dextro iactate recumbit in armo. Ac duplex agitur per lumbos ſpina, cauatq; 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 trigintatres. quoſdā etiā ad quadraginta durare tradunt, dūmodo iuuentur in attollēda priore parte corporis. Equarū libido tonſa iuba extinguitur

Vixiſſe equum ſeptuagintaquinque annos produnt. innaſcitur equis in fronte caricæ magnitudine ueneficium colore nigro, quod Hippomanes appellatur. id ſtatim ædito partu mater deuorat, aut partum ad ubera non admittit, ſiquis præripuerit, habeatq; in rabiem aliquando id genus agitur. Amiſſa matre reliquæ fœtæ educant orbū. Quo quis acrior, eo profundius nares bibendo mergit. Scythæ in bellis fœminis potius utuntur, quoniam urinam currendo ſine impedimento reddunt. Ferunt in Luſitania iuxta flumen Tagum, uento equas fœtus concipere, Fauonio flante obuerſas, et eum partum fieri pernicissimum, ſed triennium non excedere. Ego fabulam eſſe exiſtimo ex equarum fœcunditate, & gregum multitudine natam, qui tanti in Luſitania, & tam pernices uiſuntur, ut non immerito uento ipſo concepti uideantur. In eadem Hiſpania Aſturcones gignuntur ab Aſture oppido, ſiue Aſturia gente, ita appellatos, quibus non uulgaris in curſu gradus, ſed mollis alterno crurum explicato glomeratio eſt. Equus Marti immolari ſolebat, ſiue quod per eius effigiem capti ſunt Troiani, qbus Mars fauebat, ſiue quod eo genere animalis belli deus oblectari putabatur. Equo uehi flamini Diali non licebat, ne ſi longius digrederetur negligi ſacra uiderentur. Ab equo equinus deducitur, ut equina caro. equinæ iubæ. equinum uirus. Item eques, quod modo hominem equo inſidentem ſignificat. unde eqtes à peditibus diſtinguntur, modo equum, cui inſidetur. Vir. Dorſoq; eqtem docuere ſub armis Inſultare ſolo, et greſſus glomerare ſuperbos. Propterea equitare etiam, quod ab equitate deriuatur, et homo equo utēs, et equus ſub homine gradiēs dicebatur. item eques dicitur, qui equeſtrem habet dignitatem. Equeſtrem enim ordinem medium fuiſſe conſtat inter patricios & plebē. Principio equites, iudicesq; ijdem habebantur, & geſtandi annuli aurei ius eis erat. Poſtea M. Cicero in cōſulatu ſuo equeſtre nomen ſtabiliuit, Senatum ei concilians, celebrans ſe ex eo ordine prouectum eſſe. Ab illo tempore planè hoc tertium corpus in republica factum eſt, cœpitq; adijci Senatui, populoq; romano equeſter ordo, ob quam cauſam poſt populum ſcribebatur, quia nouiſſime cœperat adijci. imprudenter quidam hoc tempore huius dignitatis uiros, qui geſtandi auri ius habent, milites uocant, cum ſint equites iure optimo appellandi. hi olim ſub Romulo, regibusq; celeres dicebantur, à Celere Remi interfectore, qui initio à Romulo præpoſitus fuit, qui primo electi fuerunt è ſingulis curijs, ideoq; trecenti omnino, deinde à flectendis (ut quidam putant) animis quoniam iudices erant, ſiue potius à flectendis equis, flexumines uocitati, poſtea Troſſuli, à Troſſulo oppido Thuſciæ circa Vulſinios nouem millia paſſuum, quod ſine ullo peditum adiumento equites cepiſſent. Varro. Nunc emunt Troſſuli nardo nitidi uulgo attico talēto equum. Iunius. Quod ad equeſtrem ordinem pertinet, antea troſſulos uocabant, nunc equites uocant, ideoq; quia non intelligunt troſſulus nomen quid ualeat, multos pudet eo nomine appellari, inuiti tamen Troſſuli ſæpe uocantur. Item ab equite equeſter, ſicut à pedite pedeſter. Vnde equeſtres copiæ, ſicut pedeſtres dicuntur, & equeſtre æs dicebatur, quod equiti dabatur. item equitatus, pro equeſtribus copijs, ſicut peditatus pro pedeſtribus. Item ab equo equuleus diminutiuum, Cicero. Vt igitur domitores equorum nō uerbera ſolum adhibent ad domitandum, ſed cibum etiam ſæpe ſubtrahunt, ut fame debilitetur equuleorum nimis effrenata uis. Et ab equa equila. Varro, nemo eſt tā negligens, quin ſumma diligentia eligat aſinum, qui ſuam ſaliat equilam. Item ab equo equiria ludi, quos Romulus Marti inſtitu t. In his enim ludis currere in martio campo equi ſolebant & equitium, quod ſignificat equorum armentum. Vlpianus. equitij uſu legato uidendum, an & domare poſſit, &

aduehendum ſub iugo uti. & equiſo, equorū domitor. Varro. nā ut equus, qui ad uehendum eſt natus, tamen traditur magiſtro, ut equiſo doceat tolutim incedere. idem, neq; furentem equuleum inſanus equiſo exhibeat, maris fluctibus. Veteres tamen omnes, quibus alicuius rei regimen cōmittebatur, eqſones uocabant. Item ab equus fit equiſetū. herba eſt, quæ græce Hippuris dicitur, hoc eſt cauda equina. Noſtri à ſimilitudine ſetæ eqnæ nomen impoſuerunt. Eſt enim pilus terræ. hæc curſorum lyenes extinguit fictili nouo decocta, quidam ephedron, alij anabaſin uocant, traduntq; iuxta arbores naſci, & ſcandentem eas, dependere comis iunceis. multis. nigris. ut eſt equorum cauda geniculatis ramis. Item equire uerbum, quod eſt coitum eque appetere, ſicut ſuire ſus, & catulire canis. Græci equum ἵππον uocant. Vnde ephippium dictum tegmen, quod equo ad inſidendum imponitur, propter molliorem uecturam paratum, uulgo ſellā nominant. Cato, mihi puero modica fuit una tunica, et toga ſine faſceis calciamenti, equus ſine ephippio. balneum non quotidianum, alueus rarus. Ab hoc equites ephippiati, & equi ephippiarij dicuntur, de quibus ſupra diximus. Et hippopotamus, quaſi equus fluuialis, animal eſt in Nilo præcipue naſcens binis ungulis, quales ſunt bubus. dorſo equi, & iuba. & hinnitu. roſtro reſimo. cauda obtorta. dentibus aprorum aduncis. tergore ad ſcuta, galeaſq; impenetrabili. Depaſcitur ſegetes, & ex agro ferentibus ueſtigijs aſtu doloſo, ut fallente ueſtigio, nullæ reuertenti inſidiæ præparentur. Primus hunc, & quinq; crocodilos Romæ ædilitatis ſuæ ludis M. Scaurus temporario Euripo oſtendit. Ab hoc medici eximere in morbis ſanguinem, quod Phlebotomiam uocant, didicere. etenim aſſidua ſatietate pinguior factus exit in litus, & recentis arundinum cæſuras ſpeculatus, ubi acutiſſimum uidet ſtypitem, corpus imprimit, & uenam quandam uulnerat. atque ita profluuio ſanguinis morbidum aliàs corpus exonerat, plagamq; limo rurſus obducit. Mirum quàm multa à beſtijs homo didicerit. Simile quiddam et auis in Aegypto monſtrauit quæ uocatur ibis, ciconiæ ferè ſimilis. & ipſa quoq; ſerpentum pernicies, hæc roſtri aduncitate per eam partem ſe perluit, qua reddi ciborum onera conſueuere. Hinc clyſterem facere medici didicerunt. Dictamum herbam extrahendis ſagittis, cerui eo telo percuſſi hominibus oſtenderunt. ijdem percuſſi à Phalāgio, eſu cancrorum ſanari ſe poſſe monſtrauere. Eſt & ad ſerpentum ictus præcipua dictamus, qua ſe lacerti refouent, quoties cum illis pugnam conſeruerunt. Chelidoniam uiſu ſaluberrimam 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 uires aduerſus ſerpentes refouet. Cunila herba eſt, cuius plura ſunt genera, quæ bubula appellatur, ſemen pulegij habet, quod contra ſerpentes in uino bibitur. Eſt & alia cunila, quæ ſatureia appellatur à noſtris, à græcis Origanum Heraclioticū, tertia à græcis maſcula, à noſtris cunilago uocatur odoris fœdi, radicis lignoſæ. folijs aſperis. cuius manipulum ſiquis in domo poſuerit, omnes à tota domo blattas ad eā tradunt conuenire prodeſt aduerſus omnia uenenata. Econtrario quæ mollis uocatur, piloſioribus ramis, & aculeatis, mellis odorem habet, ſi digitis teratur. Muſtella in anguiū uenatu rutæ ſibi ſalutem quærit. Ciconia origano. Apri edera ægritudines ſuas curant. Anguis ueterem corporis membranam ſucco fœniculi facilius exuit, quod ſi ſquamæ obtorpuerunt, ſpinis ſe iuniperi ſcabit. Draco uernam nauſeam ſylueſtris lactucæ ſucco reſtringit. Panthera excrementis hominis, quorum auidiſſima eſt, aconito ſibi in carnibus per dolum porrecto medetur. Elephantus chamæleonte deuorato oleaſtro ſalutem

quærit. Vrſi deguſtatis mandragoræ malis, formicas lambunt. Palumbes. graculi. merulæ. perdices Lauri folijs annuum faſtidium purgant. Columbæ, turtures, & gallinacei, herba, quam ſupra diximus uocari Helxinē. Anates. anſeres, cæteræq; aquaticæ, herba ſyderite, quæ & aſteriſcum dicitur folio ſimilis ocimo, nigrior tamen, naſcens in tegulis, parietinisq;. grues iunco paluſtri. Coruus occiſo chamæleonte, cuius uenenum etiam interfectori nocet, lauro infeſtum uirus extinguit. Item ab hippos fit Hippocamptus, hoc eſt equus marinus, à flexu caudarum. κάμπη enim græce, latine flexus dicitur. piſcis eſt equi effigie in piſcis caudam deſinens. Plyn. leporis marini ueneficium reſtringunt poti hippocampti. Equus (ut quidam putant) ab æqualitate dictus eſt, prima litera detracta, quæ diphthongum faciebat, quia pares eligebantur, qui bigis, quadrigisq; iungerentur. Aequus uero ab aqua deducitur, quia ſumma eſt aquæ æqualitas, dum quieſcit, ita ut imaginem tanquam ſpeculum reddat. ſignificatq; æquus planum proprie. Sed per metaphorā ponitur pro iuſto, quia nullā in partem inclinat. Ab æquo æquitas dicta. & æquo uerbum, quod proprie eſt explano. Plynius. æquato deinde pauimento infunditur oleum. Ponitur tamen pro eo, quod eſt cum æquitate diuido. Virgil. operumq; laborē partibus æquabat iuſtis. Aliquando pro continuo. idem. Felix, ſi protinus illum æquaſſet nocti ludum. Et æque aduerbium, quod modo iuſte ſignificat. Seneca. iudex, qui parte inaudita altera aliquid ſtatuit, etiam ſi æque ſtatueret haud æquus fuit. modo tam. Virg. Negant alios æque ſerpentibus agros Dulcem ferre cibum, & æquor, quod proprie planitiem ſignificat, unde de campo dicitur. idē, At prius ignotum ferro, quàm ſcindimus, æquor. modo de mari. idem. Aequora ponti, modo de flumine. idem. Miratur nemus inſuetum, fulgentia longe Scuta uirum fluuio pictaſq; innare carinas. Olli remigio, noctemq;, diemq; fatigant. Et longos ſuperant flexus. uarijsq; teguntur arboribus, uirideſq; ſecant placido æquore ſyluas. Aliquādo nō pro planitie maris. ſed pro ipſo mari ponitur. idem, biſdenis phrygum conſcendi nauibus æquor. ab hoc æquoreus deducitur, & æqualis, quod modo pro ſimili accipitur. Plyn. cum & ipſe æqualem fortunam expertus fuiſſem, modo pro coætaneo qui & coæuus dicitur. & ab eodem æquo equæuus. Cicero. nec cum æqualibus ſolum, qui pauci admodum iā reſtant, ſed cum noſtra etiam ætate, atque nobiſcum. à quo æqualitas, hoc eſt ſimilitudo, paritas. & æqualiter aduerbium i. ſimiliter. pariter. item æquabilis, idem quod æqualis in priore ſignificato. Cic. Vix reducit in ſonum quendam æquabilem, ac conſtantem. Aequæuus ab æqualitate æui dictus eſt, hoc ē ætatis. æuū enim proprie tempus, & ætatem ſignificat longam, quam ſeculum dicimus, & per ſyncopē ſeclum. Virg. Magnus ab integro ſeclorum naſcitur ordo. à quo ſeculares ludi, de quibus alibi diximus. Tractumq; à græco eſt æuum. illi enim αἰὼν dicunt. unde longæuos dicimus longæ ætatis, hoc eſt ſenes. idem, Quem tibi longæuo ſerū Lauinia coniux Educet ſyluis. et primæuus, primæ ætatis. & grandæuus, grandioris ætatis. à quo grandæuitas. Accius. quia nec nos, nec illæ impune, irrident meam grandæuitatem. Hinc æternum dictum (ut Varro ſentit) quaſi æuiternum. à quo ſempiternum, quaſi ſemper æternum. & æternitas. & ſempiternitas, quo Apuleius, et nonnulli alij utuntur. & æterne, ac ſempiterne aduerbia. & æterno uerbum, hoc eſt perpetuum facio. Varro. literisq;, ac ludibus æternare. Item ab æuo ætas, quaſi æuitas. ætates uariæ ab antiquis diſtinctæ fuerunt. Seruius Tullius rex Romanorum pueros appellauit eos, qui eſſent infra decimumſeptimum annum. Ab eo autem anno ad quadrageſimum ſextum iuniores dixit, quos bello idoneos elegit. Supra annum quadrageſimum, ſex-

tum ſeniores nominauit. Varro autem ætatem diuiſit in infantiam, pueritiam. adoleſcentiam. iuuentam. ſenectam, quarum tamen ſingulæ trifariam diuiduntur, ut prima pars uiridis ſit, deinde adulta, poſtea præceps. Hinc eſt, quod Virgil. ait, uiridiſq; iuuenta. ætas etiam aliquando ponitur pro uno anno. Varro. ætatem uix decimam egreſſus. Aliquando pro triginta. Cic. tertiam iam ætatem hominum uiuebat. Nonnunquam pro centum. Ouidius. annos uixi biſcentum, nunc tertia uiuitur ætas. Ab hoc diminutiuum fit ætatula. Plau. ætate aduerbialiter pro diu poſuit. Aetate ambo ambobus ſint obnoxij. idem. ætate uelim ſeruire, Libanum ut conueniam modo. item ab æuo coæuus dicitur, hoc eſt eiuſdem ætatis. Aetatem malam ueteres pro ſenectute poſuerunt. Accius. an mala ætate mauis male multari exemplis omnibus. Turpil. miſerum puto, ſi etiam iſtuc ad malā ætatem acceſſit mali. Pacuuius. parum eſt, quod te ætas male habet, ni etiam ad malam ætatem adiunges cruciatum reticenti. Afranius ſi poſſent homines delinimentis capi omnes nūc haberent amatores anus. Sed ætas, & corpus tenerum, & morigeratio, hæc ſunt uenena formoſarum mulierum. Mala ætas nulla delinimenta inuenit. Plau. Conſitus ſum ſenectute, onuſtū gero corpus, uires reliquere. ut ætas mala eſt, mors mala eſt ergo. Econtrario uero bonam ætatem dicimus adoleſcentiam, uel iuuentutem. Cic. Quod ſi ipſis uoluptatibus bona ætas fruitur, libētius primum paruulis fruitur rebus. Hinc prudētiſſime Virg. dicit partiens primas partes, quaſi eius ætatem puberem, meliorem dixit. Nunc adeo melior quoniā pars acta diei eſt. Finem ſecundæ ætatis ſecundū Varronem hoc eſt finem pueritiæ, pubertatem uocant. Pubes enim proprie dicitur lanugo, quæ maribus quartodecimo anno, fœminis duodecimo circa pudenda oriri incipit, quod quia maturitatis eſt ſignum, factum eſt, ut mas pubes dicatur, ſiue puber quamprimum ad generandum aptus eſt factus, & fœmina ſimiliter ad concipiendum. à quo impubes, ſiue impuber q nōdum eam, quam diximus lanuginem emittere incepit, ſiue qui nondum ad pubertatis annos peruenit. Pubem etiam honeſte pro parte pudenda uſurpamus. Virg. Prima hominis facies, & pulchro corpore uirgo Pubetenus. Itē pro iuuenum multitudine. interdum etiam pro populo. Vnde pube præſente dicimus, hoc eſt populo præſente. ab ijs, qui puberes ſunt, omnem populum ſignificantes. Quando autem pubes pro lanugine, ſiue multitudine, ſiue parte corporis pudēda accipitur, hoc eſt, quando ſubſtantiuū eſt, pubis facit in genitiuo, quādo uero adiectiuū eſt, facit puberis. A pubes pubis fit pubeſco, qđ eſt lanuginē illā emitto. A pubes uero puberis pubereſco, qđ ſignificat creſco et puber fio. Pubes autem à græco deducitur, quaſi. ἐπὶ ἥβης. Vnde Ephebus dictus qđ iam ſit in pube, hoc eſt qđ iam iā ad pubertatis annos puenit. Terē. nā is, poſtquā exceſſit ex Ephebis Soſia, hoc ē poſtq̄ exceſſit ex ea ætate, qua pubē primo emiſit. Hinc ephebia appellata eſt prima ætas adoleſcētiæ. adoleſcētia poſtrema pueritia. econtrario uero depuberem dicimus, qui ad pubertatis annos non potuit peruenire. Hinc depuberē porcū uocamus, quē lactentē occidimus. Præterea ab æquis æquiuocum, et æquocatio, et æquoce, et æquinoctiū, et æqnoctiale, et æqdiale, & æquamentum, & æqlibrum, & æqmentū deducuntur, de qbus ſupra diximus, et æquatio, qđ ē (ut ita dicā) parificatio rei alicuius, ſiue diuiſio cū æqualitate. Itē ab æquo cōpoſita ſūt adæquo, exequo, et coæquo, eiuſdē penè omnia ſignificationis, & æquipolleo, et æquiualeo. à quibus æquipollentia dicuntur, ſignificantq; parē poteſtatem. & æquanimus, hoc eſt animi æqui, & ſedati. à quo æquanimitas. & æquimelium, locus in urbe, ubi Melij domus fuerat. P. Melius ex equeſtri ordine fuit, qui cum frumenti largitionem, in

urbe fecíſſet T. Quintus Conſul L. Quintium 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 fecíſſet, orareut opem ſibi ultimo in diſcrimine ferrent, ne'ue ante oculos ſuos trucidari ſinerent haec uociferantem aſſecutus Seruilius Hala, obtruncauit. ſed non ſatis eſſe ſanguine eius expiatum putarunt, niſi tecta, parieteſq; intra quae tantum amentiae conceptum eſſet, diſſiparentur. domus igitur diruta eſt. area aequimelium appellata. & iniquus, qui proprie eſt non aequus, iniuſtus. à quo inique aduerbium, iniuſte. & iniquitas, quaſi iniuſtitia. aliquando tamen iniquus pro magno accipitur. Virg. iniquo pōdere raſtri. modo pro anguſto. idem. Verū haec ipſe quidem ſpatijs excluſus iniquis Praetereo. BIBIT. Potauit. bibere proprie potare eſt. aliquando tamen pro haurire ponitur. Virg. ſat prata biberunt. nonnunquam etiam ad ea transfertur, quae hauſtum non habent, & ſignificat trahere. idem. Haſta ſub exertam donec perlata papillam Haeſit, uirgineumq; 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 ē Biberius. ſicut pro Claudius, Caldius, pro Nero Mero. Itē bibulus, qui facile ſorbet, unde bibulorum cognomen inuentum, & meribibulus, qui uinum aqua non miſcet. Aurelius. cum Temeti auidior eſſet, quadam die ab irata ancilla per conuitium appellata eſt meribibula, quae res tantum ei pudorē iniecit, ut poſtmodum ſobria prorſus fuerit. & bibula papyrus dicitur, quae ſorbet atramentum. & propterea inter pagnas adhuc madenteis, ne liturae fiāt, interponitur. Veteres quondam folijs tantum palmarum ſcripſiſſe manifeſtum eſt. unde folia librorum dicta, quae à graeca uoce Phylurae 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 adhaerent. Iuuenalis pro ſede meretricia poſuit, quae ferè ē truncis fieri ſolet. Horrida quale facit reſidens in codice pellex, à codice dum pro caudice capitur, codicariae naues dicuntur, de quibus inferius dicemus. cum uero pro libro codicillus deducitur, quod proprie epiſtolam ſignificat. poſtea publica monimenta plumbeis uoluminibus, mox & priuata luteis conficere coeperunt, deinde ceris. etenim pugillarium uſum ante troiana tempora fuiſſe teſtatur Homer. γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά, hoc eſt cum ſcripſiſſet in pugillaribus fictis corruptilia multa. ſed poſt Alexandri magni uictoriam, condita in Aegypto Alexandria, inuenta ab eo rege papyrus eſt, Varrone teſte, quae fiebat ex frutice, qui naſcitur in paludibus Aegypti, aut quieſcentibus Nili aqs, ubi euagatae ſtagnant, nec gurgitum altitudo duo brachia excedit. frutex ipſe Papyrū, ſiue foeminino genere papyrus uocatur, radicem habens obliquam, triangulis lateribus decem nō amplius cubitorum longitudine in gracilitate faſtigatum, thyrſi modo cacumen includens, ſemine nullo, nec alio uſu, quàm floris ad deos coronandos. radicibus incolae pro ligno utuntur, ex ipſo Papyro nauigia texunt, & ex libro uela, tegetes, ueſtes, ſtragula, funes, aliaq; huiuſmodi. Lucanus. Conſeritur bibula Memphitis cymba papyro. praeparabantur ex eo chartae diuiſae acu in praetenues, ac latiſſimas phyluras, quae eo meliores erant, quo medio papyro propinquiores, atq; inde ſecundū ſciſſurae ordinem hieratica appellabatur ſubtilior, religioſis tā

tum uoluminibus dicata, quae poſtea ab adulatione Auguſti dicta eſt Auguſta. deinde à Liuia coniuge eius Liuiana. huic poſtea in epiſtolis tantum ſcribendis authoritas relicta eſt. proxima huic erat Amphitheatrica à loco dicta, in quo cōficiebatur, quā poſtea Fānius miro artificio emēdauit, uocauitq; è nomine ſuo fannianam. ultima, emporetica, inutilis ſcribendo, et inuolucris duntaxat chartarum, ac mercium uſum praebens. propterea ἀπὸ τῶν ἐμπόρων, hoc eſt à mercatoribus emporetica dicta. unde emporiū quoq; appellatum locus, in quo mercatus, & nundinae fiunt, et bibula, de qua ſupra diximus ſiccandae tantum utilis ſcripturae. primatum deinde mutauit Claudi. Caeſar, et quoniam Auguſtae tanta tenuitas erat, ut uix calamum ſuſtineret. praeterea uiſu translucida literas emittebat, auxit, & craſſitudinem, & latitudinem, menſuramq;, ubi pedalis erat cubitalem faciens. à papyro igitur frutice charta eſt papyrus appellata, qđ .s. ex papyro fieret. poſtea uero id genus chartae inuentum eſt, quo nunc paſſim mortales utuntur, fitq; ex linteolis contritis, & nihilominus priſtinū papyri nomen remanſit, & diſtinctio generum. nam ſubtilis illa epiſtolaris & auguſta uocatur, & altera communis, ſiue amphitheatrica, ſiue fanniana. & groſſior illa, atq; inutilis emporetica, & ultima bibula. claudia uero illa grandior, craſſiorq;. à rege nunc regalis dicitur. haec dēte propter ſcabriciē, aut concha leuigatur. propter quod minus ſorbet, & ob id caducae literae fiunt. Quae cauſa impulit nos, ut genus aliud chartae inueniremus, quae tenuitate. denſitate. candore. leuore. phylurae longitudine & commodior eſt, & aſpectu gratior. hanc opifices è noſtro nomine Perottam nūcupauere. charta uero ab urbe Tyri, cui charta nomen fuit, appellata eſt, ex qua Dido ducta eſt. ideoq; urbem à ſe poſtea aedificatam ab illius nomine Carthaginem nuncupauit. graeci ab eadem urbe χάρτην nominant. à quo χαρτογράφον librarium. & χαρτοπώλην chartularium nominant. membranas Varro ſcribit poſt inuentas ab Alexandro, chartas per aemulationem circa bibliothecas Ptolemaei, & Eumenis regum, Pergami inuentas fuiſſe, unde nunc quoq; uulgo pergamenae uocantur. Pergamum oppidū eſt in Aſia. Pergama uero dicta ſunt arces troianae, quae quoniam altiſſimae fuerunt, omnia alta aedificia pergama ſunt appellata. membranae à tectu membrorum uocitatae ſunt, proprieq; corium ipſum ſignificant, unde fiunt ad ſe ſcribendum aptae. chartam, mēbranamq; ſaepenumero authores pro folijs, ſiue phylluris uſurpant, ut ſi dicam codicem triginta chartis, ſiue triginta membranis contineri. Clau. nulla eſt mēbrana ſine ipſo. Quintil. 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 cōtra ſentit uetuſtiſſimus annaliū author. tradit enim Cn. Terentium ſcribam agrum ſuum in ianiculo repaſtinantem inueniſſe arcam, in qua Numa rex ſitus fuerat, & in ea libros eius 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) A quo Papyria tribus appellata. Item à bibo compoſita fiunt perbibo, quod eſt uſq; ad finem bibo, uel in totum bibo. Ebibo, exhaurio. Plau. Qui mihi miſero totum ebibit ſanguinem. Imbibo, haurio. & per metaphoram apprehendo. Aure. Vt poeta optimus maximus teneris imbibitus annis non facile memoria aboleretur. Combibo, compoto, hoc eſt ſimul bibo. PRIMA FLVMINA. Principium fluminis, hoc eſt fontem, ex quo primum fluit Nilus. Magna laus ludorum Domitiani, quod ab ultimo inferioris Mauritaniae monte, ex

quo Nilus.

quo Nilus fluit, ſpectatores ad urbem uenerint. primus aliqñ ad numerum refertur, ut primus. ſecundus. tertius. Nonnunq̄ ponitur pro Princeps. Virg. Prima quod ad Troiam pro caris geſſerat Argis. Aliqñ pro optimus. Idē, Et primos iuuenum tot miſerit orco. & pro praecipuus. Idē, Quantos primus pattare labores. interdum etiā pro eo, ante quem nullus eſt. Idem, Hic mihi reſponſum primus dedit ille petenti. Hinc primogeniti dicuntur filij, qui primo nati ſunt, & ante quos nullus genitus ē, etiam ſi poſtea alij orti fuerint. Et apud grammaticos, primitiua, & primogenia uerba dicuntur, quae per ſe inuēta ſunt, nec aliunde deriuantur. Primitiuū ēt, & primogenium dici pōt, quicquid aliunde non habet originem. quod etiam primariū uocamus. Vnde primarius lapis appellatur, qui primus in templi, aut alterius aedificij fundamentis imponitur. & primarij Ciues dicuntur, qui primi ſunt, & ueluti principes in ciuitate, qui ēt primates, & à quibuſdam Summates, ab alijs Optimates appellantur. & primaeuus, de quo ſupra diximus, à primo deducitur, & primigenius ſulcus, qui in condenda noua urbe tauro, & uacca deſignationis cauſa imprimitur. et Primipara mater, quae primo peperit. & primordia, quae primo ordimur, hoc eſt initia. et Princeps, quaſi primum caput. A quo principiū. & principale, qđ primū, atq; praecipuum eſt. Principalis caſtrorū porta nominatur, qđ in eo loco eſt, in quo principes ordines tendunt. & principior uerbum, qđ eſt inchoo. auſpicor. & principor, dominor. A quo principatus pro imperio. & priuignus, ſecundum quoſdam, quod prius, q̄ mater ſecundo nuberet, eſt genitus, & primanus Tribunus, qui primae legioni tributum ſcribebat. & primiores ſummae quaeq; res. Lucil. Cum gallus gallinaceus digitos, primioreſq; erigit ungueis. Turpilius, Sādalo innixa digitis primioribus. hinc primiores aliquando pro optimatibus capimus. Suet. Scripta famoſa, uulgoq; edita, quibus primiores uiri, ac foeminae notabantur aboleuit. & prime. primo. primū. principio. primitus. primiter aduerbia. omnia ferè eiuſdem ſignificationis. & apprime. et imprimis, hoc eſt praecipue, quae ueteres Cūprime. & Cūprimis dixere. Q. Cladius. Nam M. Manlius, quem capitolium ſeruaſſe à Gallis ſupra oſtēdi, cuiuſq; operā cū M. Furio dictatore apud Gallos Cūprime fortem reſp. ſenſit, is & genere, & uirtute bellica nemini concedebat. Apule. Hic cūprimis nobilis, ac facundus. Virg. In primis regna quietū Accipit in Teucros animum. & priſcum, ac priſtinum, quae ita inter ſe differunt, ꝙ priſca ſunt, quae ſuperioribus ſeculis, aut ſuperiori aetate fuerunt, ut priſci latini, qui proprie hi ſunt, qui priuſq̄ Roma conderetur, fuere, & priſcus Tarquinius Superbus. priſtina uero, quae ſuperioribus annis. menſibus. diebus, & noſtra memoria fuerūt, ut priſtina noſtra amicitia. priſtina beneuolentia noſtra. Aut ſi de rebus, quae non ſeneſcunt, ſermo habeatur, nō priſcū, ſed priſtinum dicimus, ut pharos, & Tyrus nunq̄ in priſtinum ſtatum redibunt. Padus poſt quingentos, & eò amplius annos reuerti ſolet in priſtinū curſum. et pridie, de quo ſupra diximus, quaſi primo die. & primitiae primi fructus. Item primitium, quod primum in aliqua re, & principale eſt. Ouid. Ecce rapit medijs flagrantem Rhetus ab aris primitium torrē. & primipilus Centurio. Liuius, Centurio erat, quem nunc primipilum appellant. Veteres, quia ſciebant commiſſo praelio acies facile turbari, ut hoc incommodū euitarent, cohorteis in centurias diuiſere, & in ſingulis centurijs, ſingulos centuriones praefecerunt, qui primo centurioni uocabantur, quemadmodum decuriones Decurioni. Centurio à numero centum militum uocitatus, quia ſingulae curiae centum militibus conſtabant. Cohortes in exercitu decem erant in ſingulis legionibus. Sed prima cohors reliquas, & numero militum, & dignitate praecedebat.

Aquilam habebat, quod praecipuum erat ſignum in Romanorum exercitu. Centuriones huius cohortis caeteris centurionibus digniores habebantur. Prima Centuria primum pilum uocabatur, quod circa ſigna grauis armatura conſtituta erat, in qua inter caetera armorum genera haſtile erat pedum quinque ſemis, qđ pilum nominabant. à quo pilati dicuntur pilo armati. Mart. Et pilata redit, iāq;, ſubitq; cohors. hinc propilare acuere eſt. & propilatum acuminatum, et quaſi ad pilae formā factum. Centurio ipſe Primipili centurio dicebatur, & primipilus uocabatur. hic non modo Aquilae praeerat, ſed quatuor centurias, hoc eſt quadringentos milites in prima acie gubernabat, & tanq̄ princeps totius legionis merita conſequebatur, & commoda. Martial. Grata pudens meriti tulerit cum praemia pili. Mos enim Romanorū laudatiſſimus fuit, ut centuriones ex decima cohorte promouerentur ad nonam, et ſic deinceps meritis poſcentibus ad primam, quaſi ad palmam, in qua ex omni legione infinita penè commoda percipiebant. A primipilo primipilaris dicitur. primipilares milites erāt, qui ſigna circunſtabant. hi poſtea mutata re militari pilani ſunt appellati. pilū, ab eo inſtrumento nomen accepit, quo pinſunt far. illud uero à pinſendo dictum. pinſere, tundere eſt. A 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. A pinſo ēt pilae dictae, quae uaſa ſunt concaua, qđ antiqui ſiccata frumenta in pilas immiſſa pinſebant, & hoc erat unum genus molendi. Item Pilūnus, q ſter corandorum agrorum uſum inuenit, & pinſendi frumenti, Iouis (ut putant) filius & Dauni pater, qui Appuliā, in qua regnabat, Dauniam appellauit. Hic Ardeā traditur condidiſſe. Item Piſonum cognomen. Pila ēt dicitur, quae parietem ſuſtentat ab opponēdo (ut Varro ſentit) ita uocata. Itē pila qua luditur, ob id pila luſoria, qđ pilis impleri ſoleret. pilae & effigies tā uiriles, quā muliebres ex lana ſuſpendi olim cōpitalibus ſolebant in compitis, quae eſſe deorum inferorū, quos uocabāt lares, putabātur, quibus tot pilae, quot capita ſeruorum, tot effigies, quod eſſent liberi, ponebantur, ut parcerent uiuis. Pilus uero à pelle, ex quo prodidit, uocitatus eſt. A quo & capillus, quaſi capitis pilus, q̄uis et pro omni pilo ponatur. Virg. quam ſunt mētula quos habet capilli. et Pileus tegmen capitis, ſiue qđ ex pilis fieri ſoleret, ſiue qđ pilos capitis tegeret. Vnde pileati ſerui dicebantur, q pileo impoſito uendebantur, quorum nomine uenditor nihil praeſtabat. pileus enim impoſitus demonſtrabat eiuſmodi ſeruos uenundari, quorum nomine emptori uenditor nihil praeſtaret, ſicut antiquitus mācipia iure belli capta, coronis induta uenibant. Corona enim ſignum erat ſeruorū uenalium, ideoq; ſub coronis uenire dicebantur. Pileū ēt raſo capite accipiebant ſerui, qui manumittebantur, hac de cauſa, ꝙ uidebātur è ſeruitute, tanquā è tempeſtate liberati. Plau. Vt ego hodie raſo capite caluus accipiā pileū. Pileos ēt Caſtori, et Polluci ueteres dedere, q̄a lacones fuere, q̄bus cum pileis militare mos erat. Item à pilus uerbū pilo, qđ aliquādo ſignificat pilos emitto. Accius, tum primū pilabant genae. Afranius, Meū praeterea corpus nunc pilare primū coepit. Neuius pilantem puerum uocat nūc primū pubeſcentem. Aliqñ pilos detraho. Martialis. Quod pectus, qđ crura pilas. A pilo fit compilo, quod eſt cogo, et in unū condo. et expilo, diripio, ac depraedor, quaſi ne pilum quidem relinquo. Vnde compilari. et expilare haereditatem dicimus, hoc eſt fraudare, diripe, et cōpilati, furtū paſſi dicuntur. concipilo uero ueteres uſurparūt pro eo, qđ eſt corripio, & inuolo. expilatae haereditatis crimē apparet eo caſu intendi poſſe, quo caſu furti agi non pōt, hoc eſt ante aditum haereditatem, uel poſt, ante, q̄ res ab haerede poſſeſſae ſint. Quidā

tamẽ hæc nõ à pilus deducta exiſtimant, ſed à græco πιλῶ, qđ eſt ἐπιλῶ, ideſt complano, qđ qui aut è facie pilos, aut è domo ſupellectilem detrahunt, æquare, aut cõplanare oia uidentur. A' quo & pilam luſoriam appellatam potius, quàm à pilis quidã exiſtimant, qđ forma ſphærica ſit, quæ ex omni parte æqua eſt. Ab eodẽ ẽt fit depilo, qđ aliqñ eſt pilos detraho. Mart. cum depilatos Chreſte coleos portes. interdũ rarefacio. Lucil. Quid actũ eſt? depilati omnes ſumus. Suppilo quoq; pro rapio ponitur. Plau. Hæc cũ uideo fieri ſuffuror. ſuppilo. & de præda prædam facio. pila etiam capitur pro quacunq; re rotunda inſtar pilæ luſoriæ. A' quo fit diminutiuum pilula. Plyn. Robur præter fructũ plurima alia gignit. Nãq; fert & gallæ utrũq; genus, & quædam ueluti mora, ni diſtarent arida duritie, plerunq; tauri caput imitantia. Naſcuntur in eo & pilulæ nucibus nõ abſimiles, intus habẽtes floculos molles lucernarum luminibus aptos. Nam et ſine oleo flagrant, ſicut galla nigra. Fert & aliam utilem pilulam cum capillo. Gignũt & alij ramorum eius pilulas. Idem, Satrabæus, q̃ pilulas uoluit, & ea quidem uenena, quæ hac forma ſumimus, uulgóq; pilulas nominamus, recte dici pilulæ poſſent, niſi uſus obtinuiſſet, ut græco uocabulo Catapotia nominaremus. Aliquando tñ & pilulas dictas inuenimus. Plyn. Vetus axungia phthiſin in pilulis ſumpta ſanat. pilæ luſoriæ uaria genera erant, de quibus inferius dicemus. Eo ludo maximi uiri ſeſe aliquãdo exercuere. Scæuola optime pila luſit, atq; ad hoc diuerticulũ animũ forenſibus negotijs fatigatum trãferre ſolebat. Huius pilæ inuentorem tradunt Pythum fuiſſe. cũ his ſimilitudinem nominis hẽt Pilates lapidis genus candidiſſimi. Cato. Lapis candidior, q̃ pilates. Pylæmenes dux Paphlagonum fuit, quem in auxilium Troianorũ ueniſſe ſcribit Home. Dicitur ẽt aliquando à poëtis Pylæmeneus. Pilæus ſiue Pylæus nomen eſt propriũ. Pylartes uir Troianus fuit. Pylene Aetoliæ oppidum. Pilentum uehiculi genus, quo ferri matronæ ſolebant. Pylos oppidum fuit iuxta Theſſaliam à Nelco 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 proprium nomen mulieris. Pamphilus proprium uiri, quaſi totus amor. philtra amatoria. Iuue. Hic theſſala uendit Philtra, quibus ualeat mentem uexare mariti. Ouid. Philtra nocẽt animis; uimq; furoris habent. Philoponus amator laboris. Philadelphus amator fratris. Philoctetes propriũ nomẽ, quaſi amoris poſſeſſor, Pæantis filius, et Herculis comes fuit, cũ in Oeta 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 confeſſus eſt, & cum grauiter ad indicandum ſepulchrum cogeretur, ne iuſiurandum uiolaret, ictu pedis locum oſtendit. Sed cum ad bellum Troianum duceretur, quia ſolus ipſe lernæis 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 urbes condidit, & apud Turmam ſepultus eſt. Philagathus nomẽ proprium, benignus. philargyrus, auarus. philarchus amator imperij, ambitioſus. philema oſculum. philetes, amator, oſculator. philetus amabilis. philodulus, amator ſeruorũ. philœnus amator uini, uinoſus. philocalus mũdus, politus. philologus amator uerborũ. philonicus, iurgioſus, contentioſus, uictoriæ amator. philoxenus hoſpitalis. philoxenia hoſpitalitas. philopæs puerarius, pædico. primus à pridem deducitur, & eſt ſuperlatiuum, ſicut prior nomen, & prius aduerbium comparatiua. Notandum autem ꝙ aliud eſt, prius te uocaui, & aliud prior te uocaui. Nam prius te uocaui, tempus ſignificat. i. prius, q̃ nunc uel tunc. prior te uocaui ſignificat pſonã. Siquidẽ ego et hic te uocauimus, ſed ego prior, hic aũt poſterior. Vocaui ergo te prior, ſi nos ſumus duo, uocaui te priorem, ſi uos eſtis duo. Eadem ratio eſt ſuperlatiui. Vocaui te primus, ſi nos ſumus multi. Vocaui te primum, ſi uos eſtis multi. Nonnũquã ex neutra parte ſunt duo, ſed utrinq; ſinguli, & tamen comparatiuo utimur, ut percuſſi te prior, ſupple, q̃ tu me. Nonnunq̃ hinc unus eſt, illinc plures, ut uocaui uos prior, ſupple q̃ uos me. Vocauimus te priorem, ſupple q̃ tu nos. Idem de ſuperlatiuo, ubi multa membra ſunt, ut primi nos uenimus, uos poſteriores, ille ultimus. primus ego intraui uallum, tu ſerior, illi tardiſſimi. primus græce πρῶτος dicitur. A' quo deducuntur propria nomina Protagoras. Proteſilaus, quorum alter Rhetor ſiue philoſophus, ſiue aſtrologus fuit, alter ex Phylace oppido Theſſaliæ Iſiphili filius, uxorémq; habuit Laodomiã Acaſti filiã. Oui. Vix ſocer Iſiphilus, uix me grandæuus 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 aliquis. & Protheus unus ex ducibus græcis, qui ex Magneſia uenit ad Troiam. & Prothœnor, unus ex Bœotiorum ducibus. & Protogenia Deucalionis, & Pyrrhæ filia præterea protomus, de quo ſuperius diximus. protomedicus primus medicus, qui et archiatrus dicitur. protomartyr primus teſtis. protonotarius primus notarius. protologia primus ſermo, añloquiũ, et protocollũ, quaſi prima concinnatio. Eſt. n. proprie protocollũ, qđ breuiter & ſuccincte notatur à tabellione, ut extendi deinde, atq; abſolui poſſit. κόλλα græce glutem ſiue colla dicitur. κόλλησις glutinatura, κολλήτης concinnator, glutinator. κολλησμός concinnus. κολλῶ glutino. κολλῶμαι hæreo. prototypus, quem ſupradiximus Archetypon dici, & protoplaſtes primo formatus. Item ἀρχὴ græce, à nobis principium dicitur. A' quo ἄρχω impero, præſum. Hinc præter ea, quæ ſuperius diximus, deducuntur propria nomina Archander, quo nomine fuit Danai ſocer. Archemolus Rhœti filius Marubiorum 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 Archemolum thalamos auſum inceſtare nouercæ. Archemorus Lycurgi filius, Hic Hypſiphylen nutricem habuit, quæ cum ſitientibus 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, ſucceſſórq; Anaxagoræ, ac primus ex Ionia phyſicen Athenas inuexit, ob id phyſicus dictus. Alius fuit geographus, qui terram omnem ab Alexandro peragratam deſcripſit. Alius de rerum naturis carmine ſcripſit. Alius oratoriam docuit. Archeptolemus filius Iphiti, auriga Hectoris Enipeo interfecto à Diomede ſuffectus. Archias poëta, de quo extat præclara illa Ciceronis oratio. Archigenes medici nomẽ,

in quem ſæpe inuehitur Galenus. Iuue. tunc corpore ſano Aduocat Archigenem. idem 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, uibrantéſq; ſententiæ plurimum ſanguinis, ac neruorum. huic Licambes Neobolen filiam ſpoponderat ſe connubio iuncturum, quam cum poſtea alteri tradidiſſet, adeo id moleſte Archilochus tulit, ut inueniret metrum iambicum, quo Lycamben, & filiam, atq; uxorem uſq; adeo inſectatus eſt, ut præ nimio angore laqueo ſe ſuſpẽderit. Horat. Archilochum proprio rabies armauit iambo. Hunc ſocci ſumpſere pedem, grandeſq; cothurni. Hos libros propter in uerecundiam, atq; obſœnitatem uerborum iuſſerunt Lacedæmonij ex urbe tolli, authorémq; eorum in exilium miſere. Ouidi. Vtq; reperteri 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 Appollinis oraculum ueniſſet Delphos, ab eo tanq̃ impius, ac ſceleratus eſt reiectus. Verum cum ille multis uerbis ſeſe excuſare conatus culpã omnem in fortunã, & uarios bellorum euentus reieciſſet, ueniamq; à Deo poſtulaſſet, flexit numen, acceptóq; ab Apolline reſponſo, iuſſu eius Tænarum profectus eſt, ac manibus Archilochi parentauit. Tanta erat eo tempore uatum, ac poëtarum authoritas, atque maieſtas. Archimedes Syracuſanus fuit eximius mathematicus, & in primis geometra inſignis. Hic quomodo quadrari circulus poſſet, primus inuenit, quod Ariſtoteles ignorare confeſſus eſt. Et cum expugnatæ à M. Marcello Syracuſæ fuiſſent, adeo in contemplandis quibuſdam liniamentis, oculis, ſtudio, cogitatione intentus fuit, ut non diſcurrentes Romanos, non captam urbem ſenſerit. Cum uero repente miles quidam aſtitiſſet, & ut ſeſe ad Marcellũ ſequeretur, iuſſiſſet, moræ paululũ rogauit, donec rem propoſitam inueſtigaret. Quamobrem ira peratus miles ſtricto gladio eum perfodit, immemor, qđ Marcelli interdicto cautum fuerat, ne unus uiolaretur. Hic primus ſphæræ inuentor fuit (ut Cicero teſtatur) quãuis alij id Anaximandro attribuant. Architas Mneſagoræ, ſiue (ut alij uolunt) Aeſtiei filius, patria Tarentinus, eximius pythagoricus philoſophus fuit. floruit quo tempore Plato ad Dionyſium in Siciliã uenerat, Platonémq; per literas monuit, ut inde abiret, ſiquidem Dionyſius de eo necando cogitabat. ſummæ in omni uirtutis genere admirationis fuit. præter hunc alius quoq; Architas Mitylenæus in muſica floruit. Itẽ alius, qui de agricultura ſcripſit. Et quartus epigrammatum ſcriptor. Item quintus architectus, qui librum de mechanica ſcriptũ reliquit.

FLVMINA. fluorem, curſum. Non enim pro amne hoc loco accipitur. ſiquidem flumen, cum genitiuo adiungitur, fluxum ipſum, curſumq; ſignificat. Plyn. Ne flumini eius riui eſſet impedimẽto. Cũ uero nominatiuũ habet, ſeu ſimilem alium ſibi caſum, ſignificat amnem. Idem. priuſq̃ ad flumen Rhodanum perueniret. Flumen à riuo magnitudine diſcernendum Vlpianus ſcribit, aut æſtimatione circũcolentium. Item flumina dici, quæ perennia ſunt, hoc eſt continue fluunt. Quæ uero æſtate ſiccantur, à torrendo uocari torrentia. Græci è contrario ab hyeme, quæ χειμὼν dicitur, χείμαῤῥον ποταμὸν uocant, hoc eſt flumen hybernum, qm̃ æſtate nõ eſt flumen. Torrere proprie urere eſt. Vnde fit torrens participium, qđ eſt adurens. Virg. Iam rapidus torrẽs ſitiẽtes Sirius Indos. Aliqñ tamen pro ignoſcere uſurpatur. Lucil. Vt arida ſepe torrent ad ſolem. Aliquando tamen pro uerto. miſceo. Luca. Ingentes fato torrente ruinas. Hinc torrum, & torridum pro arido capimus. Vnde æſtas torrida dicitur. & torris fax appellatur. A' quo torridare, & torrefacere, cõburrere dicimus. Accius, Regina erit tempus, cũ hic torris, quem amburi uides. Idẽ, Eũ ſuæ uitæ finem, ac fati internitionem fore Meleagro, ubi torris eſt inter fluctus flammeus. Quidã torrem pro titione uſurpant falſò. Nam torris ardet. Titio eſt torris (ut ita dicam) extinctus. Firmianus. Titionem enim uulgus appellat extractũ foco torrem ſemiuſtũ extinctum. A' torreo fit ſupinũ toſtum, hoc eſt torrefactũ. à quo Teſta opus figulũ, de quo inferius dicemus. et teſtus quartæ declinationis. tegmen teſtaceũ, ſub quo placẽtæ, ſpiræ, & alia huiuſmodi coquuntur. Cato. in foco calido, ſub teſtu coquito leuiter. Quidam torrere ἀπὸ τοῦ τορεύειν deductum, quod eſt ſcalpere, cælare. A' quo uaſa cælata dicuntur toreumata. Sall. Signa toreumata emunt, quoniam quæ cælantur, torrere prius, hoc eſt ignefacere, & candentia reddere oportet. Græci quoq; τορεύματα dicunt uaſa cælata, & τορευτὴν cælatorẽ. & 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 τορεύω, 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. Aliquando tamẽ ꝑ metaphoram tudiculare pro cũmouere uſurpamus. Varro. Hec cine nobis cernis hanc mala tudiculaſſe uetulam? Tuditare uero eſt negotium agere lucri gratia. Ennius, Nec tuditãtes rem ceſſent extrinſecus ullam, tractũ à fabris, q̃ malleis ſæpe percutiẽdo 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, durióŕq;, & acuta, ſine ferro ad percutiendum apta. Virg. Ac duris detrudere contis. Idẽ, Aſſueti longo muros defendere conto. Item obtundere, quod eſt uoce, uel ſono, uel ſtrepitu aliquo aures hebetare, translatio ficta à fabris, qui ſæpe tundendo aliquid malleo offendunt, atq; hebetãt. Teren. Obtundis tametſi intelligo. Hinc obtuſum ingenium, & obtuſa acies dicitur, hoc eſt hebes, & ſine acumine. & pertundere, percutiendo frangere. à quo ꝑtuſa uaſa dicimus, quæ non ſunt integra. pertuſum etiam dolium cum dicimus, uentrem ſignificamus. A' 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. A' fluo autem flumen appellatum eſt. Fluere proprie decurrere eſt. Virgilius, Hæc eadem argenti riuos, ærísq; metalla Oſtendit uenis, atq; auro plurima fluxit. Quoniam uero quæ fluunt, latius diffundi uidẽtur, fluere interdum capitur pro latius, atq; uberius excreſcere. Idem. Tum deniq; dura Exerce impia, & ramos compeſce fluentes. Item quoniam quæ decurrunt, quodammodo minui uidentur, fluere aliquando pro deficere accipitur. Idem, Ex illo fluere, ac retro ſublapſa referri Spes Danaũm. Hinc fluxa dicimus, quæ inſtabilia, ac momentanea ſunt, & cito peritura. Idem, Nos ne tibi fluxas Phrygiæ res uertere fundo Conamur. itẽ à fluo fluuius dictus eiuſdem cum flumine ſignificationis. A' 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· unde profluuium ſanguinis. & profluuium narium dicimus · & fluctus aqua in unum collecta, quam ſuperius undam appellari diximus·unde fluctuare, agitari eſt. & fluctuatio, agitatio·et fluctuatim, iactanter, ſolute. Afranius, Volo fluctuatim ire ad illum. Accipe hoc tegmentu, & ſuſtine· & fluctiuagus, qui fluctuando uagatur · & fluctuoſum undoſum · procelloſum, inquietum. & per translationem, fluctuantem animum dicimus, quemadmodum æſtuantem, cum ira, aut curis, aut libidine, alio'ue morbo agitatur· & fluſtrum, quod eſt ſtatum maris, cum nullis fluctibus agitatur. & flemina, 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, & Murenam ſcribit uariam, atq; infirmam eſſe. Myrinum unicolorem, & robuſtum, dẽteiſq; extra os habentem. Varro· in Sicilia quoq; manu capi murenas flutas conſtat· & hæ in ſumma aqua præ pinguitudine fluitant. Macrobi. Accerſebantur murenæ ad piſcinas, ab uſq; 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 maxima uenit Gurgite de ſiculo· Mart. 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 formã ſeptentrionis, aureo colore fulgentes, dum uiuunt, & cum anima colorem ſimul ꝑdentes. Vedius Pollio eques Romanus unus ex diui Auguſti amicis hoc animali ad ſæuitiam uſus eſt, uiuarijs earum immergens dãnata mancipia, quæ mox ab eo piſce in totũ abſumi cernebantur. Ferunt eas aceti guſtu in rabiem præcipue agi. His tenuiſſimum tergus eſt, ſicut e contrario anguillis craſſius, propter quod uerberari eo prætextati ſolebant, & ob id multa eis non erat inſtituta. Accerſebantur autem murenæ ad piſcinas urbis ab uſque freto ſiculo, quod Rhegyum à Meſſana diuidit· illic enim optimæ eſſe putantur, tam murenæ, quã 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· Mart. 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 extinctã fletu, ac lachrymis fuerit proſecutus· in eadem uilla Antonia Druſi murenæ, quam diligebat, inaureis addidit, cuius fama ꝓmoti nonnulli Baulos uidere cõcupiuerunt· Qui primus murenæ cognomen meruit, à neruoſo corpore ita appellatus eſt · item à fluo compoſita ſunt affluo, hoc eſt abundo· à quo affluentia, abundantia. & affluenter, abundanter· Circũfluo, quod ſignificat circũm aliquid decurro· Plyn· id oppidum circũfluit amnis· Mõ concurro· idem· poſtq̃ uariæ undiq; gentes circũfluxere· Hinc circũfluxus pro concurſu accipitur· & circũfluus dicitur, qui circũfluit· interfluo, interlabor, interluo· Perfluo, ſpargor, non contineo· 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 ante facto· influo intus fluo· à quo influxus· Superfluo, ſuperabundo· à quo ſuperfluum · ſuperfluitas· & ſuperflue, & ſuperfluo aduerbia. ſubterfluo, inferius fluo· & refluo, retro fluo, ſiue rurſus fluo · Hinc fluxus, & refluxus maris. Confluo, conuenio· & ſimul fluo· Apule· pleriq;, qui ad mercatum confluxerant, interuenere. Hinc confluxus amnium dicitur, & confluuium, ubi multi riui, aut amnes ſimul fluunt· & confluui ſimul fluẽtes. & confluges loca, in quæ riui diuerſi confluunt· Defluo, deorſum fluo · A quo defluxus, & defluuium. defluere etiam dicitur, quod ætate, aut uetuſtate, morbo'ue ſoluitur· unde defluere capillus dicitur, & qui ita defluit uocatur defluus· & defluuium, fluxus ipſe capillorum· Effluo, extra fluo, effundor. diffluo· luxurior. prodigus ſum. item conſumor, 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. n· aliud eſt pluere, q̃ perfluere· Ab hoc fit pluuia, quæ græca uoce dicitur ὄμβρος, à nobis imber · A quo imbriferũ uocamus, qđ imbreis, hoc eſt aquas ferat. unde Nilus à poetis imbrifer dicitur. & imbrex canale curuũ, atq; obtectum, qđ in tecto ponitur, ut per id defluat aqua· itaq; ab imbre recipiendo dicitur imbrex· A quo fit imbricium eiuſdem ſignificationis. Martia. Cum ſint crura tibi, ſimulent quæ cornua lunæ, Imbricio poteras Sexte lauare pedes· Ab hoc imbricoſus, hoc ẽ ſcaber ad modum imbricis. Eſt autem imbrex maſculini generis, ſed & fœminini aliquando reperitur. Plautus, Fregiſt. imbrices meas, dum te dignam ſectaris ſimiã. Licet uero imber proprie pluuia ſit, ponitur tamen pro omni aqueo humore· Virg. ipſe feraces Figat humo plantas, et amicos irriget imbreis. Lucr. Ex igni terraq; animæ naſcuntur, & imbri· Hyems autem ἀπὸ τοῦ ὕω, quod eſt pluo deriuatur, qđ id tempus anni pluuioſum ſit. Significat autem modo quartam anni partem, quæ eſt inter autũnum, & uer· Virgil. atq; hyemes optare ſerenas Agricolæ· modo uim uenti· Idem, Et quauectus Abas, & qua grandæuus Aletes, Vicit hyems· Ab hoc fit hyemalis, hoc eſt hybernus. & hyemare, quod eſt ſtationem hyeme facere, quod et hybernare dicitur. Vnde hyberna plurali numero dicimus locum, 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 exiſtimant· Varro. Ab hyatu 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 Britãnia, 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 · Britãnia quondam ab Albione Neptuni filio Albiõ dicebatur, cum Britãniæ omnes iſtæ, quas diximus, inſulæ uocarentur · Britãnia omnis in circuitu uicies centum millia paſſuum continet· interiores pleriq; non multo ante tempore frumenta ſerere non ſolebant, ſed lacte uiuebant, & carne, pellibuſq; induebantur, in-

ficiebant

ficiebant ſe glaſto, quo in pugna aſpectu horridiores uiderentur· Capillo erant promiſſo, atq; omni parte corporis raſa præter caput, & ſupius labrũ, uxores hẽbant deni, duodeniq; inter ſe communes, & maxime fratres cum fratribus, parentes cum liberis· Qui ex his naſcebantur, eorum filij hẽbantur, à quibus uirgo primo deducta eſt· & poſt has inſulas ultima omnium eſt Tyle, in qua nullæ ſolſtitio noctes ſunt, Sole cancri ſignum tranſeunte, nulloſq; e contrario per brumam dies. A Tyle unius diei nauigatione mare concretum eſt, quod à nõ nullis Croniũ appellatur· Ab Hybernia hybernicus deriuatur· unde Mare hybernicum dicimus · & hybernice aduerbium, quod ſignificat ſecundum ritum eius gentis. Similiter à Britãnia britãnicus, & britãnice. Item britãnus pro homine eius inſulæ. Virgilius, Et penitus toto diuiſos orbe Britãnos. A 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 recta fluens ad ſeptentrionem longo tempore incertis ortus eſt fontibus· Tandem uero Neronis tempore, cum Paulinus dux exercitus quartis caſtris ferè uſq; 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 monte inferioris Mauritaniæ nõ longe ab Oceano, ſtagnante ibi lacu, quem uocãt 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 proſilit fonte, q Niger dicatur. inde Africam ab Aethiopia diſterminans, medios ſecat Aethiopas cognomine Aſtaplus, quod gentium illarum lingua ſignificat aquam è tenebris profluentem, ſic pleraſq; inſulas facit, quarum clariſſima eſt Neroë, cuius metropolis etiã Meroë uocitatur, condita à Cambiſe, & à matris nomine ita uocitata, forma ſcuto ſimilis, cæterarum Nili inſularum maxima. patet enim longitudine ſtadijs tribus millibus, latitudine mille. Effodiunt in ea aurum. argentum. æs. ferrum· Hebenum præterea fert, & lapidum multiplex genus. diſtat à Syene quinque millibus ſtadiorum. Aſtabores leuo 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 potius, quàm fluere uideatur. Deinde leniter fluens multis oſtijs fertur in mare Aegyptiũ, Aegyptiq; inferiorem partẽ 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· Icirco multi Aegyptum Δ græcæ literæ ſimilitudine Delta uocauerunt· Alterum quoq; eius oſtium 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 contineri poſſint, defluunt, ſiue quod ſol per hyemem propinquior terris, & ob id fontẽ eius exſiccans, tunc altius abit, et pleniſſimum, integrumq; ſinit effluere, ſeu quod per ea tempora flantes uenti, quos uocant Eteſias, aut actas à ſeptentrione in meridiẽ nubeis ſuper fontem eius in imbreis præcipitant, aut uenięti 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, quã 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 ueri ſimile 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· Quidã huius rei rationem ſubtilius inueſtigantes communem cum cæteris aquis cauſam adducunt· quemadmodum tertianæ, & quartanæ febres ad certum diem ueniunt, quẽadmodũ ad tempus podagræ reſpõdent· quemadmodũ purgationes in mulieribus ſi nihil obſiſtit, ſtatutũ diẽ ſeruãt· quẽadmodũ præſto ſunt ad menſem ſuũ partus, ſic aquas interualla habere, quibus retrahant ſe, & quibus exhibeant. Ex his interualla quædã minora eſſe, & ideo magis notari, quædã maiora, propterea minus certa· Exiſtimandum eſſe quicquid ſupra terram cernimus, etiam infra terrã eſſe, patere illis uaſtos ſpecus, ingenteis extendi receſſus, ſpatia maxima ſuſpenſis hinc et 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 quoq; & fluminibus abundare· inde (ut Theophraſtus ſcribit) piſceis quibuſdam locis erui, &, quod uix credibile uideatur, aliquando non cum hamis, & retibus, ſed cum dolabris iri piſcatum. Cũ creſcit Nilus, reges nauigare, ſiue præfectos, nefarium putantur, 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 famẽ Prouincia ſentit, quatuordecim cubita hilaritatem· quindecim ſecuritatem· ſexdecim delitias afferunt · Maximum omnium incrementum ſub Claudio principe decem & octo cubitorum fuit, minimũ Pharſalico bello, quaſi prodigium quoddam fuerit mortis Põpeij magni. Recedentibus Nili aquis ſeritur 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 nilotica piſces dicuntur · Dictus autem Nilus, quaſi νέος ἰλύς, hoc eſt nouus limus, à fœcũditate, 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 reprehenſio, comprehenſio, apprehenſio deducuntur· ET QVEM SVPREMAE TETHYS

OS VNDA TEGIT. Senſus eſt. Veniunt ad ſpectacula tua etiam habitatores extremi oceani, ut ſunt Morini & Britãni. Virgilius, Extremiq; hominum Morini. idem, Et penitus toto diuiſos orbe Britãnos. SVPREMAE. Extremæ. Supremum enim aliquando 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 econtrario ſub, & ſubter ἀπὸ τοῦ ὑπὸ græco. Super aliquando notæ ſignificationis eſt. Plaut. Hinc atq; hinc ſuper ſubterq; premor anguſtijs. Aliquando ponitur pro de. Virgilius, Multa ſuper Priamo rogitans, ſuper Hectore multa. Nonnunquam pro inſuper. Idem, Super inſenſi pœnas expoſcunt. Quandoq; pro ualde, uehementer. Idem, His accenſa ſuper iactatos æquore toto Troas relliquas Danaũ, atq; immitis Achilli, Arcebat longe Latio. Idem, O' mihi ſola mei ſuper Aſtianactis imago, hoc eſt ualde mihi imago. Item pro deſuper. Idem, Et ſuper è uallo proſpectat. & pro ſupereſt. Idem, Nec fuga iam ſuper. & pro ultra. Apuleius, iam. n. ſuper oppidum profectus, nos citra reliquerat. Ab hoc fit ſupernus, quod ſupra eſt, ut ſuperna rego. & ſuperne aduerbium, quod ſignificat deſuper, & ſupero uerbum, quod proprie ſignificat ſupergredior, & quaſi ſupra eo, aſcendo. Virgilius, ſuperant monteis, & flumina tranant. Per metaphorã tamen modo pro uinco accipitur. Terentius, Hæc ſuperat ipſam Thaidem. Modo pro abundo. Virgilius, Si ſuperant fœtus, pariter frumenta ſequentur. Quandoq; pro uiuo, & quaſi ſuperſtes ſum. Idem, Quid puer Aſcanius? ſuperat'ne? & ueſcitur aura Aetheria? Nõnunquam pro occido. Idẽ, Clàm ferro incautum ſuperat. Aliquando pro reſto. Salluſtius, Is plerunque à rege exercitum ductare, & omneis res exequi ſolitus erat, quæ Iugurtæ feſſo, aut maioribus aſtricto ſuperauerant. Cicero, Deq; eo, quod ipſis ſuperat, alijs gratificari uolunt. Ouidius, Parce precor minimamq; tuo de fulmine partem, Deme, ſatis pœnæ, quod ſuperabit, erit. Ab hoc fit proſupero, quod eſt ſuperabũdo. A' quo proſapia longitudo generis dicta, quod proſuperẽt, hoc eſt ſuperſint, & ſuperabundent liberi. Cato, Veteres proſapiæ, & multa alia apud multos. & exupero. à quo exuperantia pro abunbantia. & exuperanter, abundanter. Ab eodem fit ſuperior cõparatiuum, & ſupremus ſuperlatiuũ, 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, & 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. n. ueteres dicebant, quem nunc ſupinum uocamus, ab eodẽ 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 interdũ pro molli, ac laſciuo, ſiue delicato accipitur. Idẽ, Et multũ referens de Mecœnate ſupino. Martialis, Nuſquam delitiæ ſupiniores. Perſius, latio quod honore ſupinus. Ab hoc fit reſupino uerbum, quod eſt inuerto, puerto. interdum etiam à propoſito reuoco, differo. Accius, Quid agis? perturbas rem omnem, ac reſupinas ſorori. Iuuena. aulam reſupinat amici. Idem, Et reſupinati ceſſantia tympana

galli. Hinc grãmatici 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 Iugurtham 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. Econtrario uero Virgilius, Miſerabile uiſu, hoc eſt miſeratione dignum, ſi uideatur. item, Nec uiſu facilis, nec dictu effabilis ulli. ideſt qđ nec uideri, nec dici facile poſſit. Plyn. Accipenſer piſcis rarus inuentu, hoc eſt, qui raro inuenitur. Nam quod imperitum uulgus grammaticorum uenio lectu dicunt, & uenio uiſu, & reuerto auditu, planè barbarum eſt, nec apud probatos ſcriptores unq̃ inuenitur. Sed his tantummodo modis hoc ſupinum uſurpatur, dignum ſiue indignum relatu, quod referatur. impium factu, ſi fiat. horrendum aſpctu, ſi aſpiciatur. obſcœnum uiſu, ſi uideatur. iucundum cogitatu, ſi cogitetur. & alijs ſimilibus modis. item à ſuper fit deſuper, hoc eſt ſuperne, quod et deinſuper dicitur. Salluſtius, Ad medium quaſi murum deinſuper ſtantium manibus attollitur. & inſuper, quod ſignificat præterea. A' ſupremus uero ꝑ ſyncopẽ 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 notandum, ꝙ 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 Aqla uolat ſupra nos potius, quàm ſuper nos. Liuius, Vbi citra muros ſupra ſubterq; 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 ſup. ideo rectum ferè rei ſignificat. ut hic mirifice natat, duratq; ſubter aquam. TETHYOS. Maris. ita enim Tethyn, quæ Dea maris eſt, ſicut Neptunum, q deus eſt, poëtæ pro mari frequentiſſime ponunt. Hæc ſecundum quoſdam Cœli, & Veſtæ filia fuit, coniux Neptuni, & nympharum mater. Ouidius Titani filiã uidetur oſtendere, q frater fuit Saturni, natu maior. Dixerat Oceani quondam Titanida Tethyn. huius etiam Doris filia fuit, una ex nymphis maris, quæ ſimiliter pro mari accipitur. Virgilius, Sic tibi, dũ fluctus ſubterlabere Sicanos, Doris amara ſuam nõ intermiſceat undam. Declinaturq; Tethys tethys, ſiue tethyos. Nã Thetis thetidis cum 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 uenerunt, ultra Peluſiacum. Arabia eſt ad rubrum mare pertingens odoribus diues, & beatæ cognomine inclyta, quamuis triplex Arabia eſt. felix, petrea, & deſerta. heatabanum, & eſtonitarum, & ſcenitarũ ſterilis uocatur, præterquam ubi Syriæ confinia contingit. A' Peluſio uſq; Arſinoẽ rubri maris oppidum deſertam eſſe ſcribit Agrippa. Arabia Iudæam ab Aegypto diſterminat. Ab eo Arabs & arabus deducuntur. item arabicus. & arabice aduerbium. Arabice dare ueteres dicebãt pro eo, quod eſt odoribus arabicis dare. Dictam autem Arabiam uolunt ab Arabo, qui fuit Apollinis ex Babylone filius. Quidam Arabiam

dam Arabiam

dam Arabiam Panchaiam, & Sabæorum gentem eandẽ eſſe exiſtimant, in qua thus naſcatur. Virg. ſolis eſt thurea uirga Sabeis. Idem, Totaq; thuriferis Panchaia pinguis arenis. ab arabs ẽt fit compoſitum Arabarches, hoc eſt Arabũ princeps. Iuue. Atq; triũphaleis inter quas auſus habere Neſcio quis titulos Aegyptius, atque Arabarches. FESTINAVIT. Properauit, ut celerius ad urbem ſpectaculorum gratia perueniret. Feſtinare enim properare eſt, dictum (ut M. Varro ſentit) quaſi feſſum eſſe, quemadmodum ſuperius diximus. Differunt autem feſtino, et propero ab eo, qđ dicitur maturo. Quippe maturare dicitur, qui aliquid neq; citius, neq; ſerius facit, ſed medium quendam ſeruat modum, ac temperatum. Vnde matura poma dicuntur, quæ neq; cruda, hoc eſt immitia ſunt, neq; caduca, & nimis decocta, ſed tempore ſuo adulta, maturataq;. hoc uerbum diuus Auguſtus duobus græcis uocabulis elegantiſſime exprimere ſolebat, σπεῦδε βραδέως, quæ ſignificant accelera tarde, quibus (ut Aul. Gellius refert) admonebat, ut ad rem gerendam adhiberetur & induſtriæ celeritas, & diligentiæ tarditas. Virgilius hæc duo uerba maturare, et properare quaſi contraria ſeparauit. Frigidus agricolam ſi quando continet imber, Multa forent, quæ mox cœlo propanda ſereno, Maturare datur. & cum idem inquit, Maturate fugam, ſignificat cum lẽtitudine, & ueluti quadam maturitate diſcedite. alioqui nimis feſtina celeritas maiorem ſæuitiã maris excitaſſet. à maturo fit maturas, hoc eſt mitis. Vnde matura ficus, & maturum pomum dicimus. à quo prematurum, præcox dicitur, hoc eſt quod præter morem cæterorum citius matureſcit, quod & præcoquum appellatur. Immaturum immite, non dum maturum. item per translationem maturus homo, ſenex. Matura ætas, ſenilis. item maturus, grauis, conſtans. A' quo maturitas, qđ grauitatem, moderationemq; ſignificat. Cicero. iam conſtantis ætatis, & ſenectutis maturitas. & mature aduerbium, qđ aliquando celeriter, aliquando grauiter ſignificat. A' quo immature & præmature. Veteres ẽt maturiter uſi fuere. & matureſco, qđ ſignificat incipio maturare, hoc eſt miteſcere. Vnde matureſcentia poma dicuntur, non quæ matura ſunt, ſed quæ iam maturantur, hoc eſt fiunt matura. & matureſcere homo, cum nondũ 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. Plyn. Vitis nigras ſuppurationes incipienteis diſcutit, ueteres maturat & purgat. A' feſtino uero feſtinus, hoc eſt celer. et Feſtinantia, ac Feſtinatio, celeritas. & Feſtinanter celeriter. qđ ueteres & feſtine, & feſtinatim dixere. Et ab hoc ultimo perfeſtinatim. Siſenna. idemq; perſeueraret, uti lex perueniret ad queſtorem, ac iudices, quos uellent, inſtituerent perfeſtinatim, & cupide. SABAEI. Populi, qui felicem Arabiã 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 Põpeius teſtatur.) Sabbatum dies eſt ſeptimus apud Iudæos feſtus, quorum lingua ſabe ſeptem ſignificat. ſabe Syrorũ lingua menſis februarius appellatur. CILICES. Cilicia prouincia eſt Aſiæ iuxta Taurum montem. Hæc olim uſq; ad Peluſiũ Aegypti protẽdebatur. Lidis. Medis. Armenis. Pamphilia. Cappadocia ſub imperio Cilicũ conſtitutis, Mox ab Aſſyrijs ſubacta, in breuiorem modum circunſcripta eſt. magna pars in Campis iacet. Nomen trahit à Cilice, quem ætas pri-

ſca penẽ ultra æuum memoriæ abſcondit, Phœnice ortum, qui antiquior Ioue de primis terræ alumnis habetur. Metropolim habet Tharſon, quam interſecat Cydnus incerto ortu (ut qdam putant) ut alij, originem habens in monte Tauro, cuius aqua podagris medetur. Sunt qui hunc amnum deriuari putent ab alueo Coaſpis, cuius aqua tam dulcis eſt, ut Perſici reges, q̃diu 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 ſacrũ Iouis fanum, in cuius receſſu intimo Tiphonis gigantis cubile impoſitum incolæ credebant. Circa Corycum oppidum crocum naſcitur plurimum, & hoc ex omnibus præſtantiſſimum habetur. ſpirat fragrantius, colore plus aureo eſt, ſuccoq; citius proficit ad medelam, & ab oppidi nomine crocum, corycium appellatur ſiue à monte potius, qui & ipſe Corycum dicitur. Corycus etiam portus eſt appellatus. Crocũ herba eſt notiſſima, folio anguſto, penè in capillamenti modũ, ſeritur radicis bulbo, floret uergiliarum occaſu paucis diebus, folioq; florem expellit, gaudet calcari, et atteri pede, pereundoq; melius prouenit. ideo iuxta fontes, & ſemitas lætiſſimũ. Vſus eius in coronis nunquam fuit. Prima nobilitas cilicio croco ſemper fuit, ibiq; in Coryco monte, à quo Corycium appellatũ, deinde Lycio in monte olympo, mox Centuripino, hoc eſt qđ naſcitur in agro urbis Siciliæ, quæ dicitur Centuripe. Quidam Phlegræo ſecũdum locum dedere. A' croco deriuatur croceus, & crocinus lutei coloris. & Crocota, ac Crocotula ueſtis, de qua ſuperius. A' qua Crocotarij dicti eius generis ueſtiũ infectores. & crocinum unguentum. et crocomegma, de qbus mox dicemus. & epicrocum genus amiculi croco tinctum. A' Cilicia uero cilix adiectiuum pro eo, qui ex Cilicia eſt, & ciliciũ 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. humidus. infectus. Hinc madere, ſeu madidi eſſe unguento dicuntur, qui unguento illiti ſunt, & ex toto uncti. Item madidi uino pleni ſunt, & quaſi ſepulti. Sicut madidi imbre dicũtur, q pluuia ex toto balneati ſunt. Notat hoc loco liberalitatem Domitiani, qui ita hoc unguento theatra ſpargebat, ut maderent eo, hoc eſt undiq; perfunderẽtur ſpectatores. NIMBIS SVIS. Vnguẽtis, continẽs 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. Virgil. Nimborũ in patriam loca fœta furentibus auſtris Aeoliã uenit. aliquãdo pro nube diuina, qua dij ſolent in terras deſcẽdere. Lucal. Cũ nimbo cœlitus deſcendit Iuppiter. Ab hoc fit nimboſus, hoc eſt uentoſus, ſiue pluuioſus. Virgil. nimboſus orion. & nimbifer, hoc eſt ferens nimbos. Vtebantur aũt Cilices crocino unguẽto, qđ crocomegma appellatur. id ita fiebat. Terebãt crocũ, & uino præcipue dulci miſcebatur. hoc Romani didicere non modo corpora, ſed pulpita ẽt, et tota theatra madeſacere. Martial. Hoc rogo non melius, quàm rubro pulpita nimbo, Spargere, & effuſo ꝑmaduiſſe croco. Idẽ, Lubrica corycio quãuis ſint pulpita nimbo. Proptius. Pulpita ſolẽnes nõ oluere crocos. Croco Troianis quoq; temporibus honorem fuiſſe conſtat.

Treis enim præcipue flores laudauit Home. λωτὸν θ' ἑρσήεντα, ἠδὲ κρόκον, ἠδ' ὑάκινθον, hoc eſt, Lotonq; roſcidum, crocumq;, atq; hyacinthũ. SICAMBRI. Populi ſunt Germaniæ Menapis finitimi, q ad utranq; ripã incolunt Rheni. hi crineis habẽt natura flauos, quos creſcere ſinunt, & artificio quodam intorquent, atq; in nodos cincinnant. CRINIBVS IN NODVM TORTIS. Habentes capillos in nodũ flexos. Tortus enim flexus dicitur. Torquere proprie inflectere eſt. Ter. Vide ut ille ſibi os contorſit carnifex. Hinc aliquando ponitur pro gyro celeri, rotaue. Virg. aſt illã ter fluctus ibidẽ Torquet agens circum. Aliquãdo pro torquẽdo iacere, ac mittere. Idẽ, In medios telum torſiſti primus Achiuos. nonnunquã etiã per metaphoram pro regere, gubernare. Idẽ, Cœlũ, & terras qui numine torquet. & pro ſuſtinere. Idẽ, Vltimus Aethiopum locus eſt, ubi maximus Atlas Axem humero torquet. Et pro trahere. Idem, torquetq; ſonantia ſaxa. Ab hoc fit frequentatiuum torto. cuius paſſiuum eſt Tortor, hoc eſt uehementer torqueor. Pompo. ibi inſilui in cocleatum eculeum, ubi tollutim tortor. & Tormentũ, qđ ſignificat oẽm machinã ad torquẽdum ſaxa, qđ ueteres ẽt tortũ appellauere. Itẽ quæſtionẽ, hoc eſt dolores corporis ad eruendã ueritatẽ. Pacu. Nã te in tenebras ſæpe lacerabo fame clauſum, & fatigans artus torto diſtraham. Tormentũ ẽt pro quocunq; cruciatu ueteres poſuerũt. à quo tortor, qui torquet, hoc eſt cruciat, uel ad qõnem ponit, uel lapidem tormento iacit. & tormen, qđ eſt genus morbi, cũ dolore torquentur inteſtina, uel exulceratione ſecuta. Ci. Quãuis idẽ forticulũ ſe in torminibus, & ſtranguria ſua præbeat. Plyn. Mentaſtrum torminibus cholericis efficaciſſimum. Tormina cholerica uocat dolores, qui in inteſtinis ex bili, ſeu cholera fiunt. Cholera enim cõe ſtomachi, atq; inteſtinorum uitiũ uideri poteſt. Nam ſimul & deiectio, & uomitus eſt, præterq; hæc inflatio eſt. inteſtina torquentur, bilis ſupra, infraq; erumpit primũ aquæ ſimilis, deinde ut in ea recens caro lota eſſe uideatur, interdum alba, nonnunq̃ nigra uel uaria. A` tormine torminoſus uocatur, qui patitur eum morbum, quem et grauidinoſum appellant. Cic. itaq; dicimus grauidinoſos quoſdam torminoſos. et torus lectus ab intortis herbis ita uocitatus. Virgil. Inde toro pater Aeneas ſic orſus ab alto. Aliquãdo tamẽ torus pro pulpa accipitur, Idẽ, Luxuriatq; toris aioſum pectus honeſti. & toruus, terribilis. à torto aſpectu, quãuis alij à ferocia taurorũ deductum uelint. A` quo toruitas dicta, & torue, ſiue torua aduerbium. idẽ, Talibus Aeneas ardentem, et torua tuentem Lenibat dictis. & Torcular inſtrumentũ ad premendas uuas, de quo ſupra diximus. & torques, ſiue torquis, (utroq; enim modo dicitur) ornamentum colli. à quo bulla pendebat in pectus. Hinc T. Manlius ſummo loco natus dictus eſt Torquatus, qđ Gallũ quẽdam immani corpore, q ſe ad ſingulare certamen prouocauerat, occidit, eiq; caput præcidit, torquem detraxit, eamq; ſanguinolẽtam ſibi in collũ impoſuit. Hæ igitur ex auro torquis induuiæ, ei, poſteriſq; eius Torquati cognomẽ indidere. hic eſt Mãlius ille, cuius iniuſſu cum filius aduerſus hoſtem, à quo prouocatus fuerat, pugnaſſet, eoq; cæſo equeſtria ſpolia uictor ad patrẽ tuliſſet, ſubito eũ, qđ aduerſus edictum ſuum, & rei militaris diſciplinam feciſſet, iuſſit occidi. A` quo mãliana imperia dicta ſunt aſpera, atq; imitia. A` torque ẽt torquati palumbi dicti ſunt, ſiue torquatæ palumbes. Multæ enim ſunt huius uolucris genera, quorũ nomina lõgiſſimis tẽporibus ignorata ſunt. Sed nos, ut pleraq; alia, in lucẽ reſtituimus. Columbæ à Palumbis differunt, quippe cum ſcribat Plynius palumbes ad trigeſimũ annũ uiuere, aliquas ad quadrageſimum, Columbas uero uix octonis annis. in quo Ariſtotelis ſententiã eſt ſecutus. Sunt igitur columbæ, quæ in turribus, aut

domibus nidificant. Earũ duo genera. Vnũ agreſte dictum ab agris, in quibus paſcuntur ſiue ſaxatile, qđ in turribus habitant, ſiue culminibus uillæ. A` quo Varro columbas appellatas eſſe affirmat, ſiquidem pp naturalẽ timorẽ ſumma loca in tectis captant. quo fit, ut agreſtes maxime ſequantur turreis, in quas ex agro euolant ſuapte ſpõte, ac remeãt. Hoc genus græci πελειάδας nominant, à liuore, cum πελειδνὸν eorũ lingua ſignificet liuidum. uarij. n. ſunt coloris, ac liuidi. propter qđ è nõſtris quoq; nõnulli eas liuias appellauere. Paucæ inter eas albæ ſunt, iſq; color improbatur, ꝙ eũ facillime ſpeculantur accipitres. pedes habẽt plumis nudos, eoſq; rubidos, ſcabroſoſq;. Alterũ genus illud colũbarũ eſt clemẽtius, qđ cibo domeſtico contentũ intra limina ianuæ ſolet depaſci. ideo domeſticæ, ſiue cællares colũbæ uocantur, à græcis proprie περιστεραί. quo in genere color albus nõ improbatur. Superãt magnitudine liuias, pedibuſq; ſunt ita plumatis, ut uix aliquãdo ingredi poſſint. in utroq; genere mares, colũbi dicũtur. Ex colũbo agreſti, et colũba domeſtica, ſiue ex domeſtico maſculo, et Liuia fœmina, dũ ſimul coẽunt, naſcitur genus tertiũ colũbarum, quæ magnitudine inter utranq; colũbam ſunt, natura ad blandiendũ natæ, pronæq; ad laſciuiã. Corrũpunt q̃ppe alias furtoq; commutatiores domũ reuertuntur. Vnde publico edicto uetãtur ali. Miſcellæ à noſtris ob duarũ generũ cõmiſtionem appellantur. Magnitudo colũbis pro locorũ diuerſitate uaria eſt. in Cãpania grandiſſimæ naſcuntur, & in Terãne, cum alioqui Spoleti ſint pexiguæ. Mirũ inter duodecim millia paſſuũ tantã eſſe differentiã. Viuunt oẽs huiuſmodi colũbæ octonis annis, quẽadmodũ turtures. A` columbis columbaria dicta, in q̃bus colũbæ agreſtes tenentur. Domeſticarum uero, quæ græce periſteræ dicuntur, ſtationes periſtereones appellamus. Ab eodẽ colũbinus deducitur. Ply. Et colũbinus fimus in aqua decoctus. Itẽ colũbatim aduerbium, hoc eſt ad ſimulitudinẽ colũbæ. Cn. Martius in mimiãbis. Sinuq; amicã recipere frigidã caldo columbatim labra conſerens labris. Palũbes aũt ſunt, quæ in arboribus, ſepibuſue nidificãt. Palũbi ẽt maſculino genere dicti, & fœminino palumbæ. Duo horũ ſimiliter genera ſunt. Alterum omniũ huius generis maximũ, qđ Ariſtoteles φάτταν uocat, à noſtris de torque, quo iſignitur, torquata appellatur, ſiue torquatus palũbus. Mart. Inguina torquati tardãt, hebetantq; palumbi. Nõ edat hanc uolucrẽ, q cupit eſſe ſalax. Propertius, Sed cape torquatæ Venus õ Regina palũbæ. Traditur caro eius ob glãdiũ eſum uenerẽ hebetare, cũ colũbæ potius ſtimulent. alterũ genus eſt, qđ græci dicũt οἰνάδα, Latini uinagĩnẽ interpretati ſunt ab uſu, ut puto, labruſcæ, qua ueſcitur. Hæc utroq; colũbarũ genere maior, Torquata minor eſt. Viuũt palũbes ad uigeſimumquintũ & trigeſimũ annũ, quaſdã ẽt ad quadrageſimũ uixiſſe Ariſto. author eſt. Vnguiũ tantũ incõmodũ patiũtur, ꝙ argumẽtũ ẽ ſenectæ, ſed citra pniciẽ recidi poſſunt. Antiq quoq; has cællares hẽbant, quas paſcẽdo ſaginabãt noſtris tẽpibus aucupij dũtaxat gratia aluntur. A` palumba palũbula. & palũbinus deriuantur, ſicut colũbinus à colũba. Itẽ à torqueo cõpoſita fiũt itertorqueo, qđ eſt in medio torqueo. Obtorqueo, cõtratorqueo. Abſtorqueo, torquẽdo aufero. Extorqueo, tormẽto ueritatẽ, aut aliud huiuſmodi elicio. Intorqueo. diſtorqueo. & contorqueo eiuſdem ferè cum ſuo ſimplici ſignificationis. CRINIBVS. Capillis. Crines à diſcretiõe, hoc eſt ἀπὸ τοῦ κρίνειν appellatos eſſe Pompeius teſtatur. A` crine fit crinitus. Virglius, cithara crinitus Iopas. IN NODVM. Ad modum nodi. Nodus proprie eſt ligatura, quæ non facile ſoluitur. A` quo nodare, ligare eſt. econtrario enodare ſoluere, & innodare, & connodare, idem quod nodare. ad huius ſimilitudinem nodus in arbore dicitur, groſſi-

or ille

or ille, quaſi callus. ubi ueluti colligati ſimul rami eſſe apparebant. Hinc eſt uetus illud prouerbium. Nodũ in ſcirpo quæris, de quo ſuperius diximus. et nodoſa res dicitur, quæ nodos habet frequentes. econtrario uero enodis, quæ nodos non habet. Vir. Enodes trũci. Nodus ẽt aliquãdo per metaphorã pro ænigmate, ſeu queſtione aliqua difficili ponitur. Vnde enodare, explanare, ac declarare eſt. Cice. Hæc igitur nobis explananda ſunt, ſed ſi enodatis, uos ignoſcetis. Nodus etiam in exercitu dicitur denſa peditũ multitudo. ſicut turma equitum, quod non facile poſſit reſolui. Turmam uero dictam exiſtimant, quaſi termã, quod ter deni equites ex tribus tribubus Tatientiũ, Ramnium, & Lucerum eligebantur, itaq; primi ſingularum decuriarum, decuriones dicti, ex eo, qđ ſingulis turmis præerant trini. A` turma fit Turmatim, de quo ſupra diximus. Nodus Herculis dicitur, in quo neq; principium, neq; finis conſpicatur, quaſi indiſſolubilis ſit, qualis erat in caduceo de quo ſupra diximus, ATQVE. Et. Atq; enim interdũ coniũctio copulatiua eſt, ut hoc loco. Interdũ ponitur pro aduerbio quàm, ut non aliter ego feci, atq; tu, hoc eſt quàm tu, et ſi geminetur, auget, intẽditq; rem, de qua agitur. Ennius. Atq; atq; aſcendit muros Romana iuuentus, quaſi dicat ſedulo. diligenter. intrepide. Nõnunquam etiam ſignificat ſtatim. Vir. Non aliter quàm qui aduerſo uix flumine lembũ Remigijs ſubigit ſi brachia forte remiſit, Atq; illũ in præceps prono rapit alueus amni. Fit autem atq; ex at et q; coniunctionibus. At interdum copulatiua coniunctio eſt, ut in atq;, interdum aduerſatiua. Vir. At regina graui iandudum ſaucia cura differentiam. n. rerum ſignificat, ſicut cum dicimus, Scipio bellator eſt, at M. Cato orator, quidoq; pro ſaltem accipitur, ut ſupra oſtendimus. interdum pro uerum, ſicut aſt. ſed. autẽ. 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 poteſtatem Romanorum uenere. Plyn. ſcribit Aethiopas ab Aethiope Vulcani filio ita uocatos. Nos utroſq; potius ἀπὸ τοῦ αἴθω cremo καὶ ὤψ facies appellatos exiſtimamus, quod facie atq; aſpectu exuſti ſint. ab Aethiopia fit æthiopicus adiectiuum, ut æthiopica lingua, æthiopici mores. ALITER. Alio modo, natura. ſ. non artificio, ut erant Sicambrorum crines. Quippe magnitudo æſtus quaſi candens ferrum Aethiopũ crineis intorquet, redditq; nigerrimos, quemadmodum econtrario candificat dentes. Nigredo crinium ex cute, quæ nigra eſt, prouenit. Dentium autẽ 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, quando omnes uocant te patrẽ patriæ, quod facere in ſpectaculis mos erat, linguæ quidẽ diuerſe ſentiuntur, & tamen una urbs eſt. Tãgit autem poëta hiſtoriam. nam Domitianus (ut Sueto. 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, quid dicis? ego ita reſpondeam, nihil dico. Oratores tamen ita dico à loquor diſtingunt, ut loqui ſit, qualiacunque uerba profundere, dicere uero ſit eleganter, & facunde loqui, quemadmodum ſuperius latius oſtendimus. Hinc dictio uocitata oratoria, &

facunda 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 Heſperiã Graij cognomine dicunt. Mart. Dicor ab indoctis lingula grãmaticis. Aliquando pro conſtituere. Terẽ. Hic nuptijs dictus eſt dies. interdũ pro denuntiare. Idẽ. Dico ne temere facias. Nõnunquã pro indicare. Virg. Dic mihi Damœta, cuium pecus? an Melibœi? plerunq; pro dicare. idẽ. Iunoni infernæ dictus ſacer. item pro promittere. Afra. igitur qeſce, quoniã inter nos nuptiæ ſunt dictæ. Et pro dare. Cice. Cõmode autem qcunq; dixit pecuniã. & pro intelligere. ſcire, ab eo, qđ præcedit id, qđ ſequitur, ut numerẽ me dices. Teren. Dum cũ idem faciũt ſæpe, ut poſſis dicere hoc licet ĩpune facere huic, illi non licet. & pro affirmare. pronũtiare, ut hoc loco. Hinc licet proprie dicere ſententiã dicamur, cum tanq̃ conſiliarij qd nobis uideatur pronuntiamus, Ferre uero ſniam iudicũ ſit, qđ eſt litẽ per ſniam definire. Reperitur tñ aliquãdo dicere ſniam, pro ferre ſniam, hoc eſt pronuntiare, determinare. Quint. Apud iudices qdem ſecundũ legem dicturos ſententiam de confeſſis, præcipue ridiculũ eſt. Dicere leges, aliud eſt, quàm ferre leges. etenim feruntur leges ad ſuos, dicũtur ferè ad uictos, ut dicere leges, ſit imperare. Liuius. Quando perinde ac uicti iam ſibi leges dicerentur. Dicaxit ueteres pro dixerit uſurpabant. A` dico duo frequentatiua oriuntur, dicto, & dictito, ſed poſterius potius frequentatiuum eſt. ſiquidem dictitare eſt frequentibus temporibus, ac frequentibus locis dicere. Dictare autem eſt dicere, quod alter ſcribendo excipiat, ut Cicero ad Atticum quadam epiſtola teſtatur, ſe illam non ſcripſiſſe, ſed reparandi lateris gratia deambulãtem dictaſſe. A` quo dictamen, quod dictatur. item dicturio, quod eſt iam dicere incipio, ſiue dicere molior. Macro. Sed perge Auiene, ne ultra te dicturiẽtem retardem. Item à dico dictũ. qđ licet de oĩ ſermone intelligatur. ſpecialiter tamẽ facetias ſignificat. itẽ dicax. dicaculus. dicacitas, de q̃bus ſupra diximus. Et aduerbia dicaciter, ac dicacule. itẽ dicteria, quæ proprie ſignificant breuiter, et acute dicta. Præterea dictator, qđ à cõſule dicebatur, cuius dicto audientes oẽs eſſent (ut M. Varro teſtatur). Erat autem dictator extraordinarius magiſtratus, quẽ habuiſſe Albanos prius q̃ Romanos cõpertum eſt ut de Metio Suffetio T. Liui. teſtatur. Primus Romæ dictator factus eſt T. Largius latino bello. Sũma hæc poteſtas erat. huic ius ãiaduertendi in cuiuſq; ciuis Romani caput, nec ab ea prouocandi ius erat. Lictores, & uniuerſa regũ inſignia habebat. nec alio pacto creari ſolebat, q̃ cum uis aliqua maior repẽte oborta ingentem urbi cladẽ minitari uideretur. Dictatori cæteros magiſtratus eligere licebat, à q̃bus dictãdis qdã uolũt dictatorẽ appellatũ. magiſtratus eius ſex tantũ menſibus durabat. Dicebat ſibi magiſtrũ equitũ, qui talis apud dictatorẽ erat, quales apud reges tribuni equitũ, celerũq;, et ut dictatori ius ſummũ in populũ erat, ita magiſtro equitũ in omneis milites, atq; accẽſos. Primus magiſter equitũ Caſſius fuit, à T. Largio primo dictatore creatus. Principio nõ niſi ex patribus legi dictatorẽ fas fuit. poſtea bello Romanorũ cũ Phaliſcis primus de plebe dictator creatus eſt C. Marius Rutilius, qui et ipſe magiſtrũ equitũ ẽt de plebe hoiem L. Plautum dixit. Magiſtratus eius, dictatura appellatur. itẽ ab hoc dico fit aliud uerbũ dico dicas, qđ primã ſyllabã correptã habet. Eſt autẽ dicare, offerre, cõſecrare. Virgilius. Atq; hic mea ſacra quotannis Vrbe uelit poſita tẽplis ſibi ferre dicatis. Aliquando tradere. Cic. Balbum quãti faciam, quãq; me totum dicauerim ex ipſo ſcies. Hic dicatus dicitur, in alicuius obſequium datus. à dico dicis compoſita fiunt addico, quod eſt deſtino, deuoueo. Cicero. Et is, qui mor-

ei addictus eſſet, paucos ſibi dies commendandorum ſuorū cauſa poſtulaſſet. idem. Qui certis quibuſdam, deſtinatiſq;, quaſi addicti, & conſecrati ſunt. iuriſconſulti tamen addicere capiunt pro eo, quod eſt per licitationem uendere, & quod in uenditione huiuſmodi dicitur liberare. Nam liberationis uocabulum Paulo placet eandem uim habere, quā ſolutionis, hoc autem fit, cum multi ſunt emere uolentes, et alius alio maius pretium offert. Plyn. Tabulas inde omnes ex publico propter æs alienum ciuitatis addictas Scauri ædilitas Romam tranſtulit. Addictas, hoc eſt publice uenditas. Hinc titulus eſt de in diem adiectione. Vlpianus. Si res ei 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 conditionem, cū minoris, aut etiam tantidem alij uenderet, uterq; emptori inſolidum erit obligatus. Sed ſi emptor alium non idoneum ſubiecit, eiq; fundus addictus eſt, non uideo quemadmodum priori ſit emptus, cum alia conditio, & uera ſubſecuta eſt. Sed ſi neuter ſubiecit emptorem, maiore autem pretio 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 pretio collegi, res, ſeruulos, & omnia utiliora properanti feſtinatione parentis addixi. Addicti etiam dicti ſunt à ueteribus, qui prætoris pronuntiatione, cum ſoluendo non eſſent, creditoribus uēdebantur. Interdico, prohibeo. In quo notandum quod dicimus interdico tibi aqua et igni non autem interdico tibi aquā & ignem, neq; interdico te aqua et igni. Et in paſſiuo, tibi interdictum eſt aqua & igni, uel aqua et ignis tibi interdictus eſt, uel tu interdictus es aqua et igni. Ab hoc fit interdictum, 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 mortē. Sed abdicare grauius eſt, cum exhæredationem quoq; in ſe contineat. At præterire teſtatores dicuntur, cum teſtamēto non nominant eos, qui uiderentur inter hæredes connumerandi, cum exhæredare ſit nominare quidē, ſed priuare hæreditate. Abdicare etiam generaliter pro ammouere, & 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. pronūtio. decerno aliquid literis. unde edicta conſulum ſunt literæ, quibus conſules aliqd imperant. et ædilitia edicta, iuſſu ædilium, de quibus ſupra diximus. Item ædilitij iudices dicuntur, quos una pars elegit. Cice. Neq; enim quid eſt aliud in hac lege non ædilitios iudices ſeruans. Prædico tertiæ coniugationis, hoc eſt futurum 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. et diuulgator cuiuſcunq; rei. indico tertiæ coniugationis, nuntio, ut indictum eſt bellū. Liui. indici deinde finitimis ſpectaculum iubet. Virg. templis indicit honorem. Ab hoc indictiuum funus dicebatur, ad quod per præconem aduocabantur. & indictio, ſpatium quindecim annorum, quod indicebatur, ut tribus luſtris, tributa toto orbe Romanæ Reip. ſoluta eſſent. & indico primæ coniugationis, qđ proprie eſt oſtendo. à quo index dicitur, qui conſpirationem, crimenue, aut aliam rē ſecretam detegit. & indicium ipſa detectio. Index etiā ſecundus in ma-

nu digitus, quia per eum res indicamus. indicaſſe reum ſcribit Vlpia. eſt detuliſſe. arguiſſe. accuſaſſe. conuiciſſe. Donatus indicat (inquit) is, qui de ſe aliquid uolens, atq; etiam alijs prodit. confitetur, qui de ſe tantum, & ob hoc inuitus aliquid promulgat. unde & index pro accuſatore accipitur. Martial. index non opus noſtris, nec iudice libris. Et indicatiuus modus à grammaticis dicitur, quia eo indicamus, hoc eſt oſtendimus quid agatur. Indigito quoq; ab indico deriuatum quidam exiſtimant, quaſi indicito. Eſt autem indigitare uocare, nominare. & quaſi per nomen oſtendere. Macro. Nāq; uirgines ueſtales ita Apollinem indigitant. Apollo medice, Apollo Pæan. idem. Nam ita ab incolis indigitantur. Indicare etiā aliquando pro addicere, hoc eſt liberare rem emptam uſurpatur. Cice. Scæuola Publij filius, cū poſtulaſſet, ut ſibi fundus, cuius emptor, eſſet, ſemel indicaretur. Redico rurſus dico. Condico ſimul dico, ſimul determino. à quo condictum dicimus, quod in communi 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 illicebas 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. Diiudico 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 iudicatū, alibi par appellatur. Quint. Præiudicia autem ſunt à rebus iudicatis, quæ pares fuerunt, aut ex iudicijs ad ipſam cauſam pertinentibus, aut ab eiuſdē cauſæ pronuntiatione. Confirmantur præcipue duobus, authoritate eorum, q pronūtiauerunt, & ſimilitudine rerum, de quibus quæritur. Refelluntur autem raro per contumeliam iudicum. Vlpia. interdū euenit, ut præiudicium iudicio publico fiat, ſicut in actione legis aquiliæ, & furti, & in bonorū raptorum interdicto. & abiudico, qđ eſt per ſententiam aliquid ab aliquo aufero. Aliquādo tamen iudicare pro exiſtimare accipitur. Item à dico iuriſdictio, facultas atq; poteſtas iuris dicundi. Nā ius dicere eſt præeſſe iuri dicundo, & legibus gubernare, ac iuſtitiā miniſtrare. Quidam tamen uolunt iuriſdictionē definiri, iudicis dādi licentiam. Itē cauſidicus, qui cauſas agit. Veridicus, qui uera, Falſidicus, qui falſa conſueuit. VERVS. Non fictus, non ſimulatus. Verū enim & falſum contraria ſunt. à ue particula, quæ uehementiam ſignificat, et res deducitur uerus, quaſi non uerborum ſonitus inanis, ſed ſolida res. A uerus uerax deducitur, qđ mendacis contrariū eſt. et ueritas, et uero uerbū, ac uerifico eiuſdē ſignificationis, & Verificus. & uere aduerbium, ideſt certe. & ueridicus, qui uerum dicit, & ueriloquus, qui uerū loquitur. A quo ueriloquentia. & ueriloquax. qui licet multa loquatur, tamen non mentitur. & uero coniunctio, qđ proprie ſignificat uere. Poniturq; ferè in principio orationis. Vir. Egregiā uero laudē, & ſpolia ampla refertis Tuq;, puerq; tuus. Cicero. Ego uero Serui uellem (ut ſcribis) in meo grauiſſimo caſu affuiſſes. ponitur tamen ſæpiſſime pro coniunctione aduerſatiua, & idem ſignificat quod autem. & in eodem loco utraq; hæc coniunctio poni poteſt antecedente ſemper aliqua dictione. nunquam enim ab his ſententia incipit. Seneca, honeſtum tibi prouinciam delegaueram, tu uero tanquā turpē recuſaſti. Eſt quādo nuſquam referantur, ſed tantum à ſententia ſententiam

diſtingunt, ut ego ſcribo, tu uero legis. interdum neſcio quid differentiæ habent in utendo, & auribus duntaxat ſeruiunt. Et enim neq; uero eleganter dicimus. Quint. neq; uero Lacedæmonij atq; Athenienſes magis nouerunt, quàm populus Romanus, apud quem ſumma ſemper oratoribus dignitas fuit. Itē cum propter hoc, tum uero propter illud, latine dicimus. Sed cū propter hoc, tum autem propter illud non dicimus. Econtrario non uero non dicimus, at non autem, recte dicimus, Vt amicus Cæſaris ſum, non autem aſſentator, quod ſi illud aduerbium mutes, habebit locum 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. enim uero. at uero. Adhæc quemadmodum in quibuſdam locis hæc duo, & cætera ſimilia gratiam habent, ſi ponantur, ita in quibuſdam non habent. Quod accidit, cum idē uerbum repetitur, hoc modo. Quint. pro patre mori poſſum, coràm patre non poſſum. Cice. tu, cum principem ſenatorē auunculum domi habeas, ad eum non refers. ad eos refers, qui ſuam domum. non habent, tuam exhauriunt. hoc poëtæ non ſeruant. Virgil. Non erit auxilio nobis Etholus et Arpi, At Meſſapus erit. Ouidius, Nō formoſus erat, ſed erat facūdus Vlyſſes. Verum autem ſemper in principio orationis ponitur. & aliquando cum tamen. aliquando cum enim uero. ut ueruntamen. uerum enim uero. PATER PATRIAE. Magna laus eſt principis, ut pater patriæ uocetur, quaſi populos ſuos nō terrore, non armis, non præſidijs militaribus tanquā 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 gratulātes, 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, faceſq; lucebant. Matres familias nuper pauidæ, pro depulſis periculis gaudio exultantes, ad tam egregium conſulis ſpectaculum è feneſtris, tectiſq; cateruatim pendebant. Deniq; M. Cato uir ſeuerus, & ſummæ grauitatis Ciceronem ob eas res geſtas patrem patriæ perpetuo uocandū cenſuit, quod ei primum contigit, &, quod glorioſius exiſtimandum eſt, in libera ciuitate. Iuuena. primum Roma patrē patriæ Ciceronem libera dixit. Poſt hunc idem cognomen Diuo Auguſto uniuerſa ciuitas repentino, maximoq; 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 Meſſālam, id mandantibus cunctis rurſus delatum eſt. Quod bonum inquit, fauſtumq; ſit tibi, domuiq; tuæ Cæſar Auguſte (Sic enim nos perpetuam felicitatem reip. & læta huic precari exiſtimamus). Senatus te conſentiens cum populo Romano cō ſalutat patriæ patrē. Cui lachrymans Auguſtus his uerbis reſpondit. Compos factus uotorum meorum patres conſcripti, quid habeo aliud deos immortales precari, quàm ut hūc conſenſum ueſtrum ad ultimum finem uitæ mihi perferre liceat? Multis præterea imperatoribus hoc cognomen, ſed adulatione potius blanditijſq;, quàm meritis & uera gloria inditum eſt. Tādemq; 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, ὁ πάντα τηρεῖ, hoc eſt omnia ſeruat. Atq; hoc nomine quidam iuriſconſulti putant nō modo genitores contineri, ſed auos. proauos. abauos. atauos. tritauos. Hinc patrum noſtrorum 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 itaq; uſq; ad tritauos extenduntur, maiores in infinitum. Cice. Ego meis maioribus uirtute mea præluxi, ut ſi prius noti non fuerunt, à me incipiant habere initiū memoriæ ſuæ. Tu tuis uita, quam turpiter egiſti, magnas effudiſti tenebras, ut etiam ſi fuerunt egregij ciues, certe uenerint in obliuionem. Virgilius. Hūc lætum Tyrijſq; diem, Troiaq; profectis Eſſe uelis, noſtroſq; huius meminiſſe minores. Non ſolum minores hi dicuntur, ſed etiam poſteriores & poſteri, & nepotes. Sicut ij, qui ante nos fuerunt, maiores, & ſuperiores, & patres, & aui appellantur. Patris etiam nomen aliquando religionis eſt. unde deos omnes patres uocamus. Item reuerentiæ, propter quod Romulus centum Senatores, quos ad reip. curam elegit, ſiue quia is numerus ſatis erat, ſiue quia ſoli centum erant, quid ad id idonei eſſent, patres ab honore appellauit. Siue (ut quidam uolunt) ab ætatis uel curæ ſimilitudine, ſeu quod tenuioribus agrorum partes attribuerunt, perinde ac liberis proprijs, ab his eorum progenies patricij appellati. & patricius uicus Romæ dictus, quod ibi patricij habitauerunt iubente Seruio Tullio, ut ſiquid aduerſus ipſum molirentur, ex locis ſuperioribus opprimi poſſent. His centum patribus alij poſtea ex equeſtri genere additi, ac ſimul ſcripti fuere uſque ad trecentos, quos Brutus, quo plus uirium in Senatu frequentia ordinis cædibus regis demnuti faceret, elegit, à quo Patres Conſcripti uocitati ſunt. A patre patrimus dicitur, qui patrem adhuc uiuentem habet, & pater patrimus, qui cum 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, ideſt 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. unde 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. et 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 ſororū duarum, aut plurium inter ſe ſobrini, quaſi ſororini appellantur. & patriarcha nomen quidem græcum, ueruntamen elegans uocabulū, qui princeps eſt patrū, hoc eſt pontificum primus. hi quatuor principio fuere Romanus, Antiochenus, Alexandrinus, Hieroſolymitanus. Poſtea tranſlata Byzantiū imperij ſede, additus eſt et Cōſtātinopolitanus. A patriarcha patriarchatus appellatus, ſicut à pōtifice pōtificatus. et patrimoniū bona paterna, hoc ē hæreditas à patre relicta, et paterfamilias

qui primus eſt, & imperium habet in familiam. & patronus. à quo patrocinor. et patrocinium, de qbus ſupra diximus. & patricida, qui patrem interficit. à quo patricidium. Nam paricida is eſt, qui uel cognatum, uel ciuem, aliquem'ue alium interficit, uel aduerſus patriã 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. Plau. poſt tam fœdũ facinus patratum. Hinc patrator, qui facinus aliqđ fecit. perpetro. perago. 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. Plau. & 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 iuſiurandũ patrandum, hoc eſt ad fœdus ſanciendum eligebatur. Fecialis eum faciebat uerbena caput, capilloſq; tangens. Primus Romæ Fecialis M. Valerius patrẽ patratum Spurium Fuſium fecit. Item à pater Iupiter. & dieſpiter appellati, de quibus ſupra diximus. VOX. Sermo hoc loco, proprie tamen uox dicitur quicquid ſonat, ἀπὸ τοῦ βοάω, quod eſt uoco. Virgil. fractaſq; ad littora uoces. Ab hoc fit uocula diminutiuum. & uoco uocas, cuius frequentatiuum eſt uocito. Significat autẽ clamo, inuito, appello. à quo uocatores dicuntur, quibus inuitandi negotium datum eſt, ſiue qui per ſe uocant ad cœnam. et uocifero, ſiue uociferor, quod proprie eſt cum dolore, ſiue indignatione maiorem uocem emitto. Interdum tamen ſine affectu uehementer exclamo. Ab hoc uociferator, & uociferatio deducuntur. Item à uoce uocalis, hoc eſt ſonorus. Vnde et quinq; uocales literæ dictæ, quia per ſe uoces faciunt, & ſine his literalis uox peoferri non poteſt. Item ſemiuocales, quæ quaſi dimidiatum uocalium ſonum habent, & uocatiuus caſus, qđ per eum uocamus. & uocabulum, quo res ſingulæ nominantur. & uniuocum, atq; æquiuocum cum ſuis deriuatis, de quibus ſupra diximus. & uocalitas, hoc eſt conſonantia, quam græci εὐφωνίαν uocant. Priſcianus inepte ſonoritatem interpretatur. & uocator, qui alterius nomine, interdum etiã ſuo conuiuas inuitat. Plyni. Non fuerat Apelli gratia cum Ptolemæo, quo regnante Alexandriã ui tempeſtatis expulſus, ſubornato fraude æmulorum Planoregio, inuitatus ad regis cœnam uenit. Indignantiq; Ptolemæo, ac uocatores ſuos oſtendẽti, ut diceret, à quo eorũ inuitatus eſſet, ille arrepto è foculo carbone extincto, imaginem in pariẽte delineauit, agnoſcente rege uultũ Planoregij ex inchoato protinus. Hic obiter dicendum eſt hunc Ptolemæum à græco nomen traxiſſe, quippe græci πολεμεῖν καὶ πολεμεῖν pugnare dicunt. Sic igitur à πολεμῶ Ptolemæus dicitur, ſicut à τιμῶ quod eſt honoro, Timæus. Hic Lagi gregarij militis filius fuit, maximæ apud Alexandrum Macedonem authoritatis & 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 Philadelphum, & Ptolemæum Ceraunum. Philadelphus illi in regno ſucceſſit, uir doctiſſimus, Stratonis diſcipulus, qui bibliothecam illam celeberrimam fecit, quæ uſq; ad primũ Alexandrinorum, & Romanorum bellum durauit. Regnauit annis XXXVIII. Cui ſucceſſit Ptolemæus, cognomine Euergetes, qđ 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 omnium ultimus regnauit. Fuere & alij hoc nomine, ut Pyrrhi regis filius, & Cypriorũ rex ille, qui ſuis diuitijs romanum locupletauit ærarium. Item celeberrimus ille aſtrologus, natione Aegyptius, quem Traiani, & Adriani temporibus floruiſſe conſtat. Præterea à uoco compoſita fiunt aduoco, quod modo uoco ſignificat, modo in ſubſidium uoco. A quo aduocatus dicitur, de quo ſupra diximus. et aduocatio. pro patrocinio. Circũuoco undecunq; uoco. Peruoco. omnes uoco. Auoco, remoueo, alieno, ut uoluptates auocant à ſtudijs animum. Deuoco, deorſum uoco. Euoco. extra uoco, ſiue conuoco. A quo euocati dicuntur, non qui iuſti milites ſunt, ſed qui repentina aliqua neceſſitate ex agris in bellũ tumultuarie uocantur, quales erant de quibus ſcribit Virgilius Mittitur & magni Venulus Diomedis ad urbem, Qui petat auxilium. Hi non milites, ſed pro militibus uocabantur. Salluſt. Neu qs miles, neu pro milite. idem. Ab his omnes euocatos, & centuriones. Martial. Laſſi Bardiacus quod euocati. Prouoco, quod modo in malam partem accipitur, & ſignificat incito. laceſſo. Plyn. Quamuis enim multis prouocatus iniurijs, nunquam tamen ab amicitia receſſi. modo in bonam, & idem ferè eſt, quod cohortor. Cice. Tuis literis amantiſſimus ſum prouocatus. Ponitur etiam prouoco pro appello, & tunc accuſatiuum requirit cum præpoſitione ad. idem. Cum alter ad Senatum prouocaſſet, alter uero appellaſſet tribunos. Aliquando tamen & ſine præpoſitione inuenitur. Apuleius. Nihil prodeſt prætorem, aut poteſtatem aliam 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 audeát, 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, congrego. Ab his omnibus uerbalia nomina deducuntur. ut uocator, uocatio. circunuocator cir, cunuocatio. peruocator, peruocatio. auocator, auocatio. deuocator, deuocatio. prouocator, prouocatio. inuocator, inuocatio. reuocator, reuocatio. conuocator, conuocatio. 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 frequẽtatiuum eſt, ſonito. à quo ſonitus, hoc eſt uehementior ſonus. dicimus aũt ſono ſonas. & ſono ſonis. Accius. clamore & gemitu templum reſonit. Ennius, Sonit. franguntur haſtæ, madet terra ſanguine. à ſonus ſonorus dicitur graue ſonans. Eſtq; proprie Epitheton tempeſtatis. Virgilius. Luctantes uentos, tempeſtateſq; ſonoras. Ab hoc ſonoritas, & ſonore aduerbium. Sunt qui ſontem quoq; 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, eũ ſignificari Caſſius ait, q nocet. nocere autem intelligi, qui perpetuus 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 diẽ. Sonticus autem morbus exiſtimandus eſt, qui cuiq; rei agendæ impedimento eſt. Porrò qđ magis impedimento eſt, quàm morbus corporis contra naturam, quem febrem appellant? legitur ſi rei iudicandæ tempore alter ex litigatoribus febrem habuit, res non uidetur iudicata. Poteſt tamen dici eſſe aliquam etiam febrium differentiam. Nam ſiquis ſanus aliâs, ac robuſtus, tempore iudicandi leuiſſima febre correptus fuit, aut ſiquis tam ueterem quartanam habet, ut in ea omnibus negotijs ſuis ſuper eſſe ſoleat, poterit dici morbum ſonticum non habere. Plynius. Gagates lapis nomen habet loci, & amnis gagatis Lyciæ, niger eſt. planus. punicoſus. non multum à ligno differens. leuis. fragilis. odore, ſi teratur, grauis. fictilia ex eo inſcripta non delentur, cum uritur, odorem ſulfureum reddit. fugat ſerpentes, deprehendit ſonticum morbum, & uirginitatem ſuffitus. Deprehendit (inquit) ſonticum morbum, hoc eſt utrum perpetuum ſit, an interualla habeat. & in ueteri militum iureiurando 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 fiunt abſonum, hoc eſt parui, & ferè nullius ſoni. Cice. Sed ſunt quidam aut lingua ita hæſitantes, aut ita uoce abſoni. Circunſono, undecunque ſono. interſono, in medio ſono. inſono ſonitum reddo. Diſſono, diſcordo, diſſentio. à quo diſſonantia, diſcordia uocum. Sicut econtrario conſono. concordo. conſentio. à quo conſonantia, concordia uocum, quæ & uocalitas latine, græce εὐφωνία dicitur. Ab his etiam diſſonum, & conſonum deriuatur. Vnde conſonantes literæ à grãmaticis dictæ, quod non per ſe, ſed ſimul cum uocalibus ſonent. Reſono, ſonando aliquid repræſento. Virgil. Formoſam reſonare doces Amaryllida ſyluas. Reſonare etiam, ſonum reddere. Apuleius. Et cicadarum cantu agri reſonarent. Item à ſono armiſonum. & altiſonum dicimus notæ ſignificationis. et bombiſonum, hoc eſt bombum reſonantem. Bombus, & bombitatio proprie ſonus eſt, quem faciunt apes. ſicut crocatio, & crocitatio. & crocitus, quem faciunt corui. Vnde crocire uerbum. Plautus. Simul reddebat pedibus terram, & uoce crocibat ſua. à quo crocitare frequentatiuum deducitur. EST VRBS TAMEN VNA. Magna laus urbis Romæ, quod intra una mœnia tantam populorũ uarietatem habeat. Sed hoc datur gloriæ ſpectaculorum, quod illorum gratia tantus ſit in urbem omnis generis hominum concurſus. TAMEN. Nihilominus. Hoc enim proprie ſignificat tamen. Sed aliquando pro ſtatim ponitur. Virg. Hic hœdos depone, tamẽ ueniemus in urbem. Aliquando pro tandem. Plautus. ita faciam, ita placet, quid tum tamen? Ab hoc compoſita fiunt attamen. & ueruntamen eiuſdem ferè ſignificationis.

IN DELATOREM EPIGRAMMA QVARTVM.

VRBA GRAVIS PACI. Laudat Domitianum, quod & delatores caſtigat, & tamen cum ijs clementer agat, non mortis ſæuitia, ſed exilio eos puniens. Sumptumq; ex hiſtoria. Nã Domitianus initio principatus ſui acriter delatores compeſcuiſſe dicitur, uoce etiam illa addita, princeps, qui delatores non caſtigat, irritat. TVRBA GRAVIS PACI, PLACIDAEQVE INIMICA QVIETI, QVAE SEMPER MISERAS SOLLICITABAT OPES. Deſcriptio pulcherrima eſt delatorum. Homines hoſtes pacis. inimici quietis. ditioribus ſemper infeſti. Hi enim leuiſſima ſæpe de cauſa, & nonnunquam ficta ditiores accuſabant, quoniam ex fiſco eis dabatur pars pœnæ, qua accuſati multabantur. idcirco calũniæ eorũ fiſcales calũniæ, uocabãtur. TVRBA. Multitudo. Turba, & rixa proprie idem ſignificant. Proprie enim turba perturbatio eſt. Sed quia multitudo ferè non uacat perturbatione factum eſt, ut eã quoque turbam appellemus, quemadmodum homines uiles, & abiectos aliquando dicimus fecem ciuitatis, non quod homines ſint ſordes, ſed quod uitam agunt ſordidã, atq; abiectam. Teren. Sed ſi tu denegaris ducere, culpã in te tibi omnem trãſferet, tum illæ turbæ fient, ideſt 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 proprie prælium fuit. idem. Cum in uerſus in patres impetus eſſet, conſulum intercurſu rixa ſedata eſt. Iuue. miſeræ cognoſces præmia rixæ. Eſt autem facticium nomen à ringendo. Ringere, ſiue ringi eſt roſtrum torquere, quod canes faciunt, dum latraturi ſint. Hinc ringi pro iraſci capitur, & tacitum ſtomachari. Teren. ille ringitur, tu rides. Hinc rictus, quod nonnulli ferarum tantum eſſe uolunt, dum roſtrũ quaſi indignabũde intorquent. Sed de hominibus quoq; dici Titinnius oſtendit. Caue frontem hanc, & ſemper patentes 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 ῥίν 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 iurgo. contendo. A quo rixoſus, contentioſus. A turba uero fit turbella diminutiuum. Plautus. Hanc mihi ancilla turbellam fecit. & turbatio. & turbidus. conturbatus, confuſus. A quo turbide aduerbium. & turbulentus, commotus. iratus. turbidus, contentione plenus. A quo turbulentia, & turbulenter aduerbium. & turbo uerbum, quod eſt confundo. commoueo. impedio. Deturbo, deorſum uiolenter deijcio. Virgilius. puppi deturbat ab alta. Exturbo, ſimiliter è loco deijcio. Diſturbo, diſſipando, diruendoq; deijcio. Cicero. Vt dicere in hoc ordine auderet ſe publicis operis 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 pturbate. deturbate. exturbate. diſturbate. conturbate. item à turba deducitur turbo uenti genus, de quo ſupra diximus, cum fragore maximo obiecta quæq; deturbans. inſtrumentum ludicrum, quod turbinis in genitiuo facit, non ut rudes quidam grammatici tradiderunt. turbonis. à cuius ſimilitudine formam acumine faſtigato turbinatam in modum ligni illius, turbinatam uocamus. Plynius. Turbinatior pyris figura, quàm malis. inuenimus et turbinem uocari quicqđ turbinata eſt forma. Plyn. de Aloe. Scyllæ ſimilitudinẽ habet aloe 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 eam ſerunt, ut Aizoum maius, in turbinibus cadorum inquit,

hoc eſt in parte turbinata. Ouidius. Caua bucina ſumitur illi. Tortilis in latum, quæ turbine creſcit ab imo. Reperitur tamen Turbo pro nomine proprio uiri. Hora. Turbonis in armis.

GRAVIS. Moleſta. Graue ſuapte natura ponderoſum ſignificat, ut graue ſaxum. grauis ſarcina. grauia arma. Virgil. Vomis, & inflexi primum graue robur aratri. Teren. Hui tam graueis hos quæſo, quod ſcilicet grauent nos, ægréq; ac cum moleſtia ferantur. Hinc per abuſionem ad ſenectutem transferimus ad morbum, ad dolorem, quoniam ij, qui moleſtiam ex ſenectute, morbo, cæteriſq; huiuſmodi ſentiunt, quaſi onere intolerabili premuntur, quod cupide uelut graue pondus à ſe uellent deponere. Neq; ſolum ad moleſtias animi, ut grauis contumelia. grauis iniuria. grauis mœror. grauis iactura, quæ animum genere quodam ponderis premunt. itaq; unus modus eſt, quæ corpori, aut animo moleſta ſunt ea grauia appellare, eoq; moleſtia à mole. i. à re magna, magniq; ponderis uocitata eſt. Alter modus eſt, quod quemadmodum grauia, & grandia ſaxa, ac grandes trunci, non facile loco mouentur, ſed ad omnem temporum mutabilitatem hærent, ita homines conſtantes, ac præditi 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 pulueris, ac palearum ad omnem auram uentilantur. Hinc grauitas dicta eſt infirmitas, ac conſtantia animi, & in uultu. moribus. uerbis. rebus agendis quædam ſeueritas. aliquando etiam grauitas pro moleſtia, & magnitudine accipitur, ut grauitas odoris. grauitas doloris. grauitas ſomnij. Grauiter quoq; aduerbium, modo pro multum accipitur. Cæcilius. Placere hoc cœpit grauiter. Cice. Nec uero audiendi grauiter, qui inimicis iraſcendum putant Virg. Grauiter ſpirantis copia tymbræ. modo pro aſpere, male. idem. graue olentis auerni. modo pro moleſte. Cice. Grauiter, & iniquo animo tuli. Nonnunquam pro ſapienter. Idem. Siquid prudenter, ſed grauiter factum eſt, hoc eſt non leuiter, ac inſipienter, ſed mature, ſapienterq;. Marcellus ſcribit graue moleſtum eſſe. Cicero. Quod nunquam ſenectutem tuam tibi grauem ſenſerim. Hinc Grauedo capitis dicitur. graue pernicioſum. nocens. acerbum. Cicero. Magnum illud bellum, & grauem aduerſarium imperij ſuſtuliſſem. Idem. Facilius etiam in morbos incidunt adoleſcentes. grauius ægrotant, difficiliuſq; curantur. Graue, forte. robuſtum. Virgli. Ferit enſe grauem Tymbræus Oſirim. Graue, ſolidum. firmum. conſtans. plenum authoritatis. ſeuerum. Cice. Vtiam ſint alia grauiora, atque meliora, tamen nos ſtudia noſtra naturæ regula metimur. Idem. Vnde ad agendum, aut dicendum copia depromi maior grauiſſimorum exemplorum, quaſi incorruptorum teſtimoniorum poteſt. Graue, ponderoſum. Vnde graue æs dictum, quia deni aſſes ſingula pondo efficiebant. Vnde etiam pro pleno ponitur. Virg. Donec regina ſacerdos Marte grauis. Idem. Non inſueta graueis tentabunt pabula fœtas. Idem. Tum pietate grauem, ac meritis ſi forte uirum quem Conſpexere, ſilent. Item pro fœcundo, & frugifero. idem. Quid labor, aut benefacta iuuant? quid uomere terras Inuertiſſe graueis? & pro grandæuo. idem. Hic grauis Entellum dictis caſtigat Aceſtes. Et pro multo. Salluſtius. Cœpit per omnem prouinciam graue pretium fructibus eſſe. Varro. Vbi graues paſcantur, atq; alantur pauonum greges. Graue, amarum. idem. abſynthium ut bibam graue, & caſtoreum. Ab hoc graueolentia dicitur pro malo odore. Plyn. Et oris graueolentiam tollit. Et grauida mulier, quæ iam concepto fœtu grauatur, quemadmodum prægnans, quæ iam occupata eſt in generando quod conceperit. & inciens propinqua partui, quod incitatus ſit fœtus eius. Grauidus etiam pro pleno ponitur. Vn

de & grauidare ueteres uſurparunt pro implere. Cæcilius. Myſteria hic honeſte grauidauit, probo. item à grauis graueſtellus deducatur, hoc eſt ſenex. Plaut. Quis eſt graueſtellus iſte, qui aduenit. & grauedinoſus, torminoſus, de quo ſupra diximus. & grauo uerbum, quod eſt premo. onero. A quo aggrauo. prægrauo. A quibus deducitur aggrauator. aggrauatio. prægrauator. prægrauatio. grauator. grauatio. & aduerbium 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. Virgl. Pars mihi pacis erit dextram tetigiſſe tyranni. Metaphorice tamen interdum pro uenia accipitur. idem. Sed uotis, precibuſq; iubent expoſcere pacem. interdum pro propitiatione. idem. Exorat pacem Diuûm. idem. pacemq; per aras Exquirunt. Dicta eſt autem Pax à pactione. Eſt enim pactio (ut Vlpianus inquit) duorum pluriumue placitum, & conſenſus. Antiqui pactionem dicebant. Nunc pactio dicitur à uerbo paciſcor, quod ſignificat conuenio. Vnde pactus mercedem dicimus, ideſt dum de mercede conueniſſet. Hinc fit Pactum, quod ſignificat conuentionem. A pace fit paco uerbum, quod ſignificat mitigo. lenio. placo. & Pacifico, quod eſt pacem facio. à quo pacificatio. Quidam hæc tria ita ſeparant, ut pacificatus ſum, pacem feci ſignificet. Pacatus ſum in pace ſum. ab armis deſtiti. Placatus ſum ab indignatione animi, ad lenitatem redij. uel animo leni ſum. item à pace fit pacifer, quo nonnulli utuntur, hoc eſt ferens pacem. A pace uero pacate aduerbium, ideſt tranquille. ſedate. Quidam etiam à paciſcor pacificatorem deducunt. item pacificatorium. Cicero. poſtquam nos pacificatoria legatione implicatos putant. Veteres in plurali paces uſurparunt. Varro. Animaduertendum primum quibus de cauſis, & quemadmodum conſtituerunt paces. Secundum, qua fide, & iuſtitia eas coluerunt. Piſcatur à pango deducitur, de quo inferius dicemus. A paciſcor uero fit compoſitum depeciſcor. A quo depectus, quod ſignificat (ut Vlpianus ſentit) turpiter pactus. Sed falſum eſt, Nam & in bonam & in malam partem accipitur, et idem ſignificat, quod pactus. Terenti. ita me Dij bene ament, ut mihi licet 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 fit compoſitum irenarches, ſiue irenarcha, hoc eſt qui ad tollendas diſcordias, & pacandos ciuium animos in ciuitate præficitur. Martianus tamen iuriſcon. eos Irenarchas appellat, qui diſciplinæ publicæ & corrigendis moribus præficiuntur.

INIMICA. Aduerſa, hoſtis, contraria. Amicus dicitur, qui amat. & indiſſolubili familiaritatis iure coniunctus eſt. Eius contrarium eſt inimicus. Ab amando autem amicus appellatus. et honeſta quidem res eſt, ſignificatq; eum, cum quo uera amicitia coniuncti ſumus, cum amica, quando ad uirum refertur, inhoneſta res ſit, ut hæc amica mea eſt, hoc eſt concubina, ego uero eius non amicus ſum, ſed amator. Amatorem quippe dicimus, qui ad tempus, et uenereę amat. Vnde amor eiuſmodi amatio dicitur. Plau. Nimis penè inepta atq; odioſa eius amatio eſt. & ab eo fit diminutiuum amatorculus. Plau. Nam cum ſedulo munditer nos habemus, uix ægre amatorculos 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. amicum plantis ſydus. Ab amica fit Amicula diminutiuum. Plynius. 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 ergo te habebam, poſſe aliquid accedere? tantum tamen acceſſit, ut mihi deniq; nunc amare uidear, antea dilexiſſe. Aliquando amare, eſt captum amore eſſe. Plau. Amat filius, certum eſt. Seneca. Eleganter mihi uidetur Panætius reſpondiſſe adoleſcentulo cuidam quærenti an ſapiens amaturus eſſet. De ſapiente (inquit) uidebimus. Mihi & tibi, qui adhuc longe à ſapiente abſumus, non eſt committendum, ut incidamus in rem commotam impotentem alteri emancipatam, uilem ſibi. Siue enim nos reſpicit, humanitate eius irritamur, ſiue contemnit, ſuperbia accendimur. Aeque facilitas amoris quàm difficultas nocet. faciliter capimur, cum difficultate certamus. Itaq; conſcij nobis imbecillitatis noſtræ quieſcamus, nec uitio infirmum animum committamus, nec formæ, nec adulationi, nec ullis rebus blande trahentibus. Ab amo Amor deriuatur, qui ſimiliter modo in bonam partem accipitur pro ſobrio, caſtoq;. Cice. incenſus ſum amore incredibilium uirtutum tuarum. Seuerinus. O felix hominum genus, ſi ueſtros animos amor, quo cœlum regitur, regat. Modo in malam pro turpi, atq; uenereo. Virg. Sed nonnulla magis uireis induſtria firmat. Quàm uenerem, & cæci ſtimulos auertere amoris. Idem. Omne adeo genus in terris, hominumq;, ferarumq;, Et genus æquoreum, pecudes, pictæq; uolucres In furias, ignemq; ruunt, amor omnibus idem. Hinc amor etiam pro cupidine, quem ueteres amoris deum eſſe dicebant, frequentiſſime ponitur. Papinius de Venere. Tenerorum mater amorum Propertius. Quicunq; ille fuit, puerum qui finxit amorem. In plurali uero numero amores ſemper pro turpibus, atq; uenereis accipimus. Item amans, dum participium eſt, frequenter pro eo, qui honeſte amat, accipitur. Cicero. Magnum opus omnino, & arduum conamur. Sed nihil difficile amanti puto. amo autem, & ſemper amaui ingenium, ſtudia, mores tuos. Quando uero eſt nomen, capitur pro eo, qui eſt amore captus. Ouid. Militat omnis amans, & habet ſua caſtra cupido. Quandoq; etiam quando eſt participium. Plautus. Tu es, quæ mihi miſero amanti obibis ſanguinem. Item ab amo fit amabilis, hoc eſt dignus amari. Plau. Compara labella labellis. bella es, atq; amabilis. Cuius contrarium eſt inamabilis. Martial. inamabilis Sciurus, & frequens Phœnix. Ab amico amicitia deriuatur, quæ definitur ſtudiorum omnium, uoluntatumq; conſenſus. Cuius contrarium inimicitiæ ſunt plurali numero, quamuis ueteres etiam ſingulari aliquando protulerunt. Ennius. Amicitiam, atq; inimicitiam in fronte promptam gero. Item ab amo amatorius, hoc eſt ad amorem pertinens. Vnde amatorij uerſus dicuntur, & amatoriæ epiſtolæ. Item amatorium poculum, ueneficium, quod conciliandi amoris gratia porrigitur, quod etiam ſubſtantiue amatorium dicitur. & amatorie aduerbium, hoc eſt ad ſimilitudinem amantis. eſt etiam Amatorie nomen proprium Nymphæ, & (ut quidam putant) una ex muſis, quæ græce Erato dicitur. Ouidius. Vilis Amatorie, uilis mihi candida Clio. item ab amo amita, patris mei ſoror, quia à patre amata eſt. Nam plus ſorores à fratribus, quàm fratres diligi ſolent. Sunt tamen qui amitam dictam putent, quaſi à me tertiam. Amites uero perticæ ſunt aucupales, primogenium 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 amans fit amantior comparatiuum. & amantiſſimus ſuperlatiuum. & aduerbia amanter. amantius, amantiſſime. item ab amico amicior amiciſſimus, & aduerbia amice. amicius. amiciſſime. Sicut ab inimicus. inimicior. inimiciſſimus. inimice. inimicius. inimiciſſime. Item, quo ueteres uſi fuerunt, inimiciter, ut

eſt in epiſtola C. Fabritij, & Aemilij conſulum ad Pyrrhum regem, pro qua ille gratias Romanis egit, captiuoſq; omneis, quos tum habebat, reſtituit. Conſules Romani. S. D. Pyrrho regi. Nos pro tuis iniurijs continuo animo ſtrenue commoti inimiciter tecum bellare ſtudemus. Sed communis exempli, & fidei gratia uiſum eſt, uti te ſaluum uelimus, ut eſſet quem armis uincere poſſimus. Ad nos uenit Nicias familiaris tuus, qui ſibi pretium à nobis peteret. ſi te clàm interfeciſſet, id nos negauimus uelle, ne'ue ob eam rem quicquam commodi expectaret, & ſimul uiſum eſt ut te certiorem faceremus, nequid eiuſmodi, ſi accidiſſet, noſtro conſilio ciuitates putarent factum, & quod nobis non placet, pretio, aut præmio, aut dolis pugnare. Tu, niſi caueas, iacebis. Vale. Antiqui pro amico, & amica amicum, & amicam dicebant. Laberius, in lacu auerno mulierem fuiſſe amicabundam ſcripſit, hoc eſt amantem. & amaſſo pro amauero. & Aemulus, qui aliquem imitatur, & ſequitur, quod non niſi amore fieri poteſt. Cicero. illo æmulo. A contrario ſenſu æmulus pro inuido ponitur. Virgilius, Aemula nec dum Temporibus geminis canebat ſparſa ſenectus. idem, Aemulus exceptum Triton (ſi credere dignum eſt) Inter ſaxa uirum ſpumoſa immerſerat unda. Ab hoc fit æmulor uerbum, quod modo imitor ſignificat, modo inuideo. à quo Aemulator. æmulatrix. æmulatio. & amuſſis regula fabrorum, ad quam aliquid exequatur. à quo fit amuſſim aduerbium. & ab eo compoſita Adamuſſim. & examuſſim. ideſt recte. caſtigate. regulariter. Hinc Emuſſicata dicuntur, quæ adamuſſim facta ſunt. Sunt etiam, qui amarum ab amo per antiphraſin deductum uelint, quaſi minime amandum. Nos potius ab amaritudine maris deriuatum exiſtimamus. Eſt enim proprie amarum inſuaue, & contrarium dulci. Virgilius, & amaris intyba fibris. idem. & amara pauſia bacca. Aliquando tamen ponitur pro acerbo. idem. Iſq; amens animi, & rumore accenſus amaro. Aliquando pro ſæuo. crudeli. nocente. idem. Hoſtis amare quid increpitas, morteṁq; minaris. Amaritudo, hoc eſt inſuauitas. aſperitas. & per metaphoram anxietas animi, & ſolicitudo. & amare aduerbium. & comparatiua, & ſuperlatiua eorum. & amaror pro amaritudine. Lucre. Dilutaq; contra Cum tuimur miſceri abſynthia, tangit amaror. Vir. At ſapor indicium faciet manifeſtus, et ora Triſtia tentantum ſenſu torquebit amaror. Mare autem primogenium uocabulum eſt, & ſignificatio eius manifeſta eſt, quamuis aliquando pro quancunq; grandiori aqua uſurpatur. aqua maris ſalſa eſt, & bis quotidie affluit, ac refluit. Mirum eſt, quod ſcribit Ariſt. Nullum animalium æſtu recedente expirare. cauſam putat, quod ſydus lunæ ſpiritus ſit, & hoc eſſe, quod terras ſaturat, accedenſq; corpora implet abſcedens inanit. ideo cum incremento eius uidemus conchylia augeri, cum etiam ſanguini eſt hominum cum lumine eius creſcere, ac minui. Hinc ſolis ſydus maſculum eſſe philoſophi ſcribunt torrens cuncta, ſorbenſq;, ſic mari late patenti ſaporem incoqui ſalis, quia exhauſto inde dulci, tenuiq;, quod facillime trahit uis ignea, omne aſperius, craſſiuſq; liquatur. E contrario lunæ fœmineum, ac molle ſydus eſſe, nocturnumq; ſoluere humorem, & trahere, non auferre. Altiſſimum mare quindecim ſtadiorum eſſe nonnulli tradiderunt, ex aduerſo coraxorum gentis uocant bathea ponti, hoc eſt profunda trecentis à continenti ſtadijs, ubi uada nunquam reperta ſunt. A mari marinum dicimus, quod mare incolit, uel ex mari eſt, ut marinum piſcem. marinam aquam. & maritimum, quod ad mare incolit, uel ad mare eſt, uel ad mare fit, ut ora maritima. gens maritima. bellum maritimum. Traſmarinum autem dicimus, quod trans mare eſt. Vnde tranſmarinum triumphum uocamus. & Tranſmari-

nas merceis. Maris fluuius eſt Agathyrſarum in Hiſtrum defluens. Maris mons Thraciæ. Compoſita ab amo fiunt peramo, quod eſt uehementer amo, uel uſq; ad finem amo. Deamo, depereo. Adamo, ſimiliter amatorie amo. Sed quando cum aſpiratione ſcribitur, Adhamo, idē eſt quod obligo. Cicero. Qui enim ſerius honores adhamauerunt, uix admittuntur ad eos, nec ſatis commendati multitudini poſſunt eſſe, deduciturq; ab hamus, quod cathenam ſignificat. Virgili. Hamis, auroq; trilicem, hoc eſt hamis aureis. Vnde & pro eo inſtrumento ponitur, quo capiuntur piſces. A quo hamiotæ à ueteribus piſcatores dicebantur. Varro, Cohortes cocorum, atque hamiotarum, aucupumq;. item hamotrahones, modo piſcatores, modo qui uncis cadauera trahebant, præſertim peſtilentiæ tempore. Hamum quidam à græco deductum putant. Nam græci ἅμματα dicunt ligamenta. unde amentum dictum, quod quidam eſſe id exiſtimant, quo iacula, ut mitti poſſint, iunguntur, ideoq; ſic appellatum, quod ad mentum id aptantes trahant, ſed falſum eſt. Nam amentum omne ligamen ſignificat. Plyn. Sedes enim huic poſita, ſoleisq; ſine amento inſignis in Metelli publica porticu. ideo autem aſpirationem aſſumpſit hamus, ut in datiuo, et ablatiuo ſingulari ab amo uerbum diſtingueretur. ab amento (ut quidam putant) Examen dictum, quaſi examentum. eſt enim filum, quod in trutina regitur, de quo ſuperius diximus. à quo fit examino uerbum, quod ſignificat ſcrutor. inueſtigo. exquiro exploro. à quo examinatio. exquiſitio. Examen etiam pro ipſa examinatione accipitur. interdum etiam ſignificat apum, ueſparum, aut locuſtarum, aliorum'ue ſimilium congregationem, quod hæc ita uniantur, ut ſimul uideantur ligata. PLACIDAE. Mitis, ſedatæ, epitheton quietis eſt placida, & à placeo deriuatur, quod quæ quieta ſunt, omnibus placent. Placere, 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. Quintilia. Placeas licet tibi opum tuarum fiducia diues. Si mihi idem inuidere non expedit, pares ſumus. à diſpliceo fit diſplicentia. Apuleius. Diſplicentia quadā rerum, quas audierat, 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. Plyn. Tiberio Claudio principe ante hos quadraginta annos inſtitutum, ut ieiuni biberent, potuſq; uini antecederent cibos, externis & hoc artibus, ac medicorum placitis nouitate aliqua ſeſe commēdātium. idem. Eadem ætas Neronis principatu ad Theſalum tranſiliuit delentem cuncta maiorum placita, & rabie quadā in omneis æui medicos perorantem. item à placidus placo deriuatur, quod eſt mitem, ac placidum facio propitio. à quo placator propitiator dicitur. Placatio, propitiatio. Placabilis propitiabilis. & placenta libum farinaceum, quod fit ex farina, caſeo. melle, uel quod nobis placeat, uel quod ea ſolerent deos placare. SEMPER. Continue, ſine interuallo. A quo cōpoſita fiunt ſemperuiuum herba. & ſempiternus. et ſempiterne aduerbium, de quibus ſupra diximus. Sēpiternum ab æterno ita diſtingunt, quod ſempiternum dicunt deum eſſe, qui ſemper fuit, eritq; æternos homines, qui principium quidem habuerunt, & tamen animo ſunt immortales, atq; perpetui. Teren. Ego deorum uitam propterea ſempiternam eſſe arbitror, quod uoluptates eorum ſunt propriæ. SOLLICITABAT. Inquietabat, moleſtia afficiebat. Solicitare. n. eſt uel ſpem, metumq; oſtendere, ut ſolicito plebem, uel inquietare, & curam iniicere, ut hoc loco. Ab hoc fit ſolicitatio, quæ ab altero

fit. et ſolicitudo, quæ mentibus inhæret, hoc eſt cura, et inquietudo mentis. Teren. Tum nuptiarum ſolicitudo. & ſolicitus, inquietus, ac curis plenus. Solicito autem à ſolo deductum eſt, quaſi ſolo cito, hoc eſt loco dimoueo. Solū enim neutro genere dicitur, quicquid alicui rei ſubiacet. Vnde nauis ſolū eſt mare. Virgili. de mari, ſubtrahiturq; ſolum. 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, quemadmodum idem extorris appellatur. quaſi extra terram. à quo exulo uerbum. hoc eſt patria priuatus ſum. & exilium ipſa priuatio. Item ab hoc ſolo ſolidum dicitur quod modo ſignificat continuum, ac iuge. Plau. Decem annos ſolidos errauit puer. Modo plenum. integrum. nihil uacui, aut concaui habens. Virg. Solidoq; adamante columnæ. Hinc fit ſolido uerbū, quod eſt roboro. firmo. à quo conſolido. et ſolidatio. à quo conſolidatio. & ſolide aduerbium. & conſolida herba, quæ & conferua. & coagulum dicitur. & græce σπόγγος. Quidam etiam ſtrumum appellant, quod ſtrumis illita ſanandis peculiaris eſt. alii conferuam uocant aliam herbā, à conferminando, quæ in aquis dulcibus naſcitur. Spongia uerius aquarum, quàm muſcus, aut herba uilloſæ denſitatis, ac fiſtuloſæ. Curatum ea legimus prolapſum ex alta arbore putatorem quendā, omnibus ferè oſſibus confractis circundata uniuerſo corpori, et aqua ſua inſperſa, quoties inareſceret. item à ſolidum inſolidum dicimus aduerbialiter, hoc eſt in integrum, ut omnes promiſerunt inſolidū ſe ſatisfacturos, hoc eſt integre unuſquiſque per ſe, & non omnes ſimul. item à ſolo fit ſoliſtimum, quod ſoli eſt. ita. n. à ſolo ſoliſtimum dicimus, ſicut à medio mediaſtimum antiqui non modo balneorum, ſed ædiū quoq; miniſtros mediaſtimos uocabant, quod medii eſſent ad præſtanda officia. de tripudio ſoliſtimo dictum eſt a nobis ſuperius. & ſolidus numi genus, quo in præſentia utimur. Viginti ſolidi libram conſtituunt, & ſolitaurilia, quæ immolatio erat trium hoſtiarum diuerſi generis. Tauri. Arietis. uerris, quia omnes ſolidi, integriq; ſint corporis. Alii ſolidum, non à ſolo, quod terram ſignificat, ſed ab Oſcorum uocabulo dictum uolunt. 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, quorum contraria ſunt iners. quaſi ſine arte. Inertior. Inertiſſimus. Inertia. & ſolēne, quod omnibus annis præſtari debet; à quo ſolēnitas appellata. & ſolor, quaſi ſolidum redintegro. à quo ſolatium, & quo poetæ potius utuntur, ſolamen. Virgil. Solamenq; mali de collo fiſtula pendet. & conſolor. & conſolatio. & conſolabundus. & conſolamen. & conſolatoriū. unde conſolatoriam epiſtolam dicimus. & conſolatorium carmē. Quidam ſolatium à conſolatione ita diſtingunt, ut ſolatium re fieri dicant. conſolationem uerbis. & conſolari, oratione ſolari. & ſolium armarium è ligno factum, in quo reges ob corporis ſui tutelam ſedebant, dictum quaſi ſolidum. Ponitur tamen abuſiue pro ſella regali, & pro uaſe, in quo uel balneamur, uel condimur. Quidam tamen ſolidum à ſedendo deductum putant, ut ſupra oſtendimus. unde & ſoliſternia. & ſolaria appellata. & ſolox lana craſſa, quaſi ſolida. Item pecus lana contectum. Titinnius. Lana ſoloci ad purpuram data. Lucilius. Montano hirco, atq; ſolocæ. ſicut econtrario oues, quæ uentrem 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. & ſoliloquus, qui ſolus loquitur. & ſoliloquium, quod per nos contemplando loqui ſolemus. & ſolitudo, quam ueteres etiam ſolitatem dixere, & ſolea, quod ſola pedibus ſubiiciatur, genus calciamenti eſt plantis ſubiectum. nam cætera propè nuda teretibus corigiis nectuntur, quæ dicuntur amenta, eo quod aptantes ea ad mentum trahunt. Plynius. Corneliæ Gracchorum matri ſedens ſtatua poſita fuit, ſoleisq; ſine amento inſignis in Metelli publica porticu. Amenta etiam dicuntur, quibus uinciuntur iacula, ut mitti poſſint. unde amentatas ſoleas, & amentata iacula dicimus. Quidam putant hoc uocabulum à græcis acceptum, qui hæc ἅμματα uocant. Soleas uero uoce græca crepidas nominamus. & per diminutionem latinam crepidulas, earumq; ſutores crepidarii dicuntur. Cicero hoc calciamenti genus gallicas uocat. Cum gallicis, & lacerna cucurriſti. Solea etiam piſcis eſt, de quo ſupra diximus. Itē materia roborea, ſuper qua paries cratitius extruitur. Quidam etiam putant Crepidas latinum uocabulum eſſe à crepitu, hoc eſt à ſono, quem ambulando reddunt, appellatas. Crepare enim proprie ſonare eſt. Vnde crepitus dictus eſt. Teren. Sed oſtium concrepuit. Eſt autem crepitus ſonitus uiolentus, ex impulſu reſultans. A quo increpare eſt cum impulſu uocis, & immani ſonitu reprehendere, incuſare, inſultare, à quo fit increpitare frequentatiuum. Virg. Hoſtis amare quid increpitas, mortemq; minaris? Idem. Aeſtatem increpitans ſeram. & increpatio huiuſmodi reprehenſio. à crepo fit frequentatiuum crepito, quod proprie eſt cimbalorum, tympanorumq;, & aliorum huiuſmodi. à quo fit crepitaculum, quod ſiſtrum dicitur, frequens in ſacris Iſidis. Eſt enim ſiſtrum æneum crepitaculum, cuius per anguſtam laminam in modum balthei recuruatam traiectæ mediæ paucæ ungulæ, criſpante brachio trigeminos ictus reddunt argutum ſonum. Virgilius. Regina in mediis patrio uocat agmina ſiſtro. Martia. de crepitaculo, Siquis plorator collo tibi uernula pendet, Hæc quatiat tenera garrula ſiſtra manu. & crepitulum ornamentum capitis eſt, qđ in capitis motu crepitum facit. Crepitus etiam turpis uentris ſonitus appellatur. Concrepo quoq; à crepo deducatur eiuſdem cum eo ſignificationis. Siſenna. Conglobati, & collecti concrepant armis. & percrepo. Lucil. percrepa pugnam Pompili factam, Corneli cane. Aliquando tamen per metaphoram capitur pro cōqueror, uel doleo. Idem. Et crepat antiquum genus ut pietate repletū. Plaut. Qui crepat defunctum patrem. Hora. Qui poſthuma grauem molliciem, aut pauperiem crepat. Aliquando pro incito. Turpil. Age tu, Hymenæum increpa. Nonnunquam pro frangor. Virg. & acuto murice remi Obnixi crepuere. à quo crepido deriuatur, quæ proprie eſt prærupti ſaxi altitudo, & moles. Idem. Forte ratis celſi coniuncta crepidine ſaxi, Expoſitis ſtabat ſcalis, & ponte parato. quādoq; pro ferio. Ennius. Sed ſonitus aureis meas pulſu pedum increpat. Cicero. itaq; uir bonus habeat hanc uim, ut ſi digitis concrepuerit, poſſit in locupletum teſtamenta nomen eius irrepere. à crepo etiam capræ, & à principio crepæ ſunt appellatæ, quod cruribus crepent, ut ſupra diximus. & crepi luperci à crepitu pelliculárum, quem faciunt uerberantes. Mos enim Romanis erat in Lupercalibus nudos diſcurrere, & pellibus obuias quaſq; 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 crepitum poſſunt. & creperum bellum anceps, & dubium. inde increpito quidam dictum putant, quia male dicta ferè incerta et dubia ſunt. Item à crepo crepor, pro crepitatione deducitur. & crepundia, puerilia ornamenta, de quibus ſupra diximus. Solū quoq; aliquãdo pro deſerto uſurpant poetæ. Virg. Heu male tum Libyæ ſolis erratur in aruis. & à ſolus deducatur ſol, qđ tantum claritatem ſolus obtineat. Vnde Aſſyrii quoq; huic nomini adad nomen addiderunt, quod eorum lingua ſignificat ſolum. Ab eo fit ſolaris. unde ſolaris radius dicitur. & ſolaris annus, cū ſol expleto per omnia ſigna circuitu ad id, unde digreſſus fuerat, redit, quod fit ferè trecētis ſexaginta qnq; diebus. Sicut lunaris annus dicitur, qui menſe uno ſuum conficit curſum. & Magnus annus, cum omnes planetæ in unum locum recurrunt, quod fit (ut ſcribit Hortenſius) ſpatio duodecim millium & noningentorum annorum. & ſolaris herba, quam græco nomine heliotropium dicimus, quod ſe cum ſole circumagat, etiam nubilo die, tantus eſt eius ſyderis amor, ut nocte contrahat cœruleos flores. Magnus eſt medicorū noſtri temporis error, qui cicorium putant heliotropium eſſe, cum cicorium ſit intybum erraticū, cui radix longa, & lenta, qua ad uincula etiam utuntur, eſtq; herba frigidiſſima, cum heliotropium temperata ſit, & aliquid habeat caliditatis. Cicorium quidam ob ſingularem ſalubritatem chreſton appellant. Græci enim χρηστὸν utile uocant. Alii pancration, quod παγκράτιον omnipotens ſit. Magi putant huius ſucco cum oleo perunctos fauorabiliores fieri, & quæ uelint, facile impetrare. Solaris quoq; lapillus eſt, quē ſimiliter græco uocabulo heliotropium nominant porracei coloris, ſanguineis uenis diſtinctus, de quo ſupra diximus, ſicut ſolis gemma. Alius lapillus eſt candidus, qui ad ſpeciē ſolis in orbē fulgenteis radios ſpargit. Item à ſole ſolanus. unde ſubſolanus uentus, de quo ſupra diximus, quod ſub ſole oriente naſci uideatur. & ſolanū herba, quam alii ſtrichnium, alii halicacabum. alii quod ueſicæ medeatur, & calculis, ueſicariam uocant, hac coronarii utuntur in Aegypto, quod ederæ folio ſimilis ſit. Siquis eam drachmæ folio ſumpſerit, uariæ ſpecies, ac lætitia plenæ animo obſeruantur. Duplicatum pondus inſaniam facit. ideo μανικὸν quidam è græcis, è latinis Furialem herbam nominant. Quicquid ponderi adiiciatur, mortem repræſentat. Sunt qui dorion appellent, quod cuſpides ea in prælIis tingerentur. Strychnis etiam, & halicallios, & erythros, & neuris nuncupatur. Xenocrates nullum eſſe corporis malum ſcribit, cui hac herba non ſit ſalutaris. Item à ſole ſolarium horologium, locus in quo horæ ad ſolem conſpiciuntur. Primus Romanis hoc ſtatuiſſe dicitur L. Papyrius curſor ad ædem Quirini, cum eam à patre ſuo uotam dedicaret ante duodecim annos, quàm cū Pyrro bellatum eſt. Nam prius ortus tantum, & occaſus ſolis nominabantur, adiecto etiam poſt aliquot annos meridie, quem Accenſus conſulum pronuntiabat, cum è curia inter roſtra, & græcoſtaſin proſpiciebat ſolem. Curiæ quippe duorum generum erant, & ubi ſacerdotes res diuinas curabant, ut curiæ ueteres, & ubi ſenatus humanas, ut curia hoſtilia, quam primam ædificauit Hoſtilius rex. Ante hanc roſtra erant dicta à roſtris nauium, quæ ex hoſtibus capta, ibi fixa ſunt. Liuius. naues Antiatum partim in naualia Romæ ſubductæ, partim incenſæ, roſtriſq; earum ſuggeſtum in foro extructū adornare 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 excellentiam græcoſtaſis, hoc eſt ſtatio græcorum 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 conuentionem huc ad iudices. dehinc conſul loquebatur ad exercitum. Impero qua conuenit ad comitia centuriata. Cēſor uero ſic. Accenſo imperabat,

ut populum uocaret. Quod bonum, fortunatum, felix, ſalutareq; ſit populo Romano Quiritium. 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, uocat Illicium. Prætor autem 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 concionē. Hinc eſt uerſus ille ueteris comœdiæ. Vbi primum Accenſus clamarat meridiem. Illicium eſt, cum circa muros itur, ut populus alliciatur ad magiſtratus conſpectum. Qui eos uocat, aſcendit in locum. unde uox ad concionem uocantis exaudiri poſſit. Marcel. ſcribit, Accenſos genus militiæ eſſe adminiſtrantibus proximum, dicti quod ad neceſſarias res ſæpius acciantur, ueluti acerſiti. Pompeius uero Accenſi (inquit) dicebantur, qui in locum mortuorum militum ſubito ſubrogabantur, dicti ita, q̄a ad cenſum adijciebantur. Manifeſtus eſt error utriuſq;. Item à ſole ſolſtitiū dicitur, quaſi ſolis ſtatio, cum ſol ultra non progreditur, ſed retrocedere incipit. Singulis quippe annis duo ſolſtitia ſunt. Vnum æſtiuum in principio Cancri, cum ſol ad inferiores incipit circulos cōmeare. Alterum hyemale in principio Capricorni, quando ſol ad nos incipit reuerti. Virg. Humida ſolſtitia, atque hyemes orate ſerenas. Præterea à ſole ſolifuga, quæ & ſolpuga dicitur, de qua ſuperius diximus. & inſolo uerbum, quod ſignificat ad ſolem ſicco, ſicuti infumo, ſicco ad fumum. ab hoc inſolatio dicitur, quemadmodum à fumo, Infumatio. Plyn. Ceram uinaceo crate ſub diuo ſiccant ſole, lunaq;. hoc enim candorem facit, ſi ſic ſiccatur, & ne liquefaciant, protegunt tenui linteo. Candidiſſima uero fit poſt inſolationem, etiam humi recocta. Plau. atq; hillas infumatas, & ſumen. Hillas hoc eſt farta inteſtina tenuiſſima. Veteres enim hillas inteſtina tenuiora dixerunt. unde Bouillæ oppidum uocitatum, quaſi bouis hillæ non longe ab urbe, q̄d eo uulneratus bos ſua trahens 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 ſyderati, qui ſydere. Plyni. 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 bellū 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 unitatem. & 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 Plynius refert. ὀδοὺς enim dens dicitur. Itaq; 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 ſoldurios appellant, quorum 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 ſoliuagus 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. Cice. Nec erat uertendum, 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 dementi. idem. 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 poëtarum) Miſeros autem ideo diuites uocat, quia continuis delatorum calumnijs infeſtabantur. Ops dea eſt, quæ cœli ex Veſta filia fuit, & ſoror, ac coniux Saturni. Græci Rheam uocant. hanc quidam putant terram eſſe, ab opere ita uocatam, 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, ideſt agri plenos. & pecunia ipſa à pecore appellabatur. & paſcua cenſorijs tabulis dicebantur omnia, ex quibus populus redditus haberet, quia diu hoc ſolum uectigal fuerat. Multatio quoq; non niſi ouium, boumq; impendio dicebatur. Maxima multa erat trium millium & uiginti aſſium, quia non licebat quondam pluribus triginta bobus, & duabus ouibus quēquam 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 uocant multam. Var. autem icirco pœnam 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, quòd pœna generali nomine dicitur omnium delictorū coërcio, multa uero eſt ſpecialis peccati, cuius animaduerſio pecuniaria eſt. pœna autem (ut Vlpia. inq̄t) non tm̄ pecuniaria, ſed capitis, & exiſtimationis irrogari ſolet. Et multa q̄dē ex arbitrio eius uenit, q̄ multam dicit. pœna autem non irrogatur, niſi quæ lege, uel quo alio iure ſpecialiter huic delicto impoſita eſt. q̄nimmo multa ibi dicitur, ubi ſpecialis pœna nō eſt impoſita. itē multā is dicere poteſt, cui adiudicatio data eſt. Magiſtratus enim ſolos, & præſides prouinciarum poſſe multam dicere permiſſum eſt. Pœnam autē unuſquiſq; irrogare poteſt, cui huius criminis, ſiue delicti executio competit. à multa fit multo uerbum, q̄d eſt punio, condēno. Veteres tamen aliquando pro augeo uſurparunt, & uoti cōpotem reddo. Nonius. & uobis q̄dem gratias ago, cū uotis me multatis meis. ab hoc multatio, hoc eſt cōdemnatio deriuatur. Multatitia pecunia uocatur, quæ ex multa p̄cipitur. Ex his apparet, quàm ridicula ſit opinio eorū, qui multam p. c. ſcribi debere, & à mulgeo uerbo deriuari ſcripſerunt. Eſt enim mulgere lac è mām̄is 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. implebunt mulctralia uaccæ. item à mulgeo Caprimulgi dicti, quos Ariſtoteles à caprarum 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. Terentius. Emulſi argento ſenē. Præterea à multus fit multitudo, quod ſignificat frequentiam, ac copiam. Cice. Sed ut pontifices ueteres propter ſacrorum multitudinem tres uiros epulones eſſe uoluerunt. & multifariam, ac multitia indumenta, de quibus ſupra diximus. & multum, ac multo aduerbia. & multeſima pars pro quantitate infinita. Lucil. Quàm paruula pars, quā 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 exiſtimo. & multiuolus, qui multarum rerum deſyderio tenetur. & multiloquus, qui multa loquitur. & multifidus, multis modis findens. multum, & ſatis hoc diſtant, quod multum infinitum eſt. ſatis finitum. auaris illud, hoc parcis, & ſe continentibus 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, quātum 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 ſereret. in ſacris nihil religioſius confarrationis 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 colebant agros, & ſcindi ſe laureato uomere terra gaudebat. ſerentem inuenit data dictatura L. Quintium 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 adoriam ueteres appellarunt. Ador. n. farris genus eſt. Edor quondam ab edendo appellatum, uel quod adoratur, 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 nūcupatur. ab opibus opulentus dicitur diues, quaſi diuitiarum plenus. à quo opulentia, quam ueteres etiam opulentitatem dixere. Plau. Quaſi quæ eius opulentitatem reuerearis. Cæcil. timet, ne opulentitate noſtra ſibi iniuriam faciam. Hinc etiam opuliſcere pro diteſcere capiebant. Furius. Quo magis in tantis poſſunt opuliſcere campis. Item opimus diues. pinguis. Vnde opima ſpolia dicuntur, quæ dux duci detrahit. Virgil. Aut ſpolijs ego iam raptis laudabor opimis. & opime aduerbium abundanter.

& 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, & inopioſus, 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. Plau. Sæpe ego res multas tibi mandaui dubias, egenas, inopioſas conſilij. Item ab ops opis dicta, hoc eſt auxilium. opem quippe ferre in rebus dubijs dicimus. Terē. Iuno Lucina fer opem, ſerua me obſecro. ab hoc fit opitulor uerbū, quod eſt adiuuo, ſubuenio. Terentius, Sin opitulor, huius minas. ab eo opitulatio. & opitulus Iupiter. & opitulator Item ab ope Opigena Iuno, quam matronæ colebant, quod ferre eam opem in partu laborantibus credebant. & opifer, opem ferens. & oppidū, quod opis cauſa ædificatur. Item ab ops Opalia dicta feſta eius deæ, quæ eodem die, quo Saturnalia celebrabantur, quoniā opem Saturni coniugem eſſe crediderunt. Rhea dicta eſt ἀπὸ τοῦ ῥέω fluo, quod terra affluens ſit omnium rerū. eadem Cybele appellatur, uel à monte, atq; oppido Phrygiæ Cybelo, ubi ſacra eius primo inſtituta ſunt, uel ἀπὸ τοῦ κύβαλον, 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 deûm, 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, q̄d ſit pabulorum dea. unde eius feſta parilia dicta ſunt, quaſi palilia (ut Varro ſentit) ut alij, quoniā pro partu pecoris ea ſacra fiebant. parilibus conditam à Romulo urbem Romam fuiſſe manifeſtum eſt, quem diem feſtum præcipue minores habuere. TRADVCTA EST GETVLIS. Tranſlata 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. Virgi. Ducitur infelix æuo confectus Aletes. Per metaphoram tamen duco aliquando accipitur pro aucco, & 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? Nonnunquam pro educo, extraho. Idem, Ille tamen clypeo obiecto conuerſus in hoſtem Ibat, & auxilium ducto mucrone petebat. Nonnunquam pro excito. Cice. Quod ſiquem ſtatuæ magnopere delectant, ſiquis earum honore, aut gloria ducitur. Quandoq; pro allicio. idem, poſtremo pretio, aut mercede ducuntur. eſt etiam quando pro erigo, atq; extollo capitur. Virgi. pars ducere muros, Moliriq; arcem. Et pro exiſtimo. Apule. Ego ſic animo duco mox me inter meos futurū. Et pro contraho, ſiue auerto. Martia. Qui ducis uultus, & non legis iſta libenter. À duco dux deriuatur, q̄ alios ducit. unde & ducem gregis dicimus, & ducem belli, qui etiam ductor appellatur, cuius fœmininum eſt ductrix. Item

ducto frequentatiuum, cuius aliud frequentatiuum eſt ductito: ueteres quoque 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, ultionemq́; quam ab aduerſario non poterat, ab iniquo iudice exegit. & ductus pro ipſa ductione. Vnde aquæductus dicuntur deductiones aquarum. & ductile, quod facile ducitur, attenuaturq́;. Vnde æs ductile appellatur, quod malleis obſequitur, tenuaturq́; in laminas, cuius contrarium 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 tamen aliquando pro ſuo ſimplici. idem. Adducamus tuam Bachidem. aliquando pro cogo. Cice. Nullo imbri, nullo frigore adduci, ut capite operto ſit. Interdum pro contraho. Virg. ubi ignea uenis Omnibus arcta ſuis miſeros adduxerat artus. Hinc adductam frontem irati, hoc eſt conſtrictam dicimus. Nonnunquam pro torqueo. roto. Idem, Ipſe ter adductas circum caput egit habenas. plerunque etiam pro produco, extendo. Idē, Ocyus adducto torquens haſtile lacerto. Circunduco notæ ſignificationis. introduco, immitto, & intra aliquem locum duco. Item inſtruo, doceo. à quo introductio appellatur inſtructio, doctrina. & ipſum (ut ita dicam) principium eruditionis, quam græci εἰσαγωγὴν, hoc eſt iſagogen uocant. Vnde Porphyrius opus ſuum, quo de dialectices principijs ſcripſit, iſagogen uocauit, quamobrem & iſagogicon introductorium dicimus. Obduco, modo tego. idem. obducat paſcua iunco. modo econtrario detego, aperio. Lucil. Vos interea lumen afferte, atq; aulam obducite. Nonnunquā etiam facio, contraho. Plyn. Iam callum obduxerat. perduco uſque ad finem duco. Apule. Iamq́; familiam ad ſtabulum perduxerat. Abduco. aufero. abigo. Curtius. Armentum omne abductum. interdum tamen pro ſuo ſimplici accipitur. Li. Flauius ſupplementum ab Roma abduxerat. Subduco, deduco, reduco, de quibus ſupra copioſe diſſeruimus. Educo extraho, quaſi extra duco. Virg. hoc dicens eduxit corpore telum. ponitur tamen aliquādo pro erigo. idem. aramq́; ſepulchri Cōgerere arboribus, cœloq́; educere certant. aliquando pro nutrio, proueho, quod modo primæ, modo tertiæ coniugationis 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. Terenti. Seni animam primum extinguerem ipſi illi, qui illud produxit ſcelus. Aliquando pro proſequor uſurpatur. Virg. 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. Cice. Hinc ille Giges inducitur à Platone. Aliquando pro perſuadeo. Lucil. Huius ego animum ſi induco, ut ab amore meretricis deſiſtat. Nonnunquam etiam inducere, eſt quibuſdam ueluti fallacijs decipere. idem. Miſerum ſenem ſtrenuum cantu inductum. Hinc Rhetores inductionem uocant argumenti genus, cum per interrogationem ſimilium cogimus aliquem aliquid fateri, ueluti manu in id, quod uolumus, eum ducentes. Vt ſi fiat interrogatio talis. Quod eſt pomum generoſiſſimum, non'ne quod optimū? concedetur. Qui equus generoſiſſimus, non'ne q optimus? & plura in eundem modum, tum id ſubiungitur, cuius rei gratiā rogatum ē. Quid homo non'ne 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, ꝑ quā fit à particularibus ad uniuerſalia progreſſus. Diduco. diuido. ſeparo. Colu. Equitiū, qđ tripartito diducitur. Reduco, interdū retro duco, ut ſuperius diximus. Curti. Reductiſq; in caſtra copijs corpora curare iubet. interdum libero, & ſine periculo recipio. Apule. Meq; oppido in arcem reduco. Hinc reduces dicuntur, qui pericula euaſerunt. Virgil. Vt reduces illi ludunt ſtridentibus alis. Aliquando etiā reduco pro replico accipitur. à quo reductū, replicabilem dicimus. idē. inq; ſinus ſcindit ſeſe unda reductos. Seduco, quod proprie ſignificat ſeorſum duco. Accipitur tamen frequenter in malā partem, pro eo, qđ eſt à recto ad uitiū traho. Vnde ſeductores dicuntur, qui ad uitia homines hortantur. Traduco, modo traijcio, ut traductis in Africā copijs. Modo ad ulteriora duco. Plau. Traduce adhuc lineā pluſculam. aliquando transfero, ut hoc loco. Traducta eſt Getulis, hoc eſt translata ad Getulos. Vnde etiā traducere librū ex una lingua in aliam qdā dicūt, hoc eſt interpretari. ab hoc traduces dicuntur, q aliunde tracti, ac propagati ſunt. Conduco, quod modo ſignificat colligo. congrego. Varro. Mane ſuſcitat roſtra, populum in foro conducit. Modo locatum accipio. Cice. Vt ſæpe in noſtra repu. uidemus mercede conducti. Hinc deriuatur conductio, ſicut à loco locatio. interdū emo. Plau. Cædendū cōduxi ego illū. Aliquando conuerto. Lucil. Et uirtute tua, & claris conducere chartis. Modo proſum. Cice. Poteſt autem, qđ Reip. inutile ſit, id cuiquam conducere? Idem. Facillimā autem in ea Rep. eſſe poſſe concordiā, in qua idem conducat omnibus. Vnde conducibile dicimus utile. Plyn. Quo nihil cōmodius, nihil rei, de qua agimus, conducibilius cogitari potuiſſet. GETVLIS. ad Getulos. hi Africæ populi ſunt. Africā initio Libyes habuerūt, deinde Afri, poſtea Getuli, poſtremo Mauri, & Numidæ. Mitti autem nocentes grauiore exilio in Africam ſolebant, aut in pontum, uel inſulas remotiores. mitiore uero Tybur, Præneſte, uel in inſulas Cāpaniæ. Vel Getulis dixit, ut remotiorē Africæ partem, ac magis infeſtam nominaret. Africa una eſt ex tribus orbis terrarū partibus. Quicquid terrarū 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, faſtigatq; ſe molliter, & fit paulatim adductior. Vbi finitur anguſtiſſima eſt. quantū icolitur fertilitate præſtat, uerū maxima pars inculta eſt, et uel arenis ſterilibus obducta, uel ob ſitū cœli deſerta, uel multo, ac malefico genere animaliū infeſta. Mare, quo à ſeptētrione cingitur, Libycū uocatur, à meridie Aethiopicum, ab occidēte Atlanticum. Ea pars, quæ Libyco adiacet, Cyrenea dicitur à Cyrene urbe, quā ibi Battus Cyrini regis filius cōdidit, & à Cyrene uirgine ita nominauit, quæ Penei regis Arcadiæ filia fuit, ſiue (ut poëtæ dicunt) Penei fluminis, quæ ob formæ præſtantiā è Pelio monte Theſſaliæ rapta fuit ab Apolline, & in Libyā ducta, ex qua quatuor filios ſuſcepit. Ariſtæū. Nomiū. Auctonū. & Argeū. Proxima totius prouinciæ nomine Africa dicitur, poſtea Numidia. deinde Mauritania. Sed Mauri in Atlanticū pelagus expoſiti ſunt. Vltra eos ſunt Troglodytæ, & Caruſij uſque ad Aethiopas. hi & reliqua huius, & totum latus, quod meridiem ſpectat, uſq; in Aſiæ confinia poſſident. At ſuper ea, quæ Libyco 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. Virg. Et Getulæ urbes, genus inſuperabile bello. Virgil. Vbera cui dederint getula in ualle leænæ. Iuue. Cum getula ducē portaret bellua luſcū. Hiarbas Iouis filius fuit ex Garamante nympha, & Getulorum rex, quē Virg. ſcribit in cōnubium petijſſe Didonem. Libyā à græco dictā putant, uel à Libya uxore Epaphi Iouis filij, uel qđ pluuia egeat propter nimiā ſiccitatem, hoc eſt qđ λείπει ὕειν, hoc eſt deſinit pluere. A Libya libycus deducitur, unde libycum mare. et libyes. & libs uentus. & libanotus, de quibus diximus. & libyſſa libyca. Item quando ſubſtantiuum eſt, oppidū Bithiniæ, in quo Annibalis tumulus fuit, & libyſſis libyca. Virg. et pelle libyſſidis urſæ. & libyſſinus. Martianus. Graui, ac libyſſino calore exuſtus. à quo libyſſinus dictus eſt Appollo ab ijs, qui Pachynum Siciliæ promontoriū incolebant, quēadmodū ſuperius diſſeruimus. Item libycus cāpus in agro argeo appellatus eſt, quod in eo fruges ex Libya allatæ ſunt. Quam ob cauſam et Ceres ab Argis Libyſſa uocata eſt. Africa uero dicta eſt, quod ſine frigore ſit. qppe græci φρίκην horrorem dicunt. Aſia autem ab Aſia nympha Oceani, & Tethyos filia, Iapeti coniuge, ſiue ab Aſio Cotyi filio (ut Lydi affirmant). eſt etiā Aſia palus quædam, ſed tunc primā ſyllabam productam habet. Virg. Iam uarias pelagi uolucres, & quæ Aſia circum. Cum uero prouinciam ſignificat, correptam. idem. Europa atq; Aſia pulſus. Europa à Nympha Europa nomen habet, Oceani ſimiliter, & Tethyos (ut qdam uolunt) filia, ſiue ab Europa filia Agenoris, quā Iupiter ſub ſpecie Tauri rapuiſſe fertur, quamuis alij à prædonibus raptam dicant, quorū nauis Tauri effigiem habebat. GETVLIS. Ad Getulos. Veteres datiuum frequenter pro accuſatiuo poſuere. Teren. Interea mulier quædam abhinc triennium ex Andro cōmigrauit huic uiciniæ. Titinni. Vbi Ambitioni uirtutem uideas antecedere. Var. Tanta porrò inuaſit cupiditas honorū pleriſq;, ut uel cœlum ruere, modo magiſtratum adipiſcātur, exoptent. NEC CEPIT ARENA NOCENTES. Senſus eſt, non ſunt puniti delatores in amphitheatro, ſed acti in exiliū, in quo præponit tempora Domitiani temporibus Titi. Nam Titus quēadmodum Sueto. refert, licet aliquādo in aſperrima inſularum delatores miſerit, frequentius tamen in foro flagellis, ac fuſtibus cæſos nouiſſime traducebat ꝑ amphitheatri arenam, & aliquando ſubijci in ſeruos, ac uenire imꝑabat. Domitianus uero, ut eā peſtem omnino ex urbe tolleret, eos ad Getulos uſq;, & ſyrtium loca relegauit. ARENA. Amphitheatrum. Contentum pro continente. Arena enim ſpargi amphitheatrum ſolebat, ne uel pugnantes fœdarentur cruore occiſorum, uel cruor ſparſus ſpectantibus eſſet horrori, præſertim in gladiatoriū dimicatione, propter quod parata ſemꝑ erat iuuenum multitudo cum ſcopis, qui arenā uerrerēt, cruoremq́; obtegerent. ſtulte quidam ætate noſtra per arenā 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. ideoq́; ab ariditate dictam nonnulli exiſtimant, & ſine aſpiratione ſcribunt. Alij ab hærendo appellatam putant. & iccirco addunt aſpirationem, uel quod ſibi inuicem propter tenuitatem cohæreat, uel qđ per eam cum calce miſtam, & cementa inter ſe, & tectoria parietibus hæreāt. hæc ſi groſſior eſt, Sabulum appellatur. à quo ſaburra dicta arena inunda, qua naues onerari uſq; ad certā menſurā quo ſtabiliores ſint, conſueuerunt. Virg. Et Cimbæ inſtabiles fluctu iactante ſaburram. Glarea uero minutiſſimos lapillos ſignificat, qui in fluuiorum ripis, uel maris litoribus reperiuntur. Ab arena arenarius deriuatur. unde Iupiter arenarius, de quo ſupra diximus. item arenoſus, ſicut à ſabulo ſabuloſus. & à glarea glareoſus. Plyn. 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 iuſtum eſt. fluuiatilis. et marina cui tertia pars addi debet. ab arena quoq; arenatum dicitur compoſitio ex calce, & arena facta, ſicut marmoratum ex marmore. Plyn. In Græcia tectorijs etiā arenatum, qđ inducturi ſunt, prius in mortario ligneis uectibus ſubigunt. Idē. Experimentum marmorati eſt in ſubigendo, donec rutro non cohæreat. à ſabulo quoque ſabuletum dicitur locus, in quo ſabulum abundat. CEPIT. Accepit. Capere enim proprie accipere eſt. Vir. Tu genitor cape ſacra manu, patrioſq́; penates. Per metaphoram tamen pro diuerſitate rerum, cum quibus iungitur, diuerſa ſignificat. Capere manu cōprehendere eſt, capere oculis, uidere. capere auribus, audire. capere mente, intelligere. capere conſilio, eligere. Teren. cum illum gnatum cepimus. Cice. Ob eam credo cauſam, quod inſit aliquid probi, quod capiat ignaros. Virg. Ante locum capies oculis. Capere aſtu, uel dolis, decipere. idem. captiq; dolis, lachrymiſq; coacti. Capere muneribus, aut beneficijs propitiare. Lucil. Non bene pro meritis capitur, nec tangitur ira. Capere cantu, aut uoluptate, delectare. Virg. Carmine quo captæ. interdum etiam capere pro facere metaphorice uſurpatur. Teren. Non ſi capiūdos 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. Apule. Cum id uaſculum uix ſemunciam caperet. à quo capax dicitur, quod continet aliquid. Cuius comparatiuum eſt capacius. & ſuperlatiuum capaciſſimum. & contrariū eius incapax. item caput, quod inde (ut Varro inqt) initiū capiant ſenſus, & nerui, de quo, et eius deriuatiuis inferius dicemus. et capulū qcqd aliquam rē intra ſe capit. Vnde id, quo mortui efferuntur, capulū uocatur. Plau. Perij miſera, ut oſculatur carnifex capuli decus. à quo capularis ſenex dicitur iam morti propinquus, & mox capulo efferendus. Capulum etiam manubriū enſis appellatur, ſed hoc, qa manu capitur. Apule. Enſemq́; capulo tenus infixit. et catinū (ut Varroni placet) qđ pultē, et iurilenti quid capet. Et capunculū uas fictile, non qđ anſis capiatur, ſed qd capax ſit. in eundē ſenſum hoc uerbo uſus eſt Teren. Dij boni, qđ turbæ eſt? Aedes noſtræ uix capient ſcio, hoc eſt uix ſufficient ad tātā turbā capiendā. interdū etiā cape accipitur pro occupare, & ſuum facere. Vir. Certantq; illudere capto. Varro. Quid hic uenator nō cepit? Cic. Nauem quandā piratarū præda onuſtam cepe. Hinc capi uirgo dicitur, quia apud ueteres pōtificis maximi manu prehenſa ab eo parēte, i cuius poteſtate erat, ueluti bello capta abducebatur. Hinc et uincti captiui dicūtur, qđ nō ſui iuris ſint, ſed in poteſtatē noſtrā redacti. & captiuo uerbū, quo nōnulli iuniores ſunt uſi. & captiuitas pro ipſa uēdicatione. Quoniam autē, qui ita capti ſunt, nō ſunt amplius ſui iuris, ſed libertate priuati ſunt, ideo captos aliquādo pro priuatos, ſiue impeditos accipimus. Hinc mente capti dicuntur amentes, hoc eſt, qui mētis cōpotes nō ſunt. & capti oculis, qui officio oculorū, hoc eſt uiſu priuati ſunt. Virg. Aut oculis capti fodere cubicula talpæ. Et pro amore accendere. unde capti amantes dicuntur. Lucilius At metuis porrò, ne aſpectu, & forma capiare altera. Et pro

ſuſcipere, ſiue id ſponte, ſiue inuiti faciamus. Vnde cape dolorē. cape ſolicitudinē. cape moleſtiā. cape uoluptatē dicimus. in quo notandū eſt, qđ hoc uerbum reciprocum quẽdam ſenſum habet, ut idē ſit cœpi uoluptatē, & cœpit me uoluptas. Cicero. Magnā cœpi ex literis tuis uoluptatem. Quint. Nec me tanta capiebat uoluptas, quod fluentia ceris mella conderem. Non tamē in omnibus habet hunc uſum. Capere conſilium eſt deliberare. Cice. Cum aūt conſilium hoc princeps cœpiſſet. Cape rōnem eſt modum inuenire. Plau. Rōnem cœpi, ut & amanti obſequerer, & patrē non offenderem. A capio fit capſo, qđ ſignificat prehendo. à quo capſa, qđ res in ea recōditas capiat. Cuius diminutiuum eſt capſula. Pōpeius tamē à græco potius deduci hoc uocabulum putat. Græci enim capſas κάμψας appellāt. A capſa fit capſarius, qđ (ſi Vlpiano credimus) ſignificat eū, 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 non ſignificant frequenter capio, ſed blanditijs qbuſdam, & illecebris, obſequijſq; aliquid (ut ita dicā) uenor, ut hic obſequēdo captat auram popularem. ideſt quærit. uenatur. Martia. Capto tuā, pudet heu, ſed capto Maxime cœnam. Tu captas alias, iā ſumus ergo pares. Declarat hoc idem Martia. alibi, cum inqt. 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. Martia. Si captare feras aucupis arte placet. Locus captus uocatur ad ſacrificandū legitime conſtitutus. item captus perceptio. Seneca. Quod captu quidem 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. ideſt cōprehendat, quamuis alij ob id potius appellatum putent, quod ſit capitis tegmen. Et capis poculi genus. cuius diminutiuum eſt capidula. & capula uas uinarium, quo ueteres utebantur, anſatum, quod facile capi poſſet. et calpar, quo nomine ueteres doliū ſignificabant. Varro. Quia ante, quàm nomē dolij prolatum eſſet, id genus uaſorū calpar diceretur. & capulum, à quo capularis; de quibus ſupra diximus. Et capeſſo uerbum, qđ proprie ſignificat capio. Apule. Dum ſimul illi & gratias agerem, & dona capeſſerē. Aliquando tamē ponitur pro perficio, impleo. Vir. Mihi iuſſa capeſſere fas eſt. interdū pro immitto. Plau. Quo magis te in altum capeſſas, æſtus te in portum refert. Nonnunq̃ pro recipio. Idem. Nunc pergam heri imperium exeq, et me domū capeſſere. et caplū nodi genus in fune, quo indomita iumenta capiuntur. & capedo ſpatioſum aliquid, & alicuius rei capax. à quo intercapedo pro ſpatio, atq; interuallo, qđ inter aliqua interpoſitum eſt. item à capio nonnulli copiam dictā putant, quaſi capiam, qđ multa capiat. Eſt autem proprie copia facultas, poteſtas, ut faciā tibi copiā ſpectandi ludos. ideſt dabo tibi facultatem uel faciam tibi poteſtatem. Nec ferè apud oratores cum alio uerbo iungitur. Apud poëtas uero etiā cum alijs uerbis, & præcipue cum do. Virgil. Poſtquam introgreſſi, & coràm data copia fandi. Sine his autem duobus uerbis copia plerunq; pro abundantia accipitur. Vnde copiā orationis dicimus, quemadmodū ubertatem. copiā pecuniarum. copiā frumenti. in plurali uero pro eodē 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, quēadmodū etiā copiā in ſingulari ponunt pro exēplari. Sed pro multitudine militum etiam in ſingulari aliquando reperitur. Pompeius ad Domitium, nec ſolus cum iſta copia tantā multitudinem ſuſtinere poteris. Idem. Etiam, atq; etiam hortor, ut cum omni copia q̃primum ad me uenias. à copia copioſus deducitur, hoc eſt abundans. & copiari caſtrenſe uerbum, hoc eſt copias cogere, quēadmodum lignari. pabulari. aquari. & copioſe aduerbium, abundanter. ueteres copē pro copioſum dixerunt. Pacuuius. O multis modis uarie dubiū, & proſpere copem diem. Plau. Atq; ego nunc, ut glorioſum faciam, & 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 eorum. cæterum ſiqs opera mediaſtini fungitur, non continetur hoc nomine. A caupone fit cauponor uerbum, qđ eſt lucri cauſa, quaſi ad cauponē uendito. Ennius. Non cauponantes bellum, ſed belligerantes. Ferro nō auro uitā cernamus utriq;. item cauponaria, ars cauponandi, ſicut coquinaria, ars coquendi. item à capio cōpoſita fiunt accipio, qđ à capio Vlpia. ita diſtinguit, ut capere ſit, quando cum effectu accipitur. Accipere uero, ſiqs non ſic accipit, ut habeat. ideoq; non uideri quempiā capere, quod ſit reſtituturus. Paulus tamen iuriſcon. etiam eum cepiſſe exiſtimat, qui alteri acqſiuit. accipere etiam aliquando pro audire uſurpatur. Virg. Accipe nunc Danaûm inſidias, & crimine ab uno Diſce omneis. Cic. Accipe nunc aliud eius facinus nobile. & pro ſentire. Apule. Neq; tu ita accipis, ut res ſe habet. & pro tractare, capiturq; & in bonā, & in malam partem. Cice. Rogo ipſum, quēadmodum ego eum Arimini accepi. Terē. Ego abs te miſeris ſum acceptus modis. & pro cōuiuari. idem. Accipit homo nemo melius prorſus, atq; prolixius. Aliquando etiam pro decipere. Luci. Sic inquam ueteratorem illum ueterem lupū Annibalem acceptum. Quid ſit accipere cōditionem. accipere fidem. acceptum ferre. & acceptilatio, ſupra demonſtrauimus. ueteres accepſo pro acceperim uſurparunt. Pacuuius. 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. Cercō claudum altero pede nominant, Triorchen à numero teſtiū. Romani hunc buteonem appellant, eſalona græci uocant, q ſolus omni tempore apparet. cæteri hyeme abeunt. 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 inqt, Chalcida dij perhibent, homines dixere cymindin. Hæc hybris eſt, quā alij nō aliam eſſe, quàm ptyngen uolunt, die minus apparet, quia nō clare uidet, ſed nocte uenatur more aquilæ. pugnat etiā cū aquila adeo acriter, ut ſæpius ambæ implexæ deferantur in terrā, et uiuæ à paſtoribus capiantur. in Thraciæ parte ſup Amphipolin homines, atq; accipitres ſocietate quadā aucupantur. hi ex ſyluis, & arundinetis excitant aueis. illi ſuperuolātes deprimunt. Rurſus captas aucupes cū accipitribus diuidunt. Ii enim miſſas in ſublime accipiunt unguibus. nec deſunt qui accipenſerem piſcem ab accipiendo deriuatum exiſtiment, qđ frequēs menſis accipiatur. à quibuſdā dicitur Elops piſciū apud antiquos nobiliſſimus habitus, unus omnium ſquamis ad os uerſis. Ci. Nā cum eſſet apud ſe ad Lauernium Scipio, unaq; Pontius, allatus eſt forte Scipioni acci-

penſer, q

penſer, qui admodum raro capitur, ſed eſt piſcis (ut ferunt) in primis nobilis. cum autem Scipio unum & alterum ex ijs, qui eū ſalutatum uenerant, inuitaſſet, plureiſq; etiam inuitaturus uideretur, in aurem Pontius, Scipio (inqt) uide quid agas. Accipenſer iſte paucorum hominū eſt. Martia. ad palatinas Accipenſera mittite menſas, Ambroſias ornant munera rara dapes. itē ab accipio præaccipio. à quo præacceptio deducitur. Eſt enim præacceptio figura, quæ & præſumptio à noſtris dicitur, à græcis prolepſis, cum poëta aliquid præaccipit, ad eamq; 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, quā ſcilicet ille longe poſt Orpheum tenuit. fuit & alia Eurydice Climeni filia, uxor Neſtoris, ex qua ſeptem filios, & filiā unā ſuſcepit. Ariſtæus è Cyrene filia Penei Arcadiæ regis ab Apolline genitus eſt. Hic primus apiū, ac mellis uſum, coagulum lactis, & alia multa inuenit. occipio, quod ſignificat incipio. Terentius. Siquid narrare occepi. Nec mihi probabile uidetur, quod Donatus ſcribit, occipere ab occipite deductum, qđ ſit, quaſi rei caput inſtituere. ueteres quoq; occepſo uſurparunt pro incepero. Plau. Ni ego illi puteo, ſi occepſo, animā omnē intertraxero. occupo etiam ex ob, & capio cōponitur. eſt autem occupare, ui aliqd capere. Liuius. Nam & ipſis uocātibus urbē hanc accepi, nō occupaui. proprie tamen occupare eſt, quod in cōmune poſitū erat, ante cæteros capere. Quint. Multa nihilo minus, quæ libera fuerant, tranſeunt in ius occupantiū, ſicut uenatio, aucupatio. Hinc occupatitius ager dicitur, q deſertus à cultoribus proprijs, ab alijs occupatur. & occupatus homo, q ante negotio aliquo detentus non poteſt alteri operā dare. Ci. Nam me conuenire uoluit, cui eſſem occupatus, hoc eſt, cui me excuſarē, qđ qbuſdā alijs negotijs eſſem præuentus. Hinc occupatio uocata, cū neceſſariæ rei, & cui ante omnia dare opam debemus, cum diligentia uacamus. Ab occupo fit cōpoſitum præoccupo eiuſdem ſignificationis. à quo præoccupatio, ſiue occupatio apud rhetores ſchema quoddā, cum aliqd nos reticere dicimus, et tamen tacitum intelligitur, qđ fit uel cū rem notā eſſe putamus auditoribus, uel cū ſuſpicionem excitare maiorem reticēdo 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 dicā. qd illi ſæpe interminati ſitis, omittam. Nam & hæc uobis nota ſunt, & quæ nouiſſime multo indigniora cōmiſit, q̃primum cognoſcenda. Item illud, Cogis me iniuriæ tuæ cauſam proferre, nihil agis, nō dicā, ſed ipſum tempus eam patefaciet. itē à capio pcipio, qđ eſt intelligo. ſentio, à quo pceptio. & decipio, deludo, defraudo, à quo deceptio, & decipula, qđ genus laquei eſt ad decipiēdas, ac capiendas feras. item excipio, quod interdū pro ſuſcipio capitur. Virg. Heu qs te caſus deiectam cōiuge tanto Excipit? interdum pro ſeparo ſeiungo. Idē. Clypeū, criſtaſq; rubētis Excipiā ſorti. Aliquando pro colligo. Martia. Ventris onus miſero, nec te pudet, excipis auro. Item pro cælo, abſcondo. Plau. Neq; partē tibi ab eo indipiſces, neque furem excipies. Nonnunquam pro capto, indago. Ci. Quædam dari ad ptractandos animos hominum, & ad excipiendas eorū uoluntates. Quandoq; pro ſubſequor uerba loquentis. Virg. tum ſic excepit regia Iuno. Eſt etiam quando pro circumuenio, et dolo capto reperitur. Idem. Non ego te uidi Damonis peſſime caprum Excipere inſidijs? et alibi. Scelerū furijs agitatus Oreſtes Excipit incautū. Hinc excipula deriuatur, ſicut à decipio decipula. Eſt autem ſeptum ex arundinibus contextis ad capiendos piſceis. Plyn. Hyemato lacu fluctibus glomeratæ uoluuntur anguillæ, in tantū mira-

bili multitudine, ut in excipulis eius fluminis ob hoc ipſum fabricatis ſingulorum milliū globi repiantur. Item exceptio. & excipuum, qđ excipitur, ſicut præcipuum, qđ ante capitur. exceptionem appellat Vlpianus, quaſi quandam excluſionem, quæ interponi actioni cuiuslibet rei ſolet ad excludendū id, qđ in intentionem, cōdemnationem'ue deductum eſt. replicationes nihil aliud ſunt, quàm exceptiones, & à parte actoris ueniūt, quæ quidē ideo neceſſariæ ſunt, ut exceptiones excludat, ſemper enim replicatio icirco obijcitur, ut exceptionem oppugnet. illud tenendum eſt, oēm exceptionem, uel replicationem excluſoriam eſſe. exceptio actorē excludit. replicatio reū. Item à capio anticipo, hoc eſt, præuenio. præoccupo. à quo anticipatio. & intercipio, qđ eſt aliquē inter aliqd agendū occupo. aliquādo etiā capio. Et præcipio, qđ modo ſignificat, anteuideo. Virgi. Omnia præcepi, atq; animo mecum ante pegi. præcepi, hoc eſt ante uidi. modo præuenio. Idem. Exultatq; animis, & ſpe iam præcipit hoſtem. A quo præcipuum, de quo diximus. & aduerbium præcipue, quaſi ante omnia, ſiue præuentis omnibus. Aliquando iubeo. unde præcepta pro iuſſis accipimus. idē. ipſi numerumq;, modumq; carinis Præcipiant. Aliquando monere, inſtruere. Idem. Namq; ita diſcedens præceperat optimus armis Aeneas. Hinc artiū magiſtri, præceptores appellantur. & placita eorum præcepta, & præceptiones dicuntur. Virgilius præcepta pro reſponſis poſuit. Nam ſine ui non ulla dabit præcepta. & Recipio. qđ modo ſignificat admitto, accipio. Cicero. Quēdam ſuadētem, ut in urbe manerent, Xerxemq; reciperent, lapidibus obruerunt. Martia. Tu magnus, qđ das, immo ego, qđ recipis. modo reuoco, Cic. Qui cum ad diem ſe recepiſſent, admiratus eorum fidem Tyrannus. Virg. ſic ore effata recepit Ad ſeſe. Aliquando promitto, quam ſignificationem græci uſurpāt. Cecinna ad Ciceronem. Sed tamen ego filio dixeram librū legeret. & ea conditione daret, ſi reciperes te correcturum. Nonnunq̃ in tutum 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. Cic. Omnium bonarum artium receptaculum. Et recipere ſeruum Vlpianus eſſe dicit refugium abſcondēdi cauſa ſeruo præſtare, uel in ſuo agro, uel in alieno loco, ædificio'ue, qđ receptū dare, ſiue receptū præſtare uulgo hodie dicitur. Quandoq; etiam pro proſterno accipitur. Virg. totum 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. ubi nunc adoleſcens habet poſticulum, hoc recepit, cum ædes uēderet. recepit (inqt) hoc eſt excepit. Hinc receptitius ſeruus appellatus eſt nuptæ mulieris proprius, quem ſcilicet cum dotem marito daret, ſibi reſeruauit. Quoties enim mulier in danda uiro dote aliqua ex ſuis bonis retinet, neq; ad uirum trāſmittit, recipe ea dicitur, quēadmodum in uēditionibus fit, cum quid uenditor ſibi reſeruat. Seruus ergo receptitius mulieris proprius, quem cum reliqua pecunia recepit, hoc eſt nō dedit doti, ſed retinuit. A recipio recupero deriuatur, hoc eſt rē amiſſam rurſus acquiro. Recuperatia à ueteribus dicebatur, cum inter ciuitates peregrinas lex cōuenit, ut res priuatæ reddantur ſingulis, recuperenturq;. Receptus mons dicitur, quem 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 initium. 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 uoluptatem. interdum pro gigno. Plautus. Qui geminos ex ancilla ſuſcepit liberos. item concipio, quod proprie ſignificat apprehendo. unde concipere mulieres dicuntur, cum genitale ſemen apprehenditur ad fœtum faciendum. et herbæ concipere, cum coaleſcunt. & cõceptus fœtus, dum genitura coaluit. & conceptio, ipſa apprehenſio. Item conceptio apud grammaticos ſchema, cum unũ genus concipit, hoc eſt ſimul apprehendit aliud genus, uel una perſona aliam perſonam. Aliquando tamen concipio ſignificat deſtino. delibero. Seneca. iandudum animo cõceperat quid eſſet acturus. unde conceptum dicimus prædeſtinatum. Virgilius. Aut tu bella cie, conceptumq; excute fœdus. hinc conceptiuæ feriæ à ueteribus dicebantur, quæ certis diebus obſeruabãtur quotannis, ut ſementinæ, & compitalitiæ. Quandoq; etiam concipio pro comprehendo, & contineo accipitur. Quintilianus. Nec tãtum concipere animo ſcelus potui. Hinc cõceptus mentis dicuntur, quæ comprehendimus, & imaginamur. & apud Geometras communes animi conceptiones uocantur, quæ omnes tanquam 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, atq; comprehendit, ut uena eſt conceptaculum ſanguinis, hoc eſt in qua ſanguis continetur. item à capio uſucapio componitur, de quo ſuperius copioſe diſſeruimus. Ab eodem etiam deducitur Cœpio, quo ueteres utebantur pro incipio. Cato. Cœpiã ſeditioſa uerba loqui. Nunc præteritum tantum eius uerbi eſt in uſu cœpi cum ſuis deriuatiuis cœperam. cœpiſſem. cœpero. cœpiſſe. cœptum ire, & cœptum cœpti, hoc eſt principium. Ouid. Dij cœptis, nam uos mutaſtis & illas, Aſpirate meis. Item auceps, & aucupium, de quibus ſupra diximus, ab auibus capiendis. & aucupor uerbum. & aucupator. Item forceps, de quo inferius dicemus, quod forcum capit. Item ircipes (ut quidã 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 maleficiũ commiſerunt, à noceo uerbo, quod eſt obſum, & à maleficio non abſtineo. Vnde econtrario innocentes dicuntur, qui ab omni iniuria, & maleficio abſtinent. & innocentia integritas eſt. Salluſtius. Vbi quæ Metellus agebat, ex nuntijs accepit, ſimul & de innocentia ſua certior Romæ 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 pulſa 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 nequiit reperiri. Non legerat opinor Plautum, alioſq; antiquos multis in locis hoc uocabulum in eum ſenſum uſurpanteis. Plautus in mercatore, nihil magis manifeſto teneo, innoxia es. Qua noxia? idẽ in eodem, uacuum eſſe iſtac te ætate his decebat noxijs. & noxa, quod modo ſimiliter culpam ſignificat. Virg. Vnius ob noxam, & furias Aiacis Oilei. Modo pœnam. unde noxæ dedere dicimus aliquem propter noxam, hoc eſt culpam pœnæ tradere. eſt autem hoc ge-

nus pœnæ uel ſeruorum, uel brutorum, cum domini malunt hæc ad pœnam tradere, quàm multam ſoluere pro maleficio, quod admiſerunt. unde noxales actiones (ut Paulus inquit) appellantur, quæ non ex contractu, ſed ex noxa, atq; maleficio ſeruorum aduerſus nos inſtituuntur, quarũ actionum uis, & poteſtas eſt, ut ſi damnati fuerimus, liceat nobis de ditione ipſius corporis, quod deliquerit euitare litis æſtimationem, dãdo ſcilicet corpus uiuum. Quintilia. Alebat deuotum corpus grauior omni fame ſagina, & inter dedita noxæ mancipia, contemptiſſimus tiro gladiator, ut nouiſſime perderem calamitatis meæ innocentiam, diſcebam quotidie ſcelus. Ouidius. Verba fides ſequitur, noxæ tibi deditus 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. Plautus. 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 etiam ferro, niſi 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, cumq; innoxium uocare aduerſus aduerſarios. Ea libertas eſt, qui pectus purum, & firmum geſtitat. Aliæ res obnoxiæ nocte in obſcura latent. Quandoq; obnoxium pro obſcurum ponitur. & tunc non à noxa, uel noxius, ſed à nox deducitur, facitq; aduerbium obnoxie. Plautus. Nunc ego hercle perij planè non obnoxie. Hic enim planè, & obnoxie contraria ſunt. Aliquando etiam noxa pro damno accipitur. Suetonius. Spurinamq; irridens, & ut falſum arguens, quod ſine ulla ſua noxa idus martiæ adeſſent. Ouidius. Nocte nocent potæ, ſine noxa luce bibuntur. Noxitudo apud ueteres pro noxa in uſu fuit. A noceo etiam nux dicitur, quod dentibus, dum franguntur, noceat, ut multi ſentiunt, ut nos exiſtimamus, à nucis iuglandis nocumento, uel quod ſatis noceat. Ouidius. quoniam ſata lædere credor, Cultus in extremo margine fundus habet. Vel imitatione græcorum, qui eam κάρυον uocant, à grauedine capitis. κάρα enim caput ſignificat. Conſtat ſanè arborum ipſarum foliorumq; uireis in cerebrum penetrare. Nuclei quoque eius pernicioſi ſunt. ſtomacho inutiles. difficiles concoctu. 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 Cn. Pompeius inuenit manu illius ſcriptam in peculiari commentario compoſitionem antidoti, è duabus nucibus ſiccis, totidem ficis, & rutæ folijs 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, quã cõi nomine nucẽ appellamus. nam nucis nomen omnibus commune eſt, quæ duro operimento teguntur, ut ſunt caſtaneæ, amygdalæ. auellanæ. et ſimilia. Virgil. Caſtaneaſq; nuces, mea quas Amaryllis amabat. Macro. Nuces à malis ita diſtinguit, ut nuces ſint omne pomum, qđ foris duro tegitur, & intus habet qđ eſui eſt. Malũ uero quod foris habet, quod eſui eſt, & durum intus includit. Sed hoc falſum eſſe manifeſte deprehenditur in malis pu-

nicis, quæ

nicis, quæ foris dura ſunt, & quod eſui eſt intra ſe cõtinent, nec tamen mala eſſe ab aliquo negantur. Quis præterea ficus mala eſſe affirmet? & tamen foris habent, quod eſu eſt, et 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 molliora. 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, Plynius, alijq; permulti. Dicendum igitur pomum generale omnium fructuum, quæ ex arboribus eſui apta proueniunt, nomen eſſe, ſiue mollium, ſiue durorum. Nucis ea duntaxat poma uocari, quæ duro operimento teguntur. Mala autem non quodcunque pomi genus tenuioris, atq; carnoſi, ſed ea tantum dici, quæ ſui nominis arboribus producuntur, ijs ſcilicet, quas malos uocamus, quemadmodum pira, quæ pirus producat, 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 appellatum putant. Alij quaſi Iouis glandem exiſtimant uocitatam, quod hæc arbor nuces habeat ſuauiori ſapore, quàm glandeis. Vnde Cloacius Verus diu glandem primo uocatã ſcribit, quaſi Διὸς βάλανον. 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 huic uel magnitudine, uel pulchritudine præſtet. quamuis enim pineis uniuerſitate minores ſint, nuclei tamen portione ſunt multo ampliores, hinc uarijs in ludis celebrantur. & 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 primum calicis, mox lignei putaminis. tum leui corticula, lignea nucleum intercurſante membrana. Quoniã enim tot modis munitum fœtum hẽbant, merito nuptijs religioſas eſſe uoluere. Græci hanc nucem ob excellentiam Baſilicam appellant. Plyn. Et iuglandes è Perſide à regibus tranſlatas indicio ſunt græca nomina. Optima earum genera ſunt, quæ perſica, atque baſilica uocant. Perſica quidem in tantum augentur, ut putamen rũpant. ideoq; moluſcæ nuces à putaminis mollicie uocitantur. Ridiculus eſt Macrobij error, qui nucem moluſcam eſſe Perſicum ſcribit, motus authoritate poëtæ, quem adducit, ita ſcribentis, Adde perſica, quod nomen ſic deniq; fertur. Moluſca hæc nux eſt, nequis forte inſcius erret. Neque animaduertit poëtam nõ de perſico pomo teneriori ſcribere, ſed de nuce perſica, quandoquidem hortulanum deſcribit facientem moretum, in quo non poma tenera, atque carnoſa, quæ perſica uocantur, ſed perſicæ nuces poni ſolent. Taceo quod Plynius, cæteriq; authores de naturis rerum ſcribentes, poſtquam de

perſicis ſcripſere, ſermonem de nucibus facientes, Moluſcam inter eas numerant, putamen præ magnitudine nuclei rumpentes, eaſq; perſicas nuces appellari affirmant. Eſt & aliud 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 oues. 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, idcirco etiam apinam uocant, quaſi minime pinum. Nucleum autem 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 pretij oſtendere uolumus, apinas, & tricas nominamus. Martialis. Quæcunque luſi iuuenis, & puer quondam, apinaſq; noſtras, quas nec ipſe iam noui. idem. Sunt apinæ, tricæq;, & ſiquid uilius iſtis. Trigam uero antiqui humum uocabant. & trigare ſtringere. à quo obtrigare, iureiurando 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 Etria dicta, cuius populi Thaſij uocãtur. Poſtea nux caſtanea armata echinato calice, quæ et heracliotica uocatur. Varia eius genera ſunt. Quædã triangulari forma in aqua naſcuntur. Nigræ, quæ magis in uſu ſunt, coctiuæ dicuntur patria. laudatiſſimis caſtaneorum Tarentum, et 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. Quãuis aliqui à græco deductum malunt, quod eſt νύξ. à quo Nyctilieus dictus eſt Bacchus, ꝙ 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 γλαῦξ appellatur. Quæ auis quoniam Athenis maxime abundat, factum eſt prouerbium γλαῦκ' εἰς ἀθήνας, hoc eſt noctuã Athenas, de ijs qui uel inutilẽ mercaturã exercent, uel laborãt in aliqua re inutili, aut ea uerbis exaggerãt, quæ notiſſima ſunt audiẽti. Itẽ aliud ſimile prouerbiũ γλαυκὸς ᾠόν, hoc eſt noctuæ ouũ. & ny-

Nycticorax alia auis noctu ſimiliter uolans, quæ nocturnus coruus interpretatur. A` nocte nocturnus deriuatur, ſicut à die diurnus. Claudianus. Oia, 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. Plau. 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 eũdem in locum directis, cogitabundus, tanquam quodam ſuceſſu 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. Pomponius. 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, nõ multo poſt moritur, inimica paruarum auium, & (ut Ariſtoteles refert) Cornicis. Hæc græce γλαῦξ dicitur, à quo glaucus color. et 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 pugnant, atque excitent uenerem. Veteres noctu pro nocte nominaliter utebantur. Ennius. Hæc noctu filo pendebat Hetruria tota. Claudius Quadrigarius, conuenit Senatum noctu multa domũ 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 cum accuſandi caſu, ſed im ueteres dixere. & occiſit pro occidit. Item à nocte binoctium, trinoctium, quadrinoctium. pro duæ. tres. quatuor noctes. Sicut biduũ, triduum, quatriduum. pro duo. tres. quatuor dies. Noctem, diemq; ita diſtinxere antiqui, ut primũ tempus diei diceretur mediæ noctis inclinatio, deinde gallicinium, quod tum Galli canent. 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 etiã aura pro uento ponitur. Virgil. at illi Dulcis compoſitis ſpirabat crinibus aura. Interdum etiam pro afflatu, & fauore. idem, Nunc quoq; iam nimium gaudẽs popularibus auris. Vnde aurarij fautores dicuntur. Auram uero ab aëre dictam exiſtimant, quod motus aer & ſplendorem faciat, & uẽtum. Aurum tamen ſunt qui à græco dictum putent, quaſi ὡραῖον, hoc eſt pulchrũ, decorum. Alij, q̃ a præcipue cuſtoditur. Græci enim ὁρᾶν, cuſtodire dicunt. à quo & theſaurus dictus. nam θήσω pono ſignificat, ὁρῶ cuſtodio. Hippocrates medicus à nomine inuentoris aurum appellatum exiſtimat, qui αὔριος uocitatus eſt. nõnulli ab auertendo deductum arbitrantur, q̃d mentes hominum auertat. Virgilius. quid non mortalia pectora cogis Auri ſacra fames? Ab hoc fit auro uerbum, à quo inauro, et 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 ĩ Italia. Hebrus ĩ Thracia, ex Oeagro flumine ortus patre Orphei. à quo Oeagrius dicitur. Virgil.

Tum quoque marmorea caput à ceruice reuulſum Gurgite cum medio portans Oeagrius Hebrus. Pactolus in Aſia. Ganges in India. & auricomus, quod aureos crines habet, ſiue auream comam. & orata dicta quaſi aurata, quod uulgo orũ pro auro dicunt, ſicut oriculum pro auricula, piſcis genus à colore auri. & auri pigmentum, de quo ſupra diximus. & aurichalcum, quod ab auro, & ære appellatum eſt. Greci 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 detrimentum ſentiret. Propter quod à nullo poſtea tentatum eſt. et aurigo regius morbus, de quo ſupra diximus, à colore luteo. à quo aurigmoſus, 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, quẽadmodum econtrario immanes dicimus crudeles, ac minime bonos, et immania ſaxa, aſpera, horrenda. à quo immanitas, ſæuitia. & immaniter, crudeliter. Sunt tamen qui manes à manendo potius dictos exiſtiment, quod manibus plena ſunt omnia. Alij à manando, quoniam Dij manes per omnia manare exiſtimabãtur, ideoq; ab auguribus uocari ſolebant. Qui ſunt Dij manes, dictũ eſt ſuperius. A` manibus maniæ dictæ, turpes, deformesq; perſonæ. itẽ Mania Dea mater larium, cui humano capite aliquandiu ſacrificatum fuit, ſed poſtea, authore Iunio Bruto Conſule allij, et papaueris capitibus ſacrificari cœptum, ut Apollinis reſponſum ſeruaretur, q̃d fuerat, ut capitibus pro capitibus ſupplicaretur. Sunt qui Maniã Laruarũ matrẽ, aut auiã putent. Alij manias ipſas laruas appellant, quas nutrices pueris minitari ſolent. Manias etiam ueteres appellabant ficta quadam ex farina in hominum figuras, q̃d deformes ſint, quas etiã maniolas appellabant. Manare proprie dicitur, cum aliquid ex integro quidem, ſed non ſatis ſolido per minutiſſimas partes 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 uideãtur. 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 prænomẽ eſt, ab eo, quod mane ſit natus, ſicut Lucius ab eo, quod luce. Quidam manum quoq; à manãdo appellatam exiſtimant, quod ex brachijs manet. Eſt autẽ membrum corporis decentiſſimum, ex quo manant digiti. Aliquando tamen pro multitudine accipitur. Virg. Hic manus ob patriam pugnãdo uulnera paſſi. aliquãdo pro poteſtate, ut cũ dicimus, hæc res mihi in manu eſt, non mõ ſignificat in prõptu, ſed etiã in poteſtate. Inde (teſte Vlpiano) manumiſſio dicta eſt datio libertatis. Nã quãdiu q̃s in ſeruitute eſt, manui, hoc eſt poteſtati ſubditus eſt, & manumiſſus, liberatus à poteſtate. Erat autem mos in manumiſſione, ut dominus caput, aut membrum eius ſerui, quem liberaturus erat, manu tenens, ita diceret, hũc hominem liberum eſſe uolo, ſtatimq; emitteret eum è manu. Item manus eſt inſtrumẽtum nauale, quo naues harpagonibus

raptæ tenentur, ut inferius oſtendemus. Item elephanti proboſcis, quod ea in decerpendo pabulo pro manu utitur. Pyn Elephanti tanta narratur clementia contra minus ualida, ut in grege pecudum occurentia, manu dimoueat, nequid obterat imprudens. Manum conſerere, eſt prælium incipere, et contendere. Sed apud iuriſconſultos, cum de aliqua re diſceptatur in iure præſenti prætore, ſiue ager, ſiue quid aliud ſit, manum cõſerere dicitur, cum manu apprehendit rem, de qua agitur, q̃d manus correptio & uindicatio, & uindicia dicitur, quod tantum præſente prætore fieri ſolebat. ſed poſtquam 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 manum conſertum uocarent, ideſt alter alterum ex iure ad conſerendũ manum in rẽ, de qua ageretur, uocaret. Atque profecti ſimul in agrum, de quo litigabatur, terræ aliquid ex eo, ut puta unam glebã in ius, in urbẽ 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 pereũt, 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. Pl. ui. itur ad manus, arma ſumuntur. Marcel. iuriſconſultus libro quadrageſimo octauo de pœnis. Delinquũt aũt aut propoſito, aut impetu, aut caſu. propoſito delinquunt latrones, q̃ 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. Ouidius, Pertica ſuſpenſos portabat longa maniplos, Vnde maniplaris nomina miles habet. Itẽ 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. Plau. uix manus manicæ complexæ ſunt. item manicæ, thecæ ex ferro, quibus brachia, & manus contra hoſtium iniurias muniuntur. Iuuena. Quale decus rerum, ſi coniugis auctio fiat, Baltheus, & manicæ, criſtæ, crurisq; ſiniſtri Dimidium tegmen. item manſuetus mitis, quaſi manu aſſuetus. et 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 uocatur. & manceps, qui aliquid à populo emit, conducitue, quia manu ſublata ſignificat ſe authorem emptionis eſſe, qui idem præs dicitur, quia tam debet præſtare populo, quod promiſit, quàm is, q̃ pro eo præs factus eſt, & emptio mancupi, quæ ſolennitate quadam fiebat, adhibitis non minus quinque teſtibus Romanis ciuibus puberibus, & alio eiuſmodi conditionis, qui libram æneam teneret. Emptor ita dicebat, hoc ego ex iure quiritium meum eſſe aio, hoc, quod emptum eſt hoc ære, æneaq; libra, deinde libram ære percutiebat, idq; æs dabat ei, à quo rẽ 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 emãcipat, dicitur emancipator. Aliquãdo tamen econtrario emancipatus ponitur pro debito, & ueluti in mancipium aſcripto. Cice. ita ſenectus nimis honeſta eſt, ſi ſeipſam defendit, ſi ius ſuum retinet, ſi nemini emãcipata eſt, ſi uſq; ad ultimum ſpiritum dominatur in ſuos. item à manus mando. manduco. mandones. manduci. mãducones. manſus. mãdibula. maxilla. mando mandatum. mandatarius, de quibus ſupra diximus. & manuarius, ad manum pertinens. Gellius, hoc ære quaſi manuario collecto cœnula parabatur. & manuariæ tunicæ dicuntur, quæ manicas habent. Item manuor, quod eſt furor. Accius, manuatus ueſtem amicæ. & mantile, quod manibus tollatur. Sũt enim mantilia, quibus manus terguntur. Virg. tonſisq; ferunt mantilia uillis. item quibus menſæ teguntur. Martia. de mantilibus, Nobilius uilloſa tegunt tibi lintea citrum, Orbibus in noſtris circulus eſſe poteſt. et manubiæ, quod manu capiantur ab hoſtibus. Eſt enim præda ab hoſtibus capta, quãuis aliqui prædam, & manubias ita diſtinguant, ut præda ſint corpora ipſa rerum, quæ capta ſunt, Manubiæ uero pecunia, quæ ex uenditione prædæ precepta 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 etiã 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, et maculo uſurpatur. à quo contaminator. contaminatrix. contaminatio. Teren. Contaminari non decere fabulas. idem, Ne hoc gaudium contaminet uitam ægritudine aliqua. & Manlius proprium nomen, quod manu promptus eſſet. Neminẽ autem patriciæ familiæ hoc nomine uocari licuit poſt eum Manlium, qui Gallos à capitolio depulit, quod is regnum occupare conatus, necatusq; ſit. & Manilius ſimiliter proprium nomen. item Mancinus. A` quo Mancinati dicti ſunt damnati. Quod Mancinus inſignem domum habuit, quæ eo interfecto, publicata eſt. & mantiſſa additamentum, quod manu fit rei, quæ uenditur, hoc eſt pauxillum illud, quod addijcitur põderi. Quidam hoc uocabulũ ex hetruſca lingua ſumptum putant. Lucilius. Mantiſſa obſonium uincat. & mappa, quod manibus pendeat, dum ſumus in menſa. Cuius diminutiuum eſt mappula. Mappum etiam in neutro genere legimus, & mantica, quod manu geratur. Eſt enim perula uiatoria, cuius diminutiuum eſt manticula, cuius pars ante pectus, pars poſt tergum, dum geritur, pendet, & modo 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, puellaſq;, quo facilius uendi poſſint, artificio quodam componere colorem (ut Quintilianus

inquit) fuco, ac uerum robur inani ſagina mentientes, & quia ſciunt trita, ac ueterana mancipia difficile poſſe corrigi, & ad ſuos mores formari, proptereáq; decurri ad nouitiorum emptionem, iccirco interpollant ueteratores, & pro nouitijs uendunt. Græci hos ab equis componendis Hippocomios uocant. Nec mares tantum, ſed etiam fœminæ mangones uocantur. Plyni. Mãgo obſtetrix erat. Suetonius de Domitiano. Caſtrari mares uetuit, ſpadonum, qui reſidui apud mangones erant, pretia moderatus eſt. Ply. Reſina corporibus illinitur mangonum maxime cura ad gracilitatem emendandam. Idem. Ne ſint male hirſutæ formicarum oua pueris infricata præſtant. Itẽ mangonibus ut lanugo tardior ſit pubeſcentium ſanguine agnorũ, qui caſtrantur. Idem. Thynni ſanguine oblitos pueros pubeſcere negant mangones. Aliquando tamen per metaphoram & ad uenditores aliarum rerum mangonis nomen transfertur. Plyn. His addidere mangones, quod iſocinnamum uocant. Idẽ. Decuſſi fragmenti paululum, quod in lamina ferrea teratur, efficaciſſimum experimentum excuſant mangones gemmarũ. à mangone fit mangonicus, ad mangonem pertinens. Idẽ. Radix hyacinthi bulbacea eſt, et in mangonicis uenalitijs pulchre nota, quæ in uino dulci illita pubertatem coërcet, nec ſinit erũpere. Sueto. Neceſſarióq; ad mangonicos quæſtus ſuſtinendæ dignitatis cauſa deſcendit. & mangonium, quod ſignificat artificium, quod ad res facilius uendendas adhibetur. Plyn. Dedere & Parthi cocis ſuis mores. Nec tamen in hoc mãgonio quicquam totum placet, hic clune, alibi pectore tantum gallinarum 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 pẽſiles inuenit balneas, ita mangonizatas uillas ſubinde uendendo. Maneo quoq; à manu deductum nonnulli exiſtimant, quaſi manum teneo. Eſt enim proprie manere continere ſe, & firmum ſtare. Teren. Quam ſuper mox irruamus. mane, omnia prius experiri conſilio, quàm armis ſapientem decet. Aliquando tamen pro perſtare accipitur. Virgil. manet imperterritus ipſe Hoſtem magnanimum oppiens. Interdũ pro expectare. Plau. Ego hic te manebo. Virgilius. te Turne nefas, te triſte manebit Supplicium. Cicero. Sin autem me aliud fatum manet. à maneo compoſita fiunt permaneo, 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 plerunq; 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 ignarum ſolet, execratio non ſalutatio eſt. Nihil enim aliud ſignificat, quàm ut ſero, hoc eſt tarde ueniat, qđ bonum 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 æqnoctiale, de quibus ſuperius diſſeruimus. DELATOR. Caluniator, de quo ſupra diximus. HABET. Habere aliquando ſignificat, quod græci dicunt ἔχειν, ut hoc loco. & apud Virgilium, Ille meos, primus qui me ſibi iũxit, amores Abſtulit, ille habeat ſecum, ſeruetq; ſepulchro. & hæc propria eſt huius uerbi ſignificatio. Per metaphoram tamen aliquando ponitur pro occupare, tenere. Idem. Hoſtis habet muros. Lucilius. Hæc tum ille habebat, & ferè omnẽ Appuliam. Aliquando pro habitare. Salluſtius. Credo falſa exiſtimans ea, quæ de inferis memorantur, diuerſo itinere malos à bonis loca tetra, inculta, fœda, atq; formidoloſa habere. Virg. Quæ loca, quíue habeant homines. Nonnunquam pro intelligere. Teren. habet omnem rem, pergam quò cœpi hoc iter. Interdum pro facere. Cice. Nam cum quæreretur ab eo, quo ſcelere impulſus mare haberet infeſtum uno myoparone, eodem (inqt) quo tu orbẽ terræ. Præterea habere iter, eſt proficiſci. Habere uerba, eſt loqui. Habere rationem, reſpicere. Habere rẽ, coire. Item habere rem cum duro aduerſario, litigare. Bene habere, incolumẽ eſſe. Male habere, ægrotare. ſiue bene habere, integrum eſſe. Male habere, pati aliquid aduerſi. Sed hoc in tertia perſona duntaxat, ut bene habet, ideſt bene ſe res habet. & male habet, ideſt male ſe res habet. Vlpianus hoc uerbum dupliciter accipit. Nam & eum habere dicit, qui rei dominus eſt, et eum qui dominus quidem non eſt, ſed tenet, unde et rem depoſitam dicimus habere. Illud præterea notandum, quod habeo conuenire, & habeo polliceri, & alia eiuſmodi elegantiſſime dicimus, pro eo, quod eſt conueniendum mihi eſt, & pollicendum mihi eſt. Cicero. Neque ſolum eos conuenire habeo. Idem. Tantum habeo polliceri. Licet etiam dicere, habeo conueniendum, & habeo pollicendum. Quintilianus. Adeóq; ludibrijs miſeræ ſum aduerſitatis implicitus, ut impetrandum à uobis habeam odij mei fauorem, ideſt ut impetrandus mihi ſit odij mei fauor. Auguſtis. Quid aliud habeo deos immortaleis precari? Solet poſtremo hoc uerbum in extremo materiæ elegãtiſſime poni, cum pro intelligere capitur. Cice. Habes, quæ ſentias Brute de ratione dicendi. idem. Hæc habui de amicitia quæ dicerem. idẽ, Hæc ſunt, quæ hoc tempore commemorãda habui. Quintil. Habes Marcelle Victori, qbus præcepta dicendi pro uirili pte adiuuari poſſe per nos uidebãtur. idẽ, Nihil habuĩ amplius, quod in uniuerſum præciperẽ. Ab habeo fit frequẽtatiuum Habito, quod modo ſignificat colo, & quod alio modo dicimus inhabito. A quo habitaculum, habitatio, habitator, habitatrix, cohabito deducuntur. Varro. Vtrunq; locum muliẽres, & uiri pariter habitarunt. Modo habeo. idem, Hoc modo antiquos ſecundis rebus Cumas habitaſſe. itẽ ab habeo Habentia, ſicut à ſapio Sapientia. ſignificat autem ipſum habere, & diuitem eſſe. Ennius. Verebar enim, ne animos eorum inflaret habentia. & Habilis, hoc eſt pro uiribus aptus. Virgilius. Nanque humeris de more habilem ſuſpenderat arcum Venatrix. à quo habilitas, hoc eſt aptitudo. et 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 lachrymarum. 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 tã prolixus? Plyn. Quid ad nos lugũbri habitu ue-

nerat, & capillatior ſolito? Virg. Ventis, & uarium cœli præ diſcere morem Cura ſit, & patrios cultus, habitúſq; 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. et Habitior, quod ueteres pro pinguiori uſurparunt. item ab eo compoſita fiunt Adhibeo, quod eſt accommodo, adijcio. Perhibeo, quod eſt dico. loquor. affirmo, quaſi pro comperto habeo. Exhibeo, profero, & in publicum deduco, ut uidendi, tangendíq; facultas ſit, quaſi extra ſecretum habeo. Paulus iuriſconſul. Exhibere inquit, eſt facere in publico poteſtatem, ut ei, qui agit, experiũdi ſit copia. Exhibentur apud prætorem teſtamenta, ut authoritate eius ſignatores admoniti ueniant ad recognoſcenda. Exhibere negotium, eſt moleſtum eſſe, ſiue moleſtiam inferre. Cicero. Quod cum audiſſet, adoleſcens negotium exhiberi patri. quo modo loquendi etiam græci utuntur dicentes πράγματα παρέχειν. Plau. Enimuero πράγματά μοι παρέχεις, hoc eſt negotium mihi exhibes, nam παρέχειν græce exhibere eſt, πρᾶγμα uero negotium. Hinc pragmatici dicuntur, qui in foro, ac iudicijs uerſantes liteis dirimunt. Iuue. Inde cadunt partes in fœdere pragmaticorum, hoc eſt à iudicio diſcedunt, & litem arbitrio forenſium dirimendam permittunt. Hinc pragmatica ſanctio dicta eſt, quod per eam à ſupremo, atq; ordinario iudice diſcedatur, & omnia pragmaticorum arbitrio terminentur. praxis uero terminatio dicitur. à quo propria nomina Praxiteles, qui marmorum ſcalptor nobiliſſimus fuit, ſcalpſitq; inter cætera Venerem Gnidi, quæ in toto orbe terrarum præcipua habita eſt, multíq; ut eam uiderent, Gnidum ſunt profecti. & Praxaſpes nobilis Perſa, qui Smerdum Cambyſæ fratrem iuſſu regis occidit, ut ſcribit Herodotus. item ex de, et habeo componitur 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. Plau. Dubiat quid agat. & dubitabundus. & dubie. ſubdubie, atq; 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 eo prohibeo, quod ſignĩficat nego, auerto. Virgi. 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. Virgil. Quod genus hoc hominum? quæue 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 ceſſim, inhibete remis, & à bello diſcedite. Debeo, quod obligatus ſum, & omnis actio hoc uerbo comprehenditur (ut Vlpianus ſentit) ſiue ciuilis ſit. ſiue oneraria, ſiue fideicommiſſi proſecutio. Ab hoc fit debitor, qui (ut Modeſtinus ait) is proprie 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, qđ reddidit, qui autem debet, æs retinet alienum. Gratiam autem et qui refert habet, & qui habet, in eo ipſo, qđ habet, refert. Præbeo, exhibeo, tendo. à quo præbitio. Varro. Quod eo die mea erat præbitio. Hinc ueteres præbia remedia dixerunt, quod ægrotantibus præbeantur. Plautus præbiterẽ pro perire uſurpauit.

Redhibeo, quod proprie eſt (ut ſentit Vlpianus) facio, ut rurſus habeat uenditor, quod habuerat. Vnde redhibitum definiunt, quod redditum eſt, improbatúmq;, & qui reddidit, rurſus coactus eſt habere id, quod habuit. & redhibitio dicitur actus ipſe reſtitutionis. Poſtremo cohibeo, quod eſt comprimo. refreno. Plyn. Et impetum furentis blanda oratione cohibuit. Ab hoc cohum deductum, lorum, quo temo buris cum iugo colligatur. Cohum etiam poetæ cœlum dixerunt à chaos, ex quo putabant eſſe formatum. Varro autem cohum pro loro à cauo, quaſi cauum dictum exiſtimat, dicítq; 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 exultatio. & 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 conuertere, quod à fugio deducitur. Fugio autem à græco φεύγω. Eſt autem fugere cum curſu, & celeritate relinquere. Virgil. Nos patriam fugimus. Diciturq; etiam de nauigantibus. idem. Non fugis hinc præceps, dum præcipitare poteſtas. Idem. Tendunt uela noti fugimus ſpumantibus undis. Plau. Remigio, ueloq; quantum potes feſtina, & fuge. Item de auibus. Virgi. Celeriq; fuga ſub ſydera lapſæ, Semeſam prædam, & ueſtigia fœda relinquunt. A fugio fuga deducitur, quod modo ſignificat actum ipſum fugiendi, modo pro curſu ponitur. Virgi. uel qualis equos Threiſſa fatigat Harpalice, uolucremq; fuga præuertitur Hebrum. modo pro impetu. Idem. Ille uolat ſimul arua fuga, ſimul æquora uerrẽs. 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. & fuga, 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 hominũ. & confugio eiuſdem ſignificationis. à quo confugium. Virgili. Ad te confugio, & ſupplex tua numina poſco. Veteres pro confugium confugelam frequentiſſime uſurparunt. & refugio ſimiliter. à quo refugium. & aufugio, atque effugio eiuſdem cum ſuo ſimplici ſignificationis. à quibus aufugium. & effugium, & fœminino 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. Plau. 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 eadem uoce & ſubſtantiuum, & adiectiuum eſt, hoc loco adiectiuum. Dicta eſt autem principio Auſonia ea pars Italiæ, duntaxat, in qua

ſunt urbes Beneuentum, & Cales ab 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, & mare auſonium. pars maris tyrrheni, à Campania Siciliã uerſus. IMPENSIS VITAM PRINCIPIS ADNVMERES. Ad cætera inquit, beneficia principis illud adnumerandum eſt, quod uitam nobis dedit, quoniam delatores eiecit, qui uitæ noſtræ continue inſidiabantur. ADNVMERES. Addas, & numero cæterorum 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 νόμος, quod eſt lex deriuatur, quia cum permutatione uti homines ſolerent lege, numi uſus introductus ē. Quapropter noſtri numum monetam appellauere, quod ſigno numiſmatis monerentur, cuius pretij 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. A græcis trapezita. Numularij, & menſarij ſunt minutiores non tenentes libros, in quibus data, acceptaq́; 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 conſtat, frequenter etiam pro ratione harmonica ponitur, quam græco uocabulo rhithmos appellamus. Virgil. numeros memini, ſi uerba tenerē. Idem, Tum uero in numerum faunoſq́;, ferasq́; uideres Ludere, ideſt in rationem, & rhithmum. Quintilia. ſunt rhithmi, ut & ipſe Cicero conſtituit, et ſecutus eum Virgilius dixit. Numeros memini, ſi uerba tenerem. idem. rhithmi (ut dixi) neque 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, ideſt magno numero. Innumerum uero, quod ſine numero eſt, hoc eſt infinitum. Innumerato eſſe dicitur, cum pecunia eſt in prõptu, ut habeo pecuniam innumerato, hoc eſt non ualorem, ſed pecuniam ipſam promptam, paratamq́;. Vnde de actore dicente ex tempore, dictum eſt ingeniũ eum innumerato habere, hoc eſt ſemper promptum, paratumq́; ad omnia, ſicut de Pollione Aſinio ſerijs, iociſq́; 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 ἀριθμός numerus eſt. & apud grammaticos numeralia nomina dicuntur, quibus utimur in numerãdo, 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. uixitq́; quinquennium poſt, cuius magiſter Leontinus Gorgias centum & ſeptem compleuit annos. Ex quibus Ciceronis uerbis manifeſte colligitur ante centum præponi numerum minorem. Poſt centum uero poſtponi. Eodem modo loquemur ſupra uigintimillia uſq; ad centum millia, ut milites noſtri ſex & uigintimillia erant, uel milites noſtri erant uigintiſexmillia, 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. eodē 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 ideſt 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 ſequentes. 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 tantum. ut ager hic centeſimum fructum attulit, hoc eſt centies tantum, quantum ſementis acceperat. Plyn. admiſcetur huic far, ut mitiget amaritudinem eius, & tamen ſic quoque ingratiſſimum uentri eſt, naſcitur qualitercunq; ſolo cum centeſimo grano. ipſumq́; pro letamine 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 librarum. 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, non autem millenaria pondo. itē ſingulum. binum. trinum, ſiue ternum. quaternum. quinum. ſenum. octonum. nouenum. denum. undenum. duodenum. ternundenum. quaternundenum. quinundenum. ſenũdenum. uel denunquaternum. denunquinum. denunſenũ. denunſeptenum. denumoctenũ. denunnouenum. uicenũ. uicenũſingulũ. uicenum binũ. uicenunternum. ſiue ſingulũ & uicenum. binum & uicenũ. ternũ & uicenũ. et ita deinceps, tũ tricenũ. quadragenũ, quinquagenum.

ſexagenum. octogenum. nonagenum. centenum, quibus oratores utroq; numero utuntur, ſed frequentius plurali, præſertim ubi ſubſtantiuum nomen, cui adduntur, tantum pluraliter declinatur, ut binæ literæ. binæ nuptiæ. bina arma. bina caſtra. Neque 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 ternũ ſingulis tres. Quaternus, ſiue quaterni ſingulis quatuor, ut creabantur olim bini conſules. ideſt per ſingulos annos, ſiue ſingulis annis duo, & accepimus omnes à Cæſare bina talēta, hoc eſt ſingulis nobis data ſunt à Cæſare duo talenta. At poëtæ non ita accipiunt, ſed pro ſuis ferè primitiuis hæc nomina uſurpant. Virg. Gurgite ſepteno rapidus mare ſubmouet amnis, ſepteno gurgite, hoc eſt ſeptem gurgitibus. Idem. Per duodena regit mundi ſol aureus aſtra. pro duodecim aſtra. Verum non modo poëtæ, ſed alij quoque ſcriptores nonnunquam hoc modo accipiunt. Plyn. Prodigioſa ſunt, quæ circa hoc tradit Theophra. author alioqui 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. Tricenum uero à trecentum 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. octingenteni. nongenteni, uel nonningenteni. Centeni autem, & milleni propter dictionum breuitatem nō 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. quingēties. ſexcenties. ſeptingenties. octingenties. noningenties. millies. biſmillies. termillies. quinquieſmillies. decieſmillies. uicieſmillies, & deinceps. Mille ſubſtantiuum nomen, & neutri generis aliquando eſt, cuius pluratiuus numerus eſt millia. Declinaturq́; hoc mille huius mille. Et in plurali hæc millia, horum millium, ideoq́; cum genitiuo iungitur. Cicero. Ante fundum Clodij, quo in fundo propter inſanas illas ſubſtinctiones, facile mille hominum uerſabatur ualentium. idem. Qui unquam in illo inuentus eſt, qui L. Antonio mille numûm ferret expenſum. Quadrigarius. ibi occiditur mille hominum. Qui etiam declinatum hoc nomen à ueteribus inuenitur. Lucil. Hunc milli paſſuum qui uicerit atque duobus Campanus ſonipes ſubcuſſor nullus ſequetur Maiore ſpatio, ac diuerſus uidebitur ire. idem, Tu milli nummûm potes uno quærere centum, Vno milli nummûm, inquit, hoc eſt mille numis, hoc eſt quod græci χιλιάδα uocant, dicuntq́; unam chiliada, et duas chiliadas, hoc eſt unum mille, & duo millia. Aliquando mille adiectiuũ eſt, itaque mille homines dicimus. mille uiros. mille propugnacula. Nec licet dicere millia homines, quia ſubſtantiua non cohærent 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 populum. Nobis (inquit) reipu. præſidio eritis, quaſi millus cani. Nos millum potius quaſi melinum 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, ideſt cingulum circũ collum, 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. Plynius Frontinuſq́; tegi ſcuta melium pellibus ſcribunt, eamque eſſe huic animali in metu ſolertiam, ut ſufflata cute diſtente ictus hominum, & morſus canum arceant. 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 neruorum 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 Rempu. iurabant, quod militare ſacramentum dicebatur. hi plenam militiam habebant, erantq́; quinq; & 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 proprium 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, totumq́; eo die comediſſe. hic tamen exitum uitæ miſerandum habuit. nam cum ætate grandæuus relicta palæſtra, per ſylueſtria Italiæ loca iter faceret, uidit quercum proxime uiã patulis in parte media ramis hiantem, ut creditum eſt, uolens an ullæ ſibi reliquæ uires adeſſent, experiri, immiſſis in cauernas arboris digitis, deducere, & reſcindere quercum conatus eſt, ac mediam quidem partem diſcidit, diuellitq́;. Quercus autem, cum ille quaſi perfecto quod erat connixus, manus laxaſſet, ceſſante ui, redijt in naturam, manibuſq́; eius retentis, incluſiſq́; ſtricta denuo, & cohæſa dilacerandum hominem feris, atque alitibus præbuit. A Milona 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.

AD DOMITIANVM EPIGRAMMA QVINTVM.

VNCTAM PASIPHAEN. Laudat Domitianum, q̄d ita fabulas ueterum repræſentet, ut poſſint, quæ ficta ſunt, uideri uera fuiſſe. Paſiphaë Solis filia fuit, & uxor Minois regis Cretæ. Minos, cum pulchriorem taurum ſacrificare Neptuno ſolitus eſſet, deteriorem aliquando appoſuit, quapropter indignatus deus uxorem illius compulit in tauri amorem. Alij hoc à Venere factum tradunt, quod oēm ſolis progeniem inſectaretur, quia ſol omnia cernens compertum eius cum Marte adulterium dijs immortalibus indicauerat. Paſiphae igitur amoris impatientia ſibi fabricari à Dædalo bouem ligneam fecit, ſub qua latens cum tauro concubuit, ex quo prægnans facta genuit Minotaurum, qui partim hominis effigiem habebat, partim tauri. Qua re comperta, indignatus Minos in Dædalum, qui bouem fabricauerat, Labyrintho eum cum Icaro filio includi iuſſit, quod metuens Dædalus, alis ſibi, & Icaro è cera fabricatis è Creta inſula euolauit. Icarus alis, quod nimis alta peteret, calore ſolis liquefactis in mare decidit, quod eſt inter Myconem, & Gyarum, ob id Icareum dictum. Nam Icarius Oebali Laconum regis filius fuit, pater Penelopes. Item mons ē in Attica regione. Icarion uero ſæuiſſimus pirata fuit. Dædalus in Siciliā peruenit, ubi tum Cocalus imperabat, quem perſecutus Minos à Cocali filiabus (ut Ariſtoteles refert) iuxta Camerinam urbem interfectus eſt, & apud inferos iudex animarum factus. Virgili. Quæſitor Minos urnam mouet, ille ſilentum Conciliūq; uocat, uitaſq́; & crimina diſcit. A minos fit Minoius. Idē. Dædalus (ut fama eſt) fugiens minoia regna. Hanc igitur fabulam ita præſentauit Domitianus, ut fuerit hiſtoria uiſa, non fabula. hoc ipſum ſpectaculum Nero prius ediderat, ita ut omnes ligneo iuuencæ ſimulachro abditam muliërem inire conſpexerint. Icarū primo ſtatim conatu iuxta cubiculū eius decidere, ipſumq́; Neronem cruore reſpergere. Dædalus patria Athenienſis, Mitionis filius fuit, nobilis architectus, fabricam materiam primus inuenit, & in ea ſerram. aſciam. perpendiculum. terebrā glutinum. lithocollam. Quidam falſò ſcribunt Talaum ſororis filium, ab eo interfectum inuidia ingenij, quoniā figuli rotam, & ſerram primus inueniſſet. Nā figulinam primus inuenit Chorœbus Athenieſis. Rotam Anacharſis Scythes, uel (ut alij uolunt) Hiperbios Corinthius. Dædalus, cum Athenis ab Ariopagitis expulſus in Cretam nauigaſſet, primo bouem ligneam fabricauit, deinde Labyrinthum, in quo minotaurus includeretur. Portentoſiſſimum hoc humani ingenij opus fuit, itinerum ambages, occurſus, ac recurſus inexplicabiles continens. crebris foribus ad fallendos exitus, redeundumq́; in errores eoſdem. Quatuor hi fuiſſe memorantur. Primus in Aegypto, qui (ut aliq̄ ſentiunt) regia Mothæ rudis principis fuit, ut alij, ſepulchrum Meridis. Plures honori ſolis extructum fuiſſe exiſtimant. Hinc Dædalum ſumpſiſſe conſtat exēplar eius labyrinthi, quem fecit in Creta, ſed centeſimā tantum eius portionem imitatum. Secundus hic ab Aegypto 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 quoq; ab Italis ſuperaretur. Var. Sepultus eſt Porſena ſub urbe Cluſio, in quo loco monimentum reliquit lapide quadrato. Singula latera pedum lata trecentum, alta quinquagenum. inq; baſi quadrata intus Labyrinthum inextricabilem, quò ſiquis improperet ſine glomere lini, exitum inuenire nequeat. Supra id quadratum Pyramides ſtant quinque, quatuor in an-

gulis, & in medio una. in uno latere pedum ſeptuagenum quinum, altæ centum quinquagenum. ita faſtigatæ, ut in ſummo, orbis æneus, & petaſus unus omnibus ſit impoſitus, ex quo pēdent excepta cathenis 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 δαιδάλλειν, quod eſt uariare. Alij hoc uerbum potius à Dædalo deriuatum putant, ob multiplex, uariumq́; ingenium hominis, propter quod græci Dædalon uarium dicunt. & Lucre. terram ob rerum, artificiorumq́; uarietatem Dædalam nominat. En. ſimili modo Mineruam. Virg. Circen, Plato Logodædalos uocant, qui dolum colunt ſermonis ornatu. CREDITE. Vos ſcilicet, qui Domitiani ludos ſpectatis. Credite, fidem habete. Credere enim aliquando eſt dictis, uel factis fidem habere. Virg. Ora dei iuſſu non unquam credita Teucris. A quo creduli dicuntur, q quæcunq; facile credunt. & credulitas ipſa facilitas credendi. Sicut econtrario, Increduli, qui non facile credunt. et incredulitas credendi difficultas. Aliquando credere eſt fidei committere. Cice. Vitam, ac fortunas cui crediderim meas. Interdum ſeruandum committere. Plau. Vbi is obijt mortem, qui mihi id aurū credidit. plerūq; etiam pro confidere uſurpatur. Vir. O' formoſe puer, nimium ne crede colori. Salluſti. Virtuti ſatis credebant. Item pro mutuare. Martial. Dimidium donare Lino, quàm credere totum. Qui mauult, mauult perdere dimidium. Hinc creditores proprie dicuntur, quibus mutuata pecunia debetur. Vlpia. tamen creditores dicit eos eſſe, quibus debetur ex quacunq; actione, uel perſecutione, uel iure ciuili, ſine ulla exceptionis perpetuæ remotione, ſiue honorario, ſiue ordinario, ſiue extraordinario. ſiue pure. ſiue in diem. ſiue ſub conditione. Creditum etiam à credo deducitur, ſignificatq́; id, quod nobis debetur. & hoc differt à mutuo (ut Plau. ſentit) quo genus à ſpecie. Nam creditum conſiſtit extra eas res, quæ pondere, numero, menſura'ue continentur, ſicuti ſi eandem rem recepturi ſumus creditum eſt, non autem mutuum. Item mutuum non poteſt eſſe niſi pecunia, aut alia res proficiſcatur. Creditum autem fit interdum etiā ſi nihil proficiſcatur, ueluti ſi poſt nuptias dos promittatur. Veteres pro credas creduas uſurpabant. Plau. Ipſus nec amat, nec tu creduas. Item à credo fit credibile, quod ita uerisimile 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 coeuntem. iungere, copulare eſt, quaſi in unum agere. Hinc iunctura dicitur, quod ſignificat coniunctionem. & iunctim aduerbium, ſine interuallo. Suetoni. Magiſtratus & maturius inchoauit, & penè iunctim percurrit. & iugum, quod modo eſt arduitas montis, & ut ſupra diximus, procliuis, ac prona ſupinitas, q̄d arctetur, ſimulq; iungatur. Vnde dicitur iugoſus, hoc eſt procliuis. Virgil. 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 tātum ſpatij arari uno die ab uno pari boum conſueuit. Item iugo uerbū, quod eſt coniungo, et quaſi ad unum iugum alligo. unde iugatum dicimus, coniunctum. Cice. Hoc quidem eſt commune uirtutum, omnes enim inter ſe iugatæ ſunt, & adiugare pro coniungere accipimus. Plau. Mater eſt terra, ea parit corpus. Mater anima adiugat uoluntatē.

& iuges eiuſdem iugi pares. A quo iniuges boues, qui nunquā ad iugum adhibiti ſunt. & coniuges uirum, atque uxorem. & coniugium matrimonium. Virg. Coniugio iungam ſtabili, propriamq́; dicabo. & coniugalem torum, in quo nuptiæ fiunt. & coniugus, a, um, quod coniungit. & coniugatio apud grammaticos, quod per eam multa uerba ad unam formā, quaſi ad unum iugum coniunguntur. & apud rhetores coniugata, quæ ab uno genere ueluti iugo flectuntur, ut à iuſtitia iuſtus. iuſte. iuſtum. Hinc locum à coniugatis dicimus, cum ita argumentamur, ſi riſus gaudium eſt, & ridere gaudere. & iuga Iuno, q̄d matrimonia coniūgat. 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. idem, Si cui 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 quoq; & quadrigæ à iugo dictæ, q illæ duorum, hæ quatuor equorū iugo aguntur. illi bijugi, ſiue bijuges equi dicuntur, hi quadrijugi ſiue quadrijuges, q̄d bini, ſiue quaterni ad unum iugum alligati ſint, et quoniam ſex aliq̄n equi ad unum currum adhibebantur, q̄d primum à D. Auguſto factum legimus, hi ſeiugi ſiue ſeiuges appellati ſunt. Nam qui ſoli ſine curru ad curſum adhibētur græca uoce κέλητες, hoc eſt celetes uocantur. Plyn. Antiqui celetas tantū dicebant in ſacris. poſtea uero & qui bigis, uel quadrigis uiciſſent, latine dicuntur deſultorij, à deſiliendo, quod ex ijs facile deſiliatur. Sueto. de Cæſare. Quadrigas, bigaſq́; & equos deſultorios agitauerunt nobiliſſimi iuuenes. A quadriga Quadrigarij cognomen deductum. iugum etiam à ueteribus id dicebatur, ſub quo ignominiæ gratia uicti hoſtes mitti ſolebant. id hoc modo fiebat, fixis in terra duabus haſtis, ſuper eas ligabatur tertia, tum uicti hoſtes diſcingebantur, & 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, arundinibus'ue in terra defixis, aliæ ſupra eas alligantur, in quibus uites coniunguntur, & quaſi iugum, hoc eſt ſummitatem quandā faciunt. à quo uites ipſæ ſeu uineæ iugatæ dicuntur. q̄d ſi haſtilibus in terra defixis ſingulæ tranſuerſæ perticæ in unā tantum partem ordinis adnectantur, Vnijugæ uineæ dicuntur, & genus ipſum iugi canterium ruſtici uocant. Plyn. Salices quædam in proceritatem magnam emittunt iugis uinearum perticas. Idem, Seriora ferè anno ad fructum arbuſtiua, qua uitis iugata. Idem, & ſi luxuriauerint palmites, intorqueri debent, ut quatuor materias, uel duas, ſi unijuga erit uinea, emittat. Idem, Simplici iugo conſtat unijuga, porrecto ordine, quem canterium appellant. Hinc iugari uineæ dicuntur, quæ in iugum conſtituuntur. Columel. Sequitur iā adminiculandæ, iugandǽq; uineæ cura. Quæ uero uineæ quadruplici ordine perticarū inſtructæ ſunt, compluuiatæ dicuntur, à cauis ædiū compluuijs. Quippe in quaternas parteis totidē iugis diuiſa eſt. Sex certe uinearum genera memorantur. Vnum cū ſparſi per terram palmites ſunt. Secundum, cum per ſe uitis ſubrecta eſt. Tertiū, cum adminiculo continetur ſine iugo, quæ ſi in longum extendatur, & ad quartum uſq; pedamentum (ſic enim adminiculum uitis uocamus) perueniat, Draco dicitur, ſiue iuniculus à iungendo. Ex quo fiunt quæ maſculetæ uocantur. Quartum genus eſt, cum pedata uinea eſt ſimplici iugo, quam diximus unijugam uocari. Quintum, cum quadruplici, quæ uocatur cōpluuiata. qm̄ uero iugum, aut perticæ, fit ſiue arundine, aut crine, funiculo'ue, ut in Hiſpania,

atq; Brūduſio, aut cum breuiores palmites ſunt ſarmentis ipſis inter ſe iunctis funium modo, hoc genus in arcus ſpeciē formatum, Funetum dicitur. Sextum genus ē, cum uites arboribus maritantur, id'q; dicitur uitis, ſiue uinea arbuſtiua. Iuga etiā dicuntur tabulæ nauium, in quibus ſedent, quæ tranſtra dicuntur. et hoc ad græcorum imitationem, qui hæc ζυγὰ appellant. Virg. Inde alias animas, quæ per iuga longa ſedebant, Deturbat, laxatq́; foros. Item à iungo iūcus deducitur, qm̄ uſus eius ad iuncturas, & omnia uirilia 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, qm̄ ſemen nigrum ferat. Et tertius magnitudine, carnoſitateq́; inſignis, qui Mariſcus appellatur. Commodior autem ad texendum mariſcus eſt, quem etiam holoſchenon, hoc eſt totum iuncum uocitant. Ex eo tegetes fiunt, & marinæ naſſæ, & elegantium 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 tecta comburūtur. ἐλλύχνιον græcum uocabulum eſt. Vnde nimium ſtudium in orationibus componendis Demoſtheni quondam obijcientes τὰ τοῦ ἐκείνου ἐλλυχνίου ὄζειν dicebant, hoc eſt opera illius ellychniū redolere. Eſt & aliud iunci trianguli genus, quod cyperon uocant iuxta terram candidus, cacumine niger, pinguiſq́;, radix oliuæ nigræ ſimilis, quā, cum oblonga eſt, cyperida uocant. Hæc pſilocri uim habet. ſed cauendum, ne affinitate nominis decipiamur. Nam ciperus q̄dem iunci genus eſt (ut diximus) Cypeirus uero alia herba eſt, quæ Gladiolus dicitur, radice bulboſa. & odore uicino Nardo. Apollodorus tradit barbaros ſuffitum huius herbæ ore excipientes conſumere lienes. & nō egredi domibus, niſi hoc ſuffitu percepto. uegetiores. n. firmioreſq́; hoc modo fieri. Eſt & per ſe indica herba, quæ cyperis uocatur, gingiberis effigie commaducata croci uim reddens. Eſt & aliud iunci genus, quod tropicē uocant, huius ſemine allicitur ſomnus. Sed ſeruare modum oportet, ne ſopor fiat. Eſt & odoratus iuncus in Syria Cœle naſcens, ſed laudatiſſimus ex nabathea affertur cognomen theucitis. Eſt aūt rotundus uinoſæ mordacitatis ad linguam. In confricando odorem roſæ emittit rubentibus fragmentis, reliquo aſpectu nihil ferè à cæteris ſui generis differens. A iunco iunceum dicimus, quod ex iunco eſt. Item à iungo deducitur iugulus anterior colli pars, unde uox, halituſq; procedit, q per eam pectori caput iugatur. et quia in Iugulo mortifera ſtatim plaga eſt præ cæteris membris, ideo ueteres petere iugulū, & ferire iugulum dixerunt, pro eo, q̄d eſt petere mortem, uel inferre mortem. & iugulare pro interficere. Item à iungo compoſita fiunt adiungo, quod eſt addo. et adiugo etiam dicitur, quaſi ad unum iugum appono. Abiungo. ſeparo. alieno. hoc & abiugo dicitur. Pacu. Quæ te res ab ſtabulis abiugat, certum eſt loqui. Circuniungo notæ ſignificationis. interiungo, ſubſiſto, tractum à curru, cuius rotæ interiecto ſude iunguntur, ut quieſcat. Mart. Et cum currere debeas Bouillas Interiungere quæris ad camœnas. iniungo, demando. ſubiūgo, addo. unde ſubiunctiuus modus à grammaticis dictus, q ſubiungitur alteri uerbo. ut reſpondebis mihi, cum ad te uenero. Martialis, Ne ualeam, ſi non totis Deciane diebus, Et tecum totis noctibus eſſe uelim. Virgilius, Si me fata meis paterentur ducere uitam Auſpicijs, & ſponte mea componere curas, Vrbem Troianam primum, dulceiſq; meorū Relliquias colerem. & ſubiunctiuæ coniunctiones, quia cæteris partibus ſubiunguntur, ut rex, hominumq́;, deūmq́;. Diſiūgo, 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 eſt ad procreandum ſobolem 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, q̃ boui cornua, tenuioraq;. Generationem quadrimus implet. Singulis tauris denas boues eodem anno tradunt. Si poſt coitũ in dextram partem abeunt tauri. generatos mareis eſſe exiſtimant, ſi in læuam, fœminas. Conceptio uno initu ꝑficitur. Tauri non ſæpius, q̃ bis die ineunt. Boues animalium ſoli etiam retro ambulantes paſcuntur. Vita fœminis XV annis longiſſima, maribus XX. Robur quinto anno. Quibus minimum corporis, plus laboris. Lauatione calidæ aquæ traduntur pinguiores fieri, & ſiquis inciſa cute ſpiritum uiſcera per arundinem adigat. Syriacis bobus non ſunt palearia, ſed gibber in dorſo. Domitura boum in trimatu optima, poſtea ſera eſt, ante præmatura. Aptiſſime cum domito iuuencus inſtruitur. Hoc animal tanquã laboris, & agriculturæ ſocium quodammodo ueneramur. Quapropter damnatus olim Romæ fuiſſe legitur, qui cõcubino procaci ruri ſe omaſum ediſſe neganti bouem occiderat, nec aliter in exilium actus, quã ſi colonum ſuũ 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 bouẽ locutum, quo nunciato ſenatum ſub diuo haberi cõſueuiſſe. Bos in Aegypto pro numine colitur, Apim uocãt, inſigni in dextro latere candicante macula, quæ cornibus lunæ ſimilis eſt iam creſcere incipientis. Nodum ſub lingua habet, quem cantharũ appellant. Nõ eſt fas eum certa uitæ ſpatia excedere. Merſum in ſacerdotum fonte enecant, aliũq; multis lachrymis, & luctu, quẽ 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 conſulentium accipit cibum. Germanici Cæſaris manus auerſatus eſt, q̃ haud multo poſt extinctus fuit. Cum ſe prorumpit in hominũ cœtus, ſine ſtrepitu incedit. Lictorum iuſſu, & puerorum caterua comitatur concinens carmen honori eius, ille intelligere uidetur, & adorari uelle. fœmina bos ſemel in anno ei oſtenditur, ſemperq; eodẽ die & inueniri eam, & extingui memorant. Memphi locus eſt in Nilo, quem à figura uocant phialã. ibi ſingulis annis auream paterã, argenteamq; demergunt diebus ſeptem, quos apis natales habent. Traduntq; neminem ꝑ eos dies à crocodilis attingi. octauo autem die poſt horam ſextam redire belluæ feritatem. Hinc apim quidam ſerapin. quidam oſyrim nominant. Tradunt enim Oſirim Iouis filium fuiſſe ex Niobe filia Phoronei. Hunc cum Phoroneo auo in Argiuorũ regno ſucceſſiſſet, & plureis annos Arguis imperaſſet, Aegialum fratrem regno Achaiæ præfeciſſe. ipſum uero gloriæ deſyderio transfretaſſe ad Aegyptios, quos cum ditioni ſuæ ſubegiſſet, Inachi primi Arguorum regis filiam, à quo ipſa

Inachis, & Inachus Achaiæ fluuius. & Inachia regio dicta, quæ Io uocabatur in Aegyptũ fugatam ſibi matrimonio coniũxiſſe. Sic utrũq; diuinos honores meruiſſe, cum illa literas Oſiris, uarias artes Aegyptios docuiſſet. Tibul. Primus aratra manu ſolerti fecit Oſiris, Et tenerã ferro ſollicitauit humum. 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 ꝑ fraudem occiſum fuiſſe, ac dilaniatum, eiuſq; membra ab uxore diu quæſita. Quæ cum non inueniret, in maximos fletus prorumpere ſolitam. Qua re commotos Aegyptios tandiu ea quæſiuiſſe, quoad iuxta Syenẽ inuenerũt. Hæc urbs eſt in confinibus Ethiopiæ, atq; Aegypti ſupra Alexãdriam, uerſus meridiem quinquaginta millia ſtadiorum, quæ directe locata eſt ſub tropico æſtiuo, hoc eſt ſub cancro in extremo torridæ zonæ. unde cum ſol ad cancrũ uenit, in medio ſolſtitij die ſupra uerticem urbis candens, nullã prorſus umbram facit. Luca. umbras nuſquã flectente Syene. Eo in loco philoſophi effodiſſe puteum dicuntur nimiæ altitudinis, quem ſol recto intuitu irradiabat octauo calẽdarũ Iulij cũ Sol in cancro erat. Inuenta 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. Voluitq; neminem in eam inſulã traijcere niſi certis diebus. Siquis in ea palude periſſet 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. Ouidi. Et comes in pompa corniger Apis erat. Idem, nũquamq; ſatis quæſitus Oſiris. Tibullus. Te canit, atq; ſuũ pubes miratur Oſirim Barbara memphitem plangere docta bouem. Marti. non illam mille catastæ Vincebant, nec quæ turba Serapin amat. ergo in ſacris Iſidis imitatio eſt inuenti Oſiridis, quẽ 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 cõtigiſſet, qđ patri euenerat, in maximos fletus prorupit. Sed illo tandem inuento, mœrorẽ in lætitiam conuertit. Hoc igitur imitari ſacerdotes Aegyptij, et deglabrato corpore pectora ſua tondere, lamentariq; ueluti amiſſum filium, deinde quaſi inuentum producere, & mœrorem omnem in lætitiam uertere. Iuue. plangentis populi currit deriſor Anubis. Erat aũt Romæ templum Iſidis iuxta Campũ Martiũ. Idẽ, ſi candida iuſſerit Io Ibit ad Aegypti finem, calidaq; petitas A Meroë potabit aquas, ut ſpargat i ædẽ Iſidis, antiquo quæ proxima ſurgit ouili. in hoc templo ſacra ei Deæ quotidie celebrare ſolebant, pila ferentes, & ſiſtra, & primo cum fletu prodeũtes, deinde cum cantu redeuntes, qđ circa octauã diei horam fieri ſolebat. Mart. Nũtiat octauã phariæ ſua turba iuuencæ. Et pilata redit, iamq; ſubitq; cohors. Bos à græco deducitur, quod eſt βοῦς, hoc ẽt ἀπὸ τοῦ βόσκω, qđ eſt paſco. Cuius futurũ eſt βόσω. à quo detractione s literæ bos fieri ſcribit Ariſtarchus. Hinc boariũ forũ Romæ appellatũ, ꝙ in eo boues uenderentur. & bubulcus, qui uel bobus arat, uel boues fundi aratorios paſcit. A quo bubulcitare uerbũ. Plau. Decet me amare, et te bubulcitare. Iuniorũ familiæ bubulcũ nominauerũt, q bobus optime utebatur. & boſphorus à bouis meabili tranſitu, ꝑꝑ anguſtiam freti. Duo aũt boſphori ſunt. Alter iuxta Byzantium,

qui boſphorus Thracius dicitur. Alter in introitu Mæotidos paludis. de quo Ouid. Boſphorus, et Tanais ſuperat, Scythiæq; paludes. Hic boſphorus Cimerius appellatur, à cimerijs populis, qui frigidiſſimam eius partem incolunt. unde quæcunq; terras frigoribus occupatas habitant, Cimerij appellantur, quales fuerunt inter Baias, & Cumas in ea regione, in qua cõuallis ſatis eminenti iugo circũdata eſt, quæ neq; matutino, neq; ueſpertino tempore ſole contingantur. et Bœotia, à quo Bœotij populi, regio Europæ, à boue, quã Cadmus Agenoris filius Thebarũ cõditor immolauit ante, q̃ urbem ædificaret. Ouidi. Mœnia fac condas, Bœotiaq; illa uocato. Eandẽ urbẽ Amphion muris ornauit, Bacchi & Herculis clariſſimam patriam, quã tandem Alexander Magnus euertit, ciueſq; omnes ſub corona uẽdidit. Hæc urbs aliqñ à poëtis Draconigera nominatur, q̃a à Cadmo cum quinq; uiris ex dracone ab ipſo interfecto natis cõſtructa fuit. Dicitur aũt hæc Thebe, et Thebæ thebarũ. Fuit et alia urbs hoc nomine in Aegypto, quã Buſiris Aegypti rex cõdidit. Græci Heliopolin, hoc eſt ſolis urbẽ uocauere. Huius ambitum centum quadraginta ſtadiorum fuiſſe ſcribit Herodotus, urbem inſignem publicis, priuatiſq; ædificijs, & cæterarum omnium urbium feliciſſimam. Plynius tradit totam penſilem fuiſſe, ſubter quam reges ſoliti erant maximos exercitus armatorum educere, nullo ex oppidanis id ſentiente, & (qđ eſt mirabilius) mediam fluuius interſecabat. Centũ portas habuiſſe cã tradunt. Iuue. Atq; uetus Thebe centũ iacet obruta portis. Ab hac Thebe Thebæi dicuntur. A Thebe uero Bœotiæ Thebani. Sed Thebæi græcum eſt. Nam græci ẽt Thebanos uocant Thebæos. Fuit & alia Thebe (Homero teſte) in Cilicia patria Andromaches, quæ Hectoris uxor fuit. Ouid. Nec cruciere minus, q̃ cum Thebana cruentum Hectora Theſſalico uidit ab axe trahi. Item alia Thebe (teſte Plynio) in Lucania, quæ regio eſt inter Appuliam, & Calabriã, cuius populi Lucani dicuntur, ſiue quod eorum regio ſita eſt ad partem luciferæ ſtellæ, ſiue ꝙ 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 bubulcum. Eſt autẽ cœleſte ſydus, quod 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 qđ plauſtri inſtar circa polum, quem boreum dicimus, uerſari uideatur. Duo ſunt cœli uertices, quos latini mõ axes, modo cardines, qđ circa eos rotari orbis uideatur, appellant. Græci polos noncupauere unus auſtralis, ſiue antarctius, hoc eſt arctico oppoſitus qui terræ obiectu à nobis cerni non poteſt. Alter ſeptentrionalis, ſiue arcticus, ſiue arctous, ſiue boreus, q̃ nunq̃ occidens ſemper conſpicitur. Virg. Hic uertex nobis ſemper ſublimis, at illũ ſub pedibus Styx atra tenet, manesq; profundi. Noſtris tamen temporibus Luſitani Oceanum ingreſſi, & ad ſiniſtram nauigantes, intantum proceſſere, ut ſeptentrionalem arctum non cernant, uideant autem ſtellam eodẽ ferè ſemper loco ſitam, qua ſibi ducatum præbẽte, per plureis nauigent dies. Ex quo coniecturã faciunt auſtralem hunc polum eſſe. Mira res, compertum ætate noſtra, qđ tot ante ſecula cernere non potuerunt, & ſcire iam nos uideri 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 cõtegat caput, ſed caput eius, quæ ſuperior eſt, ad caudam inferioris contendat. Alterã maiorem urſam, ſiue elicem. Altera minorem urſam, ſiue græcorum 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. Elicem 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 celaſſet, 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 Peloponeſi regio. & Achaiæ pars, undiq; à mari remota, Initio Drymodis, mox Pelagis appellata, à quibuſdam etiam Parrhaſia, cũ Parrhaſie oppidum Arcadiæ ſit. Parrhaſio dictum Panis de monte Lycæi. ab hac Arcades populi, & Arcadici mores. Alij tradũt Iouem in Dianæ ſpecie, cum remotam à cæterarum uirginum conſortio comperiſſet, cum ea concubuiſſe. Cumq; Diana uiſo tumore uentris eius rei cauſam ſcrutaretur, reſponſo accepto, quod id culpa eius euenerat, ira percitam, in eam, quam 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 concubitum cum Caliſtone intellexiſſet, accenſam ira, illam in urſam conuertiſſe, eandẽ mox Dianæ obuiã factã à dea fuiſſe interfectam, deinde inter ſydera collocatam. Nõnulli Iouem ferunt, ueritum, ne Iuno, quod minata fuerat, pellicem eo in loco deprehẽderet, Caliſtonem in urſæ effigiem commutatam ibi reliquiſſe, Iunonem dolo percepto hãc uenanti Deæ oſtendiſſe, à qua confectam fuiſſe ſagitta, & à Ioue inter ſydera relatam. Proptereaq; hoc ſydus non occidit, q̃a Thetis Iunonis nutrix ab ea rogata ẽ unà cum cæteris maris dijs, ne factum ex pellice cœleſte ſignum in mare paterentur occidere. Ouid. Gurgite cæruleo ſeptem prohibete triones, Syderaq; in cœlum ſtupri mercede recepta, Pellite, ne puro tingatur in æquore pellex. Cynoſuram uero minorem urſam eſſe manifeſtum eſt. Hãc unam ex Iouis nutricibus, et nymphis idæis fuiſſe tradunt inter Curetas uerſari ſolitam, q Iouis fuerunt miniſtri. Nonnulli etiam Elicem, & Cynoſuram nymphas Iouis nutrices dixere accepti beneficij gratia in cœlo à Ioue collocatas, & utranq; arcton nuncupatam, à noſtris etiã ſeptentriones. à græcis uero ἁμάξας, hoc eſt currus nominatas. Var. Triones ruſticorum uocabulo boues uocitatos ſcribit, & quaſi quoſdam terriones, hoc eſt arandæ terræ, ac colendæ idoneos, quod ergo antiqui græcorum ἅμαξαν, hoc eſt plauſtrum dixere, noſtri ueteres à bubus iunctis ſeptentriones uocitarunt, à ſeptem ſtellis, ex quibus, quaſi iuncti triones figurãtur. 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, quã recentiores uocant triangulum. Quippe maiores noſtri, cum ab initio rationem ſyderum 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 ſydus bubulcum, hoc eſt bootem appellauere, q̃a more bubulci currum ſequitur. At qui ad formandã maioris ur

ſæ effigem, 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 unã. in crure poſteriore duas. in extremo pedis duas. ſupra caudã tres. Arctophylacis nomen poſt Homeri tempora (ut opinor) inuentum. Nam ille & plauſtrum, & arcton, & bootem nominat, Arctophylacis nunq̃ 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 arcton etiã phœnicen uocant, quod Thales, qui de ratione aſtrorum diligentiſſime ſcripſit, & hanc primus notauit, uocauitq; minorẽ arcton; Phœnix fuit, quæ cauſa eſt, ut Phœnices eã obſeruent, quã ab ſuo inuentore acceperunt, & ex illius nomine uocarunt phœnicen, cum ij, qui Peloponneſum incolunt, proprie duntaxat arcto utantur, quãuis ſub minore certius nauigari cõpertum 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 ſydus elicen uocitatum. Ab arcto arcturus dictus, quod urſæ cauda interpretatur, hoc eſt ἄρκτου οὐρά. Stella quædam eſt Arctophylacis, ſiue Bootes, quem maioris urſæ terga ſectari ſupra diximus. Habet enim Arctophylax in manu ſiniſtra ſtellas quatuor, quæ dicuntur nunquã occidere. in capite ſtellam unam, in utroq; humero ſingulas, ſed clariorẽ, quæ in dextra, & ſub ea alteram obſcuram, & in cubito dextro claram unam. in Zona unam longe cæteris lucidiorẽ. in utriſq; pedibus ſingulas. Quæ in Zona eſt, arcturus appellatur. Oritur autũni tempore. De Arctophylace huiuſmodi etiam recitant fabellam. Cum Lycaon Caliſtonis pater Iouem hoſpitio ſuſcepiſſet, tentandi numinis gratia Arcadẽ Iouis, & Caliſtonis filium nepotem ſuũ inter alias conciſum carnes illi in conuiuio appoſuiſſe, propter quod indignatum deum, deiecta in terram menſa, domum fulmine incendiſſe, ipſum in lupi effigem tranſmutaſſe, filio autẽ collectis, ac compoſitis membris uitam reſtituiſſe, & Aetolo cuidam tradidiſſe educandum. Hunc cum adoleuiſſet, & uenator factus matrem aliquando, quæ in urſam conuerſa 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, et oppoſitum eius antarcticus. Itẽ à boue bucephalus dictus, quaſi bouis caput, equus Alexandri & urbs, de quibus ſupra diximus. item bupræſtis. & buphthalmus. & bugloſſus herbæ, de quibus ſimiliter dictum eſt. item bumaſtus genus uuæ groſſioris, quod tumeat ad ſimilitudinem mammarũ bouis, βοῦς enim græce bos dicitur, μαζὸς 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, ῥὼξ 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 βουκέντης dicitur, hoc eſt taba-

nus à pungendis bobus. κεντεῖν enim pungere eſt. & bucentrum ſtimulus. Græci enim βούκεντρον 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 Græciã inuaſit, cũ omnes intra muros laterent, nec poſſent Dianæ ſacra pſolui, peueniſſe ad montes Laconas ruſticos, & in eius honorem hymnos ceciniſſe. unde natum bucolicum carmen poſterior ætas elimauit. Alij Oreſtem tradunt, cum Dianæ faſcelidis ſimulachrum ex Scythia raptum aduheheret, in Siciliam tempeſtate delatum fuiſſe, illic completo anno Dianæ feſtum hymnis celebraſſe nautis ſuis collectis, & paſtorum multitudine conuocata. Sic eam conſuetudinem apud ruſticos poſtea permanſiſſe. Sunt qui non Dianæ, ſed Apollini Nomio conſecratum 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 fine Arcadiæ, & circa Erymanthi fontes, & in Africa, et in Macedonia naſcitur quinq; cubitorum folijs. primo quaternis, mox ſenis in terrã iacentibus, ampla magnitudine rotundis, in cacumen uero oleaginis, ſemine in muſcarijs dependente, ut ferulæ. Excipitur ſuccus inciſo caule meſſibus radice in Autumno, q opopanax appellatur. Herba hæc ipſo nomine omniũ morborum remedia promittit. dicitur enim ἀπὸ τοῦ πάντα ἀκεῖν, hoc eſt à ſanando omnia, ideo inuentio eius dijs aſcripta eſt. Unum genus Aſclepion cognominatur, quoniam is Filiam Panaciam appellauit. hac euulſa ſcrobẽ repleri uario genere frugum religio erat, ac terræ piamentum. Succum igitur, qui ex Macedonia affertur, bucolicum uocant, quod βουκόλοι, hoc eſt armentarij hunc ſuccum ſponte erumpentem excipiunt. Alterum genus Heraclion uocant, & ab Hercule tradunt inuentum. Alij origanum heracleoticum ſylueſtre, quoniam eſt origano ſimile. Tertium panaces Chironion cognominatur ab inuentore, folium lappato ſimile, flos aureus, radix parua. Quartum genus ab eodẽ Chirone repertum centauriõ cognominatur. Chiron enim centaurus fuit, Saturni & Phillyræ filius Oceani filiæ. Nã cum Saturnus Iouem filium quæreret, in Thracia cũ Phillyra Oceani filia in equum uerſus dicitur concubuiſſe, ex qua Chironem centaurum genuit, dimidio hominem reliqua parte equum, q à matre Phillyrides eſt dictus. hic non modo centauros ſed uniuerſos ſuæ ætatis homines bonitate, & iuſtitia ſuperauit. Aratus, Hic erit ille pius Chirõ iuſtiſſimus omnes Inter nubigenas, et magni doctor Achillis. Nauigauit cum Argonautis, quorum medicus fuit, medicinam, & herbarũ uires inuenit. Medicinã Aeſculapius. Citharã Achilles. Aſtrologiam Hercules ab eo didicerunt. Ad hunc cum aliquando Hercules diuertiſſet, ipſeq; ſagittas illius, ſanguine hydræ tinctas manibus contrectaret. et 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, cum tu iuſtiſſime Chirõ Biſſeptem 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 cithara delectari ſolitum, ſæpe

etiam ſtudio uenationis exerceri, quapropter magnã laudem & laboris, & ingenij aſſecutum. Hinc muſas à Ioue petijſſe, ut eum inter aſtra collocaret. itaque Iouẽ, ut omnia illius artificia in uno corpore referret, crura eius equina feciſſe, qđ equo multum uenando uſus fuiſſet, ſagittas ei addidiſſe, ut acumẽ, ac celeritas indicaretur. Satyri caudam in corpore fixiſſe, qđ nõ minus hoc muſæ delectarentur, q̃ Satyri Liber. Figuratur ad occaſum ſpectans, & uelut mittere ſagittas incipiens. Præceps occidit. exoritur directus. habet in capite ſtellas duas. in arcu duas. in ſagitta unam. in dextro cubito unam. in manu priori unam. in uentre unam. inter ſcapulas duas. in cauda unam. Præterea ante pedes coronam habet ſeptem ſtellarum. Item bucula, parua bos. Plynius, eidem morbo buculæ iecur contritum prodeſt. Idem, Mironem Ageladis diſcipulum bucula maxime nobilitauit celebratis uerſibus laudata, quando alieno pleriq; ingenio magis, quã ſuo laudantur. Extant nunc quoq; de ea uerſus Auſonij poëtæ. Bucula ſum cœlo genitoris facta Mironis, Nec puto me factam, ſed puto me genitã. Buccula uero cum gemino. cc. ſignificat paruam buccam. Bucca os eſt. Cic. Et quicquid in buccam uenerit, ad te ſcribam. in quo notandum eſt, ꝙ os, & bucca, ſiue in plurali buccæ, non exteriorem partem, hoc eſt labia ſignificant (ut uulgus exiſtimat) ſed interiorem. Quintil. Ore magis, q̃ labris loquendum eſt. Eſt ergo bucca interior illa concauitas, unde uox prodit, et qua concipitur flatus. Iuue. notæq; per oppida buccæ. Horat. ut Iupiter ambas Inflatus buccas. Ambas buccas (inqt) hoc eſt utrũq; latus oris. Plau. Neſcio utrũ maiores buccæ, an mãmæ fierent. Plyn. Infra oculos malæ homini tantum, quas priſci genas uocauere, XII tabularum interdicto radi eas uetante, pudoris hæc ſedes. Intra eas hilaritatem, 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. Iuuena. Lorica et fracta de caſſide buccula pendens. 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 Tiberium. Ne iudæus quidẽ mi Tiberi tã diligenter ſabbatis ieiuniũ ſeruat, q̃ ego hodie ſeruaui, qui in balneo demum poſt horam primã noctis duas buccas manducaui prius, quã ungi inciperem. Quidã Bucinam quoque à bucca deductum exiſtimant inſtrumentum, quo ſignum datur in hoſtes ad pugnam. Ouid. caua bucina ſumitur illi Tortilis in latum. à cuius ſimilitudine bucinũ conchæ genus, de quo ſupra diſſeruimus. & ideo per duplex cc ſcribendum cenſent. Nos à boũ potius uoce, deductum putamus, & per ſimplex c. ſcribi debere, quod ueluti boum quidam mugitus ſit. Siquidem et græci βυκανιστήριον, bucinam nominant, & βυκανιστὴν bucinatorem. Uerum hæc nomina illi à latinis (ut arbitror) quemadmodum pleraque alia ſumpſere. Nam bucinam ipſi proprie σάλπιγγα nominant. Tritonis inuentum fuiſſe bucinam tradunt. Hunc. n. cum cõcham inueniſſet, tuliſſe eam ad gigantes, & ibi ſonitum quendã inauditum per concham miſiſſe, quo audito ueritos hoſtes, nequa immanis fera ab aduerſarijs adducta 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 defluẽs 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, et à Ioue in filiam receptam, Rurſusq; cum galeas, et ſcuta Aegyptijs inueniſſet, ea poſtmodum ad græcos tranſtuliſſe, qui iuxta Tritonidẽ incolunt diem, quem putant natalem Mineruæ, ludicris uirginũ inter ſe decertantium celebrant. Sic boere 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. Vir. reboant, ſyluæq;, & magnus olympus. Item à boue Bucerum pecus, quod de bobus dicitur. & buceriæ, hoc eſt boum armenta. Lucil. Lanigidæ pecudes, et equorum duellica proles, Buceriæq; greges. Item bubulus à boue deriuatur. et bouillus. Plyn. Bouillæ carnis iure facile curatur. Idẽ, Stomachum exulceratum lactis aſinini, & bubuli potus reficit. Item à boue bubalus, ſylueſtris bos, colore niger, quo nunc paſſim ducendo curruі, & uehendis oneribus, ac etiam terræ arandæ utuntur. Apud ueteres non erat in uſu. Ex Africa primũ id animal allatum proditur. imperitum uulgus uros quoque bubalos uocat, à bouis quadam ſimilitudine excellenti, & ui, et uelocitate animal. In Hercinia id ſylua Germaniæ naſcitur, magnitudine parum infra elephantum, ſpecie, & colore, et figura tauri. Neq; homini neq; feræ, quã conſpexerit, 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 circũcludunt, atq; in ampliſſimis epulis pro poculis utuntur. Item à boue Bubonia boum Dea, ſicut Mellonia mellis. & bauli, qui uicus eſt inter Baias, & Miſſenum, ubi boues quondam Herculis, dũ iuxta Cumas hoſpitatus eſſet, ſtabulati eſſe dicuntur. Hinc boalia primum locus appellatus eſt, deinde uetuſtate corrupto uocabulo bauli. Symmachus, corrupta boalia, baulos Nũcupat hæc ætas. Marti. Dũ petit à baulis mater Ceſellia Baias, Occidit inſani crimine merſa freti. Corne. Tacitus, Nero matrẽ elicit ad Baias, ubi quinquatrium celebrabat, excipitq; manu, & complexu, ducitq; baulos. Id uillæ nomen eſt inter Miſſenum promontorium, & Baianum lacum, flexo mari abluitur. & Melibœus proprium nomen paſtoris, quod curam boum habeat. & Melibœa litoralis urbs Magneſiæ propinqua Theſſaliæ. A quo fit adiectiuum melibœus, a, um. bupleuron quoq; à boue nominatum exiſtimant, quod in ſponte naſcentium herbarum numero græci habent. caule cubitali. folijs multis, lõgiſq;. capite anethi. Laudatũ in cibis ab Hippocrate medico, et Glaucone, & Nicandro. radix eius in uino urinæ ciendæ contra ſerpentes datur. Item buphonõ 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. unde & Ixia ſiue Ixium uocatur. Nam græci ἰξὸν uiſcum nominãt, chamæleon à foliorum uarietate appellatur. Mutat enim cum terra colores ad ſimilitudinẽ chamæleontis animalis, de quo alibi dicemus. huius ſuccus occidit canes, ſueſq; in polenta, addita aqua, et oleo. contrahit in ſe mures, ac necat, niſi protinus ſorbeãt aquã. Radicem eius qdam decoquunt in cibo contra fluxiones, quas græci reumatiſmos uocant. Ex nigris aliq 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, κνίδων enim cnis, ὄζων olens dicitur. Item à boue bona, ſiue boa (utroq; enim modo dicitur) ſerpentis genus, uel quod primo bubuli lactis ſuccus alatur, uel quod inſtar bouis turgeat. in tantum enim aliquando magnitudinem excreſcit, ut D. Claudio principe occiſæ in uaticano ſolidus, in aluo ſpectatus ſit infans. Hinc boua etiã ſiue boa morbi genus eſt, cum corpora papularum multitudine rubent ad ſimilitudinem eorum, qui boa ſerpente icti obturgeſcunt. ignorauit hoc Feſtus Pompeius, q boam ſcripſit eſſe crurum tumorem uiæ labore collectum, Plyn. Ebuli folia contrita, & ueteri uino impoſita boam ſanant, ideſt rubenteis papulas. Papularum duo genera ſunt, altera in qua p minimas puſtulas cutis exaſperatur & rubet, leuiterq; roditur, mediũ habet pauxillo lenius, tarde ſerpit, idq; uitium maxime rotundum incipit, eademq; ratione in orbem procedit. Altera autem eſt, quã agriam, hoc eſt feram græci appellant, in qua ſimiliter quidem, ſed magis cutis exaſperatur, exulceraturq;, ac uehementius erodit, & rubet. interdum etiam pilos remittit. Virg. Ardentes papulæ, atque immundus olẽtia ſudor Membra ſequebatur. Hinc papillæ capitula mammarum uocitata, qđ papularum ſint ſimiles. Papi carduorum flores dicuntur. Lucre. Veſtem nec pluuias auium, paposq; uolanteis. Papæus Scitharũ lingua Iupiter appellatur. Hoc genus morbi, qđ boa à nobis dicitur, à græcis appellatur ὑδρεῖον ab Hydro (ut quidam exiſtimant) cuius ictus huiuſmodi papulas excitat cum tumore, hoc pulcherrimũ in orbe terrarum genus anguiũ eſt, in aqua uiuens, à qua nomen habet. Græci. n. ὕδωρ aquã uocant. unde hydrops, & hydropicus (de quibus ſupra diximus) & hydria urna, & hydromeli aqua mulſa. & hydropotes, aquæ potor. & hydrargyrum, pigmenti genus inuicẽ argenti uiui. aliquando dilatum fit duobus modis. uel æreis mortarijs, piſtillisq; trito minio ex aceto, uel patinis fictilibus impoſito ferrea concha calice cooperto, argilla ſuperillita, deinde ſub patinis accenſo follibus continuo igni, atq; ita calicis ſudore deterſo, q fit argẽteo colore, et 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. n. uocamus cutem teſticulos ambientem, quod ὄσχεον 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. Idẽ. Ingens iratis apparuit hernia ſacris. Quod ſi inteſtinum uſq; ad inguen duntaxat eruperit, aut decubuerit. non enterocelen, ſed bubonocelen uocamus. Quippe βουβῶν dicimus inguen. Hydrocele uero eſt, quoties copia humoris in ſcorto collecta tumorem ſimul, ac dolorẽ facit. Ab hernia hernioſi dicuntur, qui id uitium patiuntur, à græcis uocantur κηλῆται. Iidẽ ramicoſi quoq; à noſtris appellantur. Nam ramex hernia eſt. Dicta autem hernia eſt à duritie pellis, quæ fit poſt inteſtinorum deſcenſum. Hernium enim durum dicimus & aſperum. Virg. Hernia ſaxa. tractum eſt autem à Sabinorũ lingua, qui herniam ſaxum uocant. Hinc hernici dicti ſunt populi in Campania ſaxa incolentes, ut anagnini. uerulani. alatrij. fruſinonij. Quidam tamen hos à quodam Sabino ibi regnante hernicos appellatos uolunt. et 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 cũ ſeſe ſolitis cauernis condidiſſet, lignorum congeſta ſtrue, igne conſumptum eſt. Virgil. Quinquaginta atris immanis hiatibus hydra. Senecæ. Quid ſæua Lernæ mõſtra numeroſum malũ? nõ igne demũ uicit, & docuit mori? Hoc ideo factum, quidã exiſtimant, quia cum Lernæ palus frequẽter ſiccaretur, ac denuo impleretur aquis, Hercules deprehendit uenas terræ incendio poſſe præcludi, atq; ideo poſtq̃ exhauſit eam, ignem adhibuit, & ſiqua unda prorumpebat, obſtruxit. Hinc monſtro hydræ nomen fabulæ impoſuerunt, quoniam ὕδωρ aquam ſignificat. unde 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. et 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, et acutiora habẽs folia, ac rubriora. Item hyppolapaton maius ſatiuo, candidiusq;, ac ſpiſſius. Poſtremo bulapaton, hoc eſt lapatiũ bouinum, quod radicis tantũ altitudine ab hoc differẽs 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 Sophiſtriã ſcribit fuiſſe, cuius mos erat cauillari, & quæſtiones ita proponere, ut uno ſoluto dubio, multa renaſcerentur. Ego inde datum huic fabulæ locum 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. et Argolicus ſinus ad Scyllæũ traiectu quinquaginta milliũ paſſuũ. Et Argolici duces. et Argolida regio, ſicut à Megara Megarida. & Argolidæ, Argiui. A Lerne fit Lerneus, unde Palus Lernea. Arges in ſingulari neutro genere dicitur, & in plurali argi maſculino, et argis aliquando aduerbialiter uſurpatur. Eſt et in Theſſalia, qđ pelaſgicum uocat Homerus, & in Acarnania Argos Amphilochium. Nã quod in Achaia eſt, Hippium dicitur ab hoc Argea loca, Romæ appellabantur, quod in ijs ſepulti eſſent quidam Argiuorũ illuſtres uiri. Item Argeos appellabant ſcirpeas effigies, quæ p uirgines ueſtales ſingulis annis iaciebãtur in Tyberim. Argiletum uero ab Argo dictum, quod is eo uenerit, ibiq; ſepultus ſit. Virgilius, Et letum docet hoſpitis Argi, quamuis aliqui ab Argilla potius deductum uelint, quod id genus cretæ ibi eẽt. Erat autem Argiletum locus in urbe propè palatium, ubi tabernæ opificum erant, præſertimq; bibliopolarum. à quo Argilætanæ dicebantur. Martialis, Argilætanas mauis habitare tabernas. Argilla creta eſt, qua figuli utuntur. Iuuenalis, Argillam, atque rotam citius properate. Sunt tamen, qui morbum hunc papularum rubentium icirco Boam appellari exiſtimant, qđ 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 nõ

mella non torquis eſt (ut nonnulli ſentiunt) ſed uinculi genus ligneum ad diſcutiendo noxios paratum, quo & collũ, & pedes immittuntur. Plautus, Qui aduerſum ſtimulos. laminas. crucesq;, compedesq;, neruos. cathenas. carceres. numellas. pedicas. boias. Et butyrum, quod interpretatur Bouis caſeus, quia plurimum fit è bubulo lacte. Laudatiſſimus eſt barbarorum 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 ſpiritum accipiẽtibus, 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 aſtringere. mollire. replere. purgare. Oxygala fit & alio modo acido lacte addito in recens, quod dum aceſcit, ſtomacho utiliſſimũ eſt. Oxygala autem 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 qnq;, ſalis marini pondo, tymbræ quadrante. aquæ marinæ, ſextarijs quinque, pariter coctis fieri ſolebat. decies deferueſcẽte cortyna. & oxyhalme aliud genus potionis, quod ex ſale, & aceto recenti fieri à ueteribus ſolebat, aduerſus ſerpẽteis, et oris, ac gutturis deſyderijs. & oxyporopolæ, qui cibos uendunt aceto confectos. Plyn. In eos uſus & oxyporopolæ ſeruant, addito dulci acrementum aceti temperantes. & oxyſaccaron potionis genus ex ſaccaro, & aceto, oxymelli ſimile. Nihil enim aliud eſt ſaccaron, quàm mel in arundinibus collectum gummiũ modo candidum, ac fragile. Mittebat hoc quondã Arabia, et India, uſusq; eius tantum in medicina erat. Nunc paſſim etiam reperitur, nõ 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. Plyn. 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, corpusq; 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 ſimilitudinẽ fiunt, ideoq; metæ lactis ſæpe uocantur. Martialis, Fert ille ceris cana cum ſuis mella, Metamq; lactis ſaſſinate de ſylua. Caſeus nõ fit ex animalibus, quæ utriq; dentata ſunt, quia lac eorum nõ coit. Cameli lac ſuauiſſimũ exiſtimatur ad unam menſurã lactis tribus aquæ additis. Lac primum poſt partum in omnibus animalibus in pumicis modum coit, coloſtrum id uocatur, ideo infantibus nutricis nõ matris lac exhibere conuenit, quia matris exitioſum eſt. hi ſunt enim infantes, qui coloſtrati appellantur, denſato lacte in caſei ſpeciem. Lac humanum maxime omniũ alit, mox caprinum, propter quod poëtæ Iouem ita nutritum finxere. dulciſſimum poſt humanum eſt camelinum. ſtomacho accommodatiſſimum caprinum, quoniam fronde magis, quàm herba ueſcuntur. Probatiſſimũ, quod in ungue hæret, nec defluit. Innocentius decoctum præcipue cum calculis marinis. aluus maxime ſoluitur bubulo. Quidam aſininum bibendo podagra, chiragraue prorſus liberati fuiſſe leguntur. Eſt & una ſpecies lactis, quam 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 tardũ ſignificat. Plautus, Quid tam ſera aduenis? Modo pro graui accipitur. Virgilius, Seraq; terrifici cecinerunt omnia uates. Salluſtius, Serum bellum in anguſtijs futurum. Ab hoc fit ſerò aduerbium, qđ aliquando ſignificat poſt tempus opportunum. Cicero, Cum accuſator Milonis identidem interrogatus præſtaret, quo tempore Clodius eſſet occiſus, urbane reſpõdit, ſerò, quaſi poſt id tẽpus, quo debuiſſet occidi. Proprie tamẽ ſerò idem eſt quod tarde. Senecæ. Serò nos illò referat ſenectus, Nemo ad id ſerò uenit, unde nunquam, cũ ſemel uenit, potuit reuerti. Hinc fit ſerotinus, ut hora ſerotina, tempus ſerotinum. poma ſerotina. Bubuli ſerũ 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 malũ, 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, neque ex toto ſtrangulat. δύσπνοια, hoc eſt dyſpnœa dicitur. cum uehementior eſt, et ſpirare æger ſine ſono, & anhelatione non poteſt. ἆσθμα, hoc eſt Aſthma uocatur. Cum acceſſit id quoq;, ut ſpirare non poſſit niſi recta ceruice ſpiritus trahatur. ὀρθόπνοια, hoc eſt orthopnœa appellatur. Ab his Dyſpnoici 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, nõ ἆσθμα, ſed περιπνευμονία, hoc eſt, non aſthma, ſed peripneumonia eſt. Eius morbi hæc eſt conditio. Pulmo totus afficitur. nunc caſum eius ſubſequitur tuſſis, bilem, uel pus trahẽs præcordiorum, totiusq; pectoris grauitas. ſpiritus difficultas. magnæ febres. continua uigilia. cibi faſtidium. tabes. Qui hunc morbum patiuntur, peripneumonici appellantur. Plyn. Mellis quidem natura talis eſt, ut putreſcere corpora non ſinat, faucibus, tonſillis. anginæ, omnibusq; oris deſyderijs 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, et p hanc excreatur, ſi tolerabilis morbus eſt, pituita, ſi grauis ſanguis. interdum etiã 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 qđ Popea Neronis coniux quingentas per omnia loca ſecum fœtas aſinas traxiſſe legitur, & balnearum etiam ſolio totum corpus illo lacte maceraſſe, extendi quoq; eo modo cutem exiſtimans. bubulũ lac ad faciendum 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 conſpicuus erat, cũ ad ſingula millia pondo premeretur. Martialis, Caſeus hetruſcæ ſignatus imagine lunæ, Præſtabit pueris prandia mille tuis. Poſt hunc ueſtino. Idem, Si ſine carne uoles ientacula ſumere frugi, Hæc tibi ueſtino de grege maſſa uenit. Veſtini populi Italiæ erant inter Mauricinos, Sabinosq;. Deinde Cruſtumino. Cruſtuminum oppidum fuit iuxta Veios. à quo Cruſtumini appellati et cru-

ſtumina tribus. & cruſtumina pira, ex parte rubentia, hi omnes ex ouillo, aut bublo lacte erant, ſed non minor gratia caprino, immo ſi in urbem ad fumum ſtetiſſet, omnibus præferendo. idem, Nec quēcunq; ſocum, nec fumum caſeus omnem, Sed uelabrenſem qui bibit, ille ſapit. Trans maria uero bythinius 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 et thymo maceratus fuerit. Tradunt Zoroaſtem in deſertis ſolo caſeo uixiſſe annis uiginti, ita temperato, ut uetuſtatem non ſentiret. item à boue bouinari deducitur, qđ eſt conuiciari, & quaſi in aliquem mugire. unde bouinatores appellati, quos nunc deriſores dicimus. & bouinatio conuitium. Item ab eodem Bubona, Dea boum, queadmodum Pomona pomorum. & Mellona mellis. item (ut quidam exiſtimant) bubo à bouis quodam mugitu, quem non uocali cauſa, ſed gemitu potius reddit, funebris auis, & maxime abominata. Virg. Ignauus bubo dirum mortalibus omen. Ab hoc non nulli 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, ὄρχυς enim apud eos teſticulus appellatur. Sunt etiam qui putent βουβῶνα à græcis, hoc eſt bubona à boue appellari, quod ſignificat inguen ob tumorem, ſcilicet, qui in īguine facile naſci ſolet. Ab hoc fit bubonocele, qđ ē genus ægritudinis, de quo ſupra diximus. Solebant etiā 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 alioqui mira ſuauitate prædulcis. λεπτὸς græce tenuis, ac gracilis dicitur. ῥώξ acinus, & bufo rana terreſtris nimiæ magnitudinis. Virgilius, Inuentuſq; cauis bufo. & Bucentaurus, nauis magna Venetorū, dicta quaſi magnus centaurus. bouem, & aratrum tradunt brigem Athenienſem inueniſſe, alij Triptolemum. Taurus ſimiliter à græco deducitur. Græci enim ταῦρον taurum nominant, & eſt cæleſte ſignum. ideo enim in cœlum translatus fuiſſe taurus exiſtimatur, quod Europam in Cretam inſulam trāſuexit incolumem. Europa Agenoris filia fuit, cuius pulchritudine captus Iupiter, Mercurio iuſſit, ut armenta omnia ex Phœnicum 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, poſtquā 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, et 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 miſſum ut Europam Agenoris filiā ad ſe portaret. Veniſſe igitur Sidonem per pelagus, ibiq; Europam inter æquales ſuas ludentem in templo Aeſculapij conſpexiſſe, & repētino arreptu dorſo ſuo collocatam uexiſſe ad Iouem in inſulā Cretam. Eratoſthenes uero tradit hunc eſſe Taurum, qui cum Paſiphaë cōcubuit. Iupiter honori Europæ hoc tribuit, ut tertia pars orbis terrarum eius nomine deinceps uocaretur. Tauri uero, quo uecta in Cretam fuerat, effigies in cœlo conſtitueretur. itaq; eius prima inter aſtra apparet, ut tauri, reliquum corpus obſcurum uidetur. Spectat autem ad exortum ſolis, cuius oris effigiem, quæ continent ſtellæ, hyades appellantur. ſydus uehemens, & terra, mariq; turbidum, qđ XIIII Calendarū Maij occidit. Dictæ autem ſunt hyades, quod cum Hyas earum frater à Leæna interfectus uenando fuiſſet, diuturno luctu, lachrymiſq; contabuerunt. itaq; ob tam eximiam pietatem, et in nomine fratris, quē tantopere dilexerant, uocari hyades meruere, & in cœlum à Ioue transferri, cū Atlantis, et 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 propinquum Ioui ſacrum, querneū totum, & glādibus ſemper abundans. Virgilius, et uictum Dodona negaret. Has cum à Lycurgo captiuitatem timentes fugerent Thebas, Iouem, ne aliquid à Iunone paterentur, in cœlum translatas, inter ſydera 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. Nā & orientes, & occidentes tempeſtates, ac pluuias cient. Veteres Romani ob linguæ græcæ imperitiā ſimilitudine nominis decepti, qđ 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 ſydus uulgo Parilicium appellatum, quoniam XI. Calē. Maij urbis Romæ natalis eſt. tunc enim parilia celebrantur, qđ XI. calendarum Maij Romulus urbem condidit. quem diē feſtum præcipue habuerunt. Dicta autem Parilia ſunt, uel à Pale Dea paſcuorū, quaſi Palilia, qđ ei tum ſacra fiebāt, uel quod pro partu pecoris ſacrificabatur, uel quod is dies, quoniam in eo ſerenitas reddebatur, lucē parere uideretur. Habet autem taurus in cornibus ſingulas ſtellas, ſed in ſiniſtro clariorē. in utriſq; oculis ſingulas. in fronte media unam, & qbus 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, quarū 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 numerū complent. præter pliadas. VII quæ ſunt inter finitionē huius corporis, & arietis caudam, quas quidē aſtrologi tauri caudam appellauerunt. De ijs à nobis iam dictum ſuperius fuit. A tauro fit adiectiuum taurinus. unde taurinum glutinum dicitur, qđ eſt oīum præſtantiſſimum, fitq; ex auribus taurorū, & genitalibus, nec quicq̄ efficacius prodeſt ambuſtis, ſed facillime adul-

teratur

teratur quibuſuis pellibus inueteratis, calciamentiſq; decoctis. Gluten, & glutinum latini dicunt, quod græci collam. unde fiunt 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, atq; dureſcit, ideoq; peſtifer eſt, præſertim potu. Themiſtocles ab ingrata patria exul factus, et à Xerxe princeps exercitus aduerſus Atheniēſes magno cū honore creatus, cum uideret patriæ ſuæ ingentis cladis periculum imminere, hauſto tauri ſanguine ſeipſum interemit, ne aut regi de ſe merito infidelis eſſet, nō pugnando uiriliter, aut patriæ ſuæ hoſtis atq; oppugnator uideretur. item à tauro fit minotaurus, qui Paſiphaës filius fuit, media parte homo, media taurus. Paſiphaë ut ſupra diximus, à Tauro, quē deperibat, Dædali arte inita hunc genuit, cui fabulæ datum locum exiſtimant, qđ abſente Minoë, Paſiphaë cum ſcriba eius, qui Taurus uocabatur, rem habuerit, fœtumq; ex eo conceperit, et tandem geminos peperit, quorum ex Minoe genitum formæ ſimilitudine apparebat, de altero cum certa fides non eſſet utriuſq; 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 ducum conſilia eſſe debent, quàm fuit domus eius Labyrinthus. item à Tauro taurominiū mons Siciliæ multis bobus abūdans. & ſupra eum urbs eiuſdem nominis. à quo taurominitanus ager, & taurominitani ciues, & taurominitani muli, q in eius urbis litore optimi capiuntur. Item toruus, hoc eſt aſpectu ſeuerus. terribilis. à taurorum acerbitate. à quo toruitas. acerbitas. & ruſticitas quædam naturæ. Plynius. Extat M. Agrippæ, qui uir ruſticitati, quàm delitijs propior fuit, oratio magnifica de tabulis omnibus, ſigniſq; 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, et torua tuentem Lenibat dictis. Trux quoq; 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. et obtrucido uerbum, hoc eſt auide trucido. A toruus fit proteruus, hoc eſt petulans. procax. hæc enim tria multum ſimilitudinis habent, & libidinam quandam, atq; iniuriam declarant tam in factis, q̄ in dictis, de procaca diximus ſupra, quod ita à procando, hoc eſt poſcendo dicitur, ſicut petulans à petendo. proteruam, petulantemq; eodē loco de inhoneſta fœmina apud Ciceronem legimus. Si uidua libere proterua, petulanter diues, effuſe libidinoſa, meretricio more uiueret. Hinc ſiquis ambulās per impotentiam mentis obuium cubito feriat, aut cum contumelia ſibi cedere cogat, proteruū nunc dicimus. Hinc à Virgilio Hœdi petulci à petendo dicuntur, quod in alia loca penetrando iniuriam faciant. A proteruo proteruia fit, hoc eſt petulātia. et proterue, ac proteruiter aduerbia, hoc eſt petulanter. et proteruio uerbum, quod eſt laſciuio, inobedio, petulanter ago, de quibus rurſus inferius dicemus. Proteruia etiam ſacrificium apud ueteres fuit, in 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, proteruiā eum feciſſe dicebat. Quod. n. comeſſe non potuerat, id combuſſiſſe. Item à tauro tauram uaccam ſterilem dici exiſtimant, hac de cauſa, qđ hæ non magis pariant, quàm tauri. Tauros ueteres græci italos uocauerūt. unde Italia à principio dicta eſt. erat. n. tūc hæc prouincia armentoſiſſima. Dicta etiam Heſperia eſt ab heſpero ſtella occidētali, quod occaſui ſubiecta ſit. item Oenotria uel à bonitate uini, quod in Italia naſcitur, nam græci οἶνον uinū dicunt, uel ab Oenotrio rege Sabinorum in ea regnante. Quidam tamen Italiam ab Italo rege Siculorum uocitatam uolūt. 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 qđ eam omnē partem, quæ ad Tyrrhenū uerſa eſt, incoleret opici, qui Auſones, ſiue Auſonij nominabantur. Dicitur autem nūc Italia, quicquid inter Adriaticū, & Thuſcū mare ab alpibus in Siciliam uſq; cruris modo protenditur. Nam prius Rubiconem amnem pro termino habuit. inde enim ad alpeis nō Italia, ſed Ciſalpina Gallia dicebatur. Italia omnium prouinciarū, & 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 cūctarum gentium acceſſu. litoribus portuoſis, benigno uentorum flatu. aquarū copia. nemorū ſalubritate. montiū iugis. ferorū animaliū innocentia, ſoli fertilitate. pabuli ubertate. frugibus. uino. olea. uellere. lino. ueſtibus. iuuēcis. equis. metallis. argenti. æris. ferri. plūbi. 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, et rerū domi, foriſq; geſtarū gloria, cū quouis ueterū principū liceat cōparare. Ab Italia italus, et italicus, & italice aduerbiū deducūtur. Ab heſperia heſperius. Ab auſonia auſon. et auſonius, ab œnotria œnotrius. Vir. œnotrij coluere uiri. et hac maxime tēpeſtate tauri ēt, et taurilia ludi erāt in honorem deorum inferorum facti, qui hac de cauſa inſtituti ſunt. Regnante Tarquino ſuperbo cum 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 & bodlia, & bupetios aliquando uocatos inuenimus, ſed proprie hi ludi ſunt boum gratia celebrati. Solitaurilia uero immolatio erat hoſtiarum trium. Tauri. Arietis. Verris, de quibus ſupra diximus. Itē tauri ſcarabæi terreſtres ſunt ricino ſimiles, de qbus ſupra diximus. item Taurij Thraciæ populi Sarmatis finitimi, quorum regio Taurica dicitur, et ipſi etiam Taurici immanes moribus, immanemq; famam habētes, quod ſoleant pro uictimis aduenas cædere Iphigeniæ, et Oreſtis aduētu maxime memorati. Iphigenia Agamēnonis, et Clytēneſtræ filia fuit. hæc dū Agamēnon in Aulide regione Bœotiæ, ubi claſſem in portu habebat, Ceruā Dianæ ignarus occidiſſet, et ob id irata Dea uētis abſtuliſſet, eētq; græcis reſpōſum Agamēnonio ſanguine Deam eſſe placandā, īpetrata aſtu Vlyſſis à matre Clytēneſtra ſub uelamine facti cum Achille matrimonij, imolari parabatur, ſed miſeratione numinis ſuppoſita, ac Deæ oblata pro ea cerua, in Tauricam regionem uētis deportata eſt. ubi à Thoante rege ſacris eiuſdē Deæ præfecta fuit, quæ humano ſanguine fieri ſolebant. interiecto deinde tempore cū Oreſtes Iphigeniæ frater mactata matre Clytemneſtra, et Aegyſtho Patruele adultero ob uindictam patris exul factus, ac regno pulſus eſſet, & ob raptam ſibi à Pyrrho Hermionem coniugem in inſaniā uerſus, ductus eſt à Pylade ſocio Strophij filio in Tauricam regionem liberādus ad aram Dianæ. Ouid. Affuit inſano iuuenis Phocenſis Oreſte

Verum cum gentes illæ eum cepiſſent, quod aduenas pro hoſtijs immolare ei deæ ſolebant, ab Iphigenia ſorore cognitus, liberatus eſt. Quæ non multo poſt, occiſo Thoante, cum fratre aufugit, ablato ſecum ſimulachro Dianæ in faſce lignorũ abſcondito, propter quod eam Faſcelidẽ uocauerunt. Tandemq́; uenerunt in Italiam, & in Aricia urbe Romæ propinqua ſimulachrũ locauerunt, ædificato Deæ inſigni tẽplo, quod ſylua circundat, cui lacus inſtar pelagi fluctuans adiacet, ad qđ maxima populorum multitudo, religionis gratia confluere ſolebat. Vnde mendici uitæ ſubſidia à populo poſtulantes in Aricino cliuo ſedebant, per quẽ ad tẽplum conſcendebatur. Martia. de Vacerra paupere, qui cum ſupellectile ſua ex urbe abibat. Tu non recenti pallidus magis buxo Irus tuorum temporum ſequebaris Migrare cliuum crederes aricinum. cliuũ aricinum, inquit, hoc eſt multitudinem petitorum in cliuo aricino morari ſolitam. Aricia ab Archilo Siculo condita fuit, & ita nominata ab Aricia atticæ regionis puella, quã amauit Hippolytus, propterea quod Hippolytus ea loca cum Diana habitauit, translatus ab ea in eam regionem, et 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, et perpetuo iugo, magnarumq́; 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, quemadmodum inferius latius diſſeremus. Sunt etiam qui à boue bubinare uerbum tractum exiſtimant, quod eſt menſtruo mulierum ſanguine inquinare. A quo fit compoſitum imbubinare. Lucil. Hæc inquit imbubinat. at contra te imbulbitat. Nã imbulbitare eſt pueri ſtercore fœdare, tractum à fimo, quod βόλβιτον nominant græci. Buttubatta ueteres uſurparunt, pro eo quod nugatoriũ eſt, et nullius ualoris. DICTAEO. Cretenſi, quia Iupiter, qui ſub ſpecie tauri uexit Europam, Cretenſis fuit, Saturni, atq; Opis filius, et eodem partu cum Iunone genitus, qui ne à Saturno occideretur, quod cum Titano fratre pactus fuerat, ſe omnem prolem maſculam interẽpturũ, miſſus eſt ab Opi in montem, & Curetis populis traditus educandus, ſiue (ut quidam uolunt) Creti regi Cretenſium. Hinc in Gnoſo urbe illum ſeruaſſe, ubi Matris eſt templum, à qua fit adiectiuum gnoſius. qui à Curetis nutritũ affirmant, addũt in antrum montis Idæ ab eis delatum, & ne forte uagitus deflentis audiretur, cymbala illos, & tympana, & clypeos, atq; alia arma pulſaſſe, ad quorum ſonitum conueniſſe apes, et 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, quoniam inſtar puellarum prolixis ueſtibus utebantur. ijdem Corybantes dicuntur, et Caberi. & Idæi. et Telchines. & dactyli, filij fuerunt Mineruæ, & Solis, uel (ſicuti alij uolunt) Saturni, & Aliopes. Nonnulli dicunt miniſtros Hecates fuiſſe, & ante diluuium in Samothraciam inſulã migraſſe, in qua ſub Cybele cerimonias, & ritus ſacrorum didicere, & inde cum ipſa dea in Phrygiam uenere, et conſedere in monte Phrygiæ Ida. Poſtea in Cretam nauigarunt, & occupato monte, hunc quoq; Idam à nomine montis Phrygiæ uocauere, iuxta quem lacus eſt, quem Gargaron uocant. unde Scamander et Simois flumina maiora fama, quã natura defluũt. Gargara uero cacumen Idæ montis appellant, et oppidum ſub eo

dem monte, ac tota Myſia. Idalius aũt mõs 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, fueruntq́; (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, & Cybeles filium fuiſſe, ac ſimul cum Dardano ſacra matris deũm in Phrygiã 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. Home. Betarmonas uocat. Græci κορυβαντεῖν eos dicunt, qui ad ſimilitudinem leporum oculis patentibus dormiunt, quod etiam quidã è noſtris corybãtire dixerunt. Strabo autẽ eos ſcribit κορυβαντεῖν à græcis dici, qui capita ſaltando iactant, & numine afflati, quaſi furijs agitantur. Caberi à Cabero monte uocitati ſunt. Alijs placet Iouẽ nymphis alendũ datum Amaltheæ, et Meliſſæ, quẽadmodum ſuperius oſtendimus. Sunt etiam, qui non in Idam, ſed in dictæũ montem à matre tranſmiſſum, & ibi nutritum uelint. Quod ſenſiſſe uidetur Columella. Nec ſanè ruſtico dignum eſt ſciſcitari fuerit'ne mulier pulcherrima ſpecie Meliſſa, quam Iupiter in Apem conuertit, an, ut poëta Homerus dixit, crabronibus & ſole genitas apes, quas nymphæ educauerunt, mox dictæo ſpecu Iouis extitiſſe nutrices, eaſq; pabula munere dei ſortitas, quibus ipſæ paruulum alũnum educauerant, & Virgilius. Dictæo cœli regem pauere ſub antro. Curetes etiã populi fuerunt Aetolis uicini. item alij Curetes in Dalmatia. Lucanus. Quos alit Adriaco tellus circũfluua põto. Illic bellaci confiſus gente Curetum. Adultus Iupiter bellũ ob captos parentes, cum Titano geſſit, ac eos liberauit. Mox patrem regno expulit, quia eũ comperit uitæ ſuæ inſidiari. Hinc geſto cum gigantibus bello, ijſq́; ſuperatis, ac montibus ſubiectis, totoq́; orbe ſubacto, cum fratribus partitus eſt imperium, Plutoni inferorum, Neptuno maris principatu dato, cœli imperio ſibi reſeruato. Dictus eſt autem Iupiter, quaſi iuuans pater. Quippe phyſici Iouem dicunt ætherem eſſe, nulla autẽ res ſic fouet omnia, quẽadmodum calor. item Iouis dies pater appellatus eſt. i. diei, & lucis pater. & Veiouis. & Vediouis, de quibus ſupra diximus. et Iouiſte compoſitũ ex Ioue & iuſte. Dicte una eſt ex quatuor præcipuis urbibus Cretæ. icirco dicteus ponitur pro Cretenſis. Creta inſula eſt in medio ponto altero latere ad auſtrum, altero ad ſeptentrionem uerſa inter ortum, occaſumq́; porrigitur, centum urbium clara fama, propter qđ Hecatompolis à græcis appellatur. Vir. Creta Iouis magni medio iacet inſula ponto, Mons idæus ubi & gentis cunabula noſtræ. Centum urbes habitãt magnas uberrima regna. Cretæ nomen inditum putant à Creta nympha Heſperidis filia. Alij à Creto rege Curetum. Nonnulli Aeriam primo uocatam tradunt. Poſtea Curetim, & à temperie cœli μακάρονησον, hoc eſt beatam inſulam. latitudine nunquã quinquaginta millia paſſuum excedit. circuitu circiter ſexcenta, flectitq́; ſe in Creticum pelagus, ab ea ita nuncupatum. Criticus etiam aliquando pro iudicans, ſiue arguens accipitur ἀπὸ τοῦ κρίνω delibero. iudico. Iuuenalis. Criticæ pelluces. et medici dies creticos uocant iudiciarios, in quibus ſcilicet de ægritudinis ratione ferri iudicium poteſt. Eleganter à noſtris decretorius dicitur. Decretorium etiã dicimus quicquid conſtitutum, ac firmatum eſt ad aliquid arguendũ, iudicandum'ue. Quint. Nec immerito quidam, quãquã in dicendo mediocres, tamẽ altercãdi præſtantia meruerunt nomẽ patronorum. At quidam li-

tigationibus ſuis illum modo ambitioſum declamandi ſudorem præſtitiſſe contenti, cum turba laudantium deſtituunt ſubſellia, pugnamq́; illam decretoriam imperitis, ac ſæpe pulſatæ turbæ relinquunt. Plyn. Circa uergilias quid in pluere inimiciſſimum uiti, & oleæ, quoniã tunc coitus eſt eorum, hoc eſt illud quadriduum oleæ decretorium. idem. Res ſumma uitium agitur decretorio uuis ſydere illo, quod caniculam appellamus. idem. item aquila exoritur ueſperi decretorio die florẽtibus 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, cumq́; eum, promiſſo etiam coniugis regno, trahere in deſyderium ſuum 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, qbus nuntiabat uim filiæ inferre uoluiſſe. Hic ut clàm iniuriam ulciſceretur, diuerſis eum periculis obiecit, quæ ſemper forti, atq; inuicto animo ſuperauit. Poſtremo aduerſus Amazones regnũ ſuũ infeſtanteis eum cum exercitu miſit, quas cum bello ſuperatas, intra ſuos fineis ſeſe recipere coẽgiſſet, Heuries uirtutẽ eius admiratus, non modo iniuriã, 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 conſciuit. Alij nõ 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, cũ in cœlum uolare contenderet, neq; longe iam abeſſe deſpiciendo terras timore permotum decidiſſe, ibiq; periſſe, equum uero ſubuolaſſe, & inter ſydera à Ioue conſtitutum eſſe. Sunt qui à Creta inſula, cretam quoq; tenacioris terræ genus deriuatam exiſtiment, ſed hoc falſum eſt. A creſcendo enim creta dicitur, quoniam proprietas eius eſt, ut in macerando creſcat, quod inprimis 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. n. erat inimica. Erant & cimoliæ cretæ duo genera, candidum unum, & alterum ad purpuriſſum inclinans, utrunq; ueſtibus aptum, et colorem earum quodam nitore exhilarans, hac et medici aduerſus uarios morbos utuntur. Laudatur & creta theſſalica. Item quæ argentaria appellatur, nitorem argenteum reddens. Eſt poſtremo uiliſſima creta, quam circunducere ad uictoriæ notam pedeſq́; uenalium trans mare aduectorum notare mos erat. Plyn. Hoc eſt inſigne uenalitijs gregibus, obprobriumq́; inſolentis fortunæ, quos adeo potiri rerum uidimus, ut prætoria quoq; ornamenta decerni à Senatu iubente Agrippina Claudij Cæſaris uiderimus libertis, tantumq́; non cum laureatis faſcibus remitti illò, unde cretatis pedibus adueniſſent. Iuue. Nuper in hanc urbem pedibus qui uenerat albis. Quidam in hoc dedecoris genere pro creta gypſo utebãtur, præſertimq́; in Græcia tympanico. Ouid. Nec tu, ſiquis erit capitis mercede redemptus, Deſpice gypſati nomen inane pedis. Sunt etiam qui lutum Venetum inter cretarum genera connumerant, abolẽdis è ueſte maculis utiliſſimum, & puſtulis, ac rimis corpore tollendis. Martia. Reſina, Veneto nec reſerare 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 ſibi mortẽ conſciuiſſe. interdũ gypſum pro ſigno, ſiue ſtatua ponitur, quoniam ex gypſo fiebant. Iuue. Quãquã plena oĩa gypſo Chryſippi inuenias. ACCEPIT FIDEM. Meruit credi, quia noſtris id oculis conſpeximus. Diximus ſuperius, quid ſit fidẽ dare. Fides proprie eſt dictorũ, et conuentorũ conſtantia, et ueritas, dicta, ꝙ fiat, qđ dictum eſt. Ter. Sed ijs, quas ſemper in te intellexi ſitas, fide, et taciturnitate. Hinc dare fidẽ dicimus, aliquid ſancte promittere. Virg. Accipe, daq́; fidem. Aliqñ tamẽ fides pro credulitate ponitur. Vnde bonæ fidei poſſeſſor dicitur (ut ſupra diximus) qui ignorauit rẽ, quã emit, alienam eſſe, aut putauit eũ, qui uẽdidit, ius uẽdẽdi habere, ut puta procuratorẽ, aut tutorẽ eſſe. item Bonæ fidei homo uocatur, cui res tutò creditur, uel qui rem ſibi creditã fideliter ſeruat. Sueto. Auguſtus populo promiſſum congiariũ repoſcenti bonæ ſe fidei eſſe reſpõdit. Hinc habere fidẽ, credere eſt. et accipere fidem, eſt credi, ut hoc loco. Accepit fabula priſca fidem, hoc eſt credita eſt. Ab hoc fit fido uerbum, qđ eſt fidẽ habeo, credo, ſpem pono. Cuius cõtrarium eſt diffido, hoc eſt credulitatẽ depono, ſiue deſpero. Seneca. Nec ſecundis rebus nimis fidendũ, nec aduerſis diffidendũ eſt. Hinc fit fidentia, hoc eſt audacia, & temeritas. item fiducia, qđ ſimiliter audaciã ſignificat ferè in bonis rebus, quãuis aliquãdo in malã partẽ accipiatur. Sed perraro. Vir. Cernis, quæ Rutulos habeat fiducia rerũ. i. temeritas. item à fido confido, quod ſignificat audeo. Capiturq́; interdum 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. Vir. Nam quis te iuuenum cõfidentiſſime noſtras Iuſſit adire domos? confidentiſſime, inquit, hoc eſt impudentiſſime, & maxime temerarie. Vnde confidentia pro temeritate ponitur. Teren. O ingentem confidentiam. Confidenter ſimili modo aliquãdo in bonã partẽ accipitur pro conſtanter. Plau. Quæ nõ deliqt, decet audacẽ eſſe cõfidẽter. aliquãdo in malã pro temerarie. Accius. Qui in puellæ domũ tam cõfidenter irrupit. quandoq; tamẽ confido pro credo accipitur. Ci. Quoniã probatã rationẽ officij mei uobis eſſe cõfido. itẽ à fido fidus, quẽ qdã à fideli ita diſtinguunt, ut fidũ amicũ dicamus, fidelem ſeruũ, uel fidum in maioribus. Fidelem in minoribus negotijs. Virgilius. fidumq́; uehebat Orontem. Teren. Seni fidelis dum ſum. Veruntamen ſæpiſſime hæc duo pro eodem accipiũtur. Sed fidus à fido fit. Fidelis à fide. A fidus fit infidus, cui non eſt fidendum. Liuius infida regni ſocietas. à fidelis uero fit fidelitas. infidelis. et infidelitas. Item à fido fit perfidus, hoc eſt uiolator fidei. ideoq́; mediam ſyllabam correptam habet. A quo perfidia fidei uiolatio. Et ſepenumero 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 autũno ſecatur. & corda, frumenta, quæ ſerò matureſcunt, ſicut ſecordes agni, qui poſt debitum tempus oriuntur, de quibus alibi diximus. item

ſidiculæ in plurali tantum, inſtrumentum eſt torquendi, dictæ, uel ab extorquĕda fide, ac ueritate, uel à nerueis funibus, uinculiſq́;, quibus eo modo torquendi homines alligabãtur. Fidelia, ſamium uas ad plurimos uſus. Plau. Mulſi congialem plenam faciam tibi fideliam. NE MIRETVR. Nõ miretur. Ne aliquando prohibendi aduerbium eſt. Virg. Tu ne cede malis, ſed contra audentior ito. Aliquando eſt coniunctio aduunctiua. Martia. Lex hæc carminibus data eſt iocoſis, Ne poſſint, niſi pruriant, iuuare. Nonnunquam rationalis, & pro ergo accipitur. Virgilius. mé ne incepto deſiſtere uictam? interdũ cauſalis. idẽ. Ne recipi portis, aut duci in mœnia poſſit. Quandoq; copulatiua. Teren. Non eam ne nunc qdem cum 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. Tanta'ne me tenuit uiuendi nate uoluptas, Vt pro me hoſtili paterer ſuccedere dextræ? item diminutiuã habet ſignificationem. Sallu. Quippe ſecundæ res ſapientium animos fatigant, ne illi corruptis moribus uictoriæ temperarent. item interrogandi aduerbium eſt. Teren. 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 illum haud nouit. À ne aduerbio negandi compoſita ſiunt neq;. nec. nequã cum eius deriuatiuis. nolo. neuolo. nego. nefas. nemo. nullus. nunquam. nuſquam. nihilum. negligo. De quibus, eorumq́; deriuatiuis partim diximus, partim inferius dicemus. item nequaquam, quod negandi aduerbium eſt. Nequicquam, qđ ſignificat fruſtra. nequeo, quodmodo capitur pro nõ eo. Modo pro non poſſum. Nã quire poſſe eſt. à quo ueteres quentiam pro eo, quod eſt ens, ſiue entia dixere, & nequinunt, pro nequeunt. & neutiquam, quod non eſt omnino negatiuum, ſed aliquid aſſenſionis habet, quaſi non ualde. Teren. Nam de re ducenda, id uero neutiquam honeſtum eſſe arbitror. & neutiq;, pro nequaquam. & necubi, pro ne alicubi. Semper .n. duplex uerbum poſtulat. ut uolo necubi mihi obuiam fias. & neuter, de quo diximus. À quo fit neutrale, quod neutrius partis. & negotium, quaſi non otium. Cice. Et ſi negotijs familiaribus impediti, hoc eſt operibus. Poniturq́; pro labore. idem. Dij nec habent negotium ipſi, nec alteri exhibent. À quo negotiari dicimus, negotijs exerceri. item exercere mercaturam. unde 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. et 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 ſanguinẽ, nedum pecuniam. Altero, cum ſuum utriq; ſententiæ uerbum accommodamus. Vt funderem pro te ſanguinem, nedum tibi pecuniam crederem. item negatiue ſic. Non funderem pro te obolum, nedum pro te ſanguinem non funderem. ueteres necim pro nec eum dixere. & necunquem pro nec unquam, quenquam. QVICQVID FAMA CANIT DONAT ARENA TIBI. Quicquid fabulæ finxerũt, quæ non modo à ueritate, ſed etiam 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, quoniã uerſus rhithmica ratione compoſiti ſunt, & cantando pronuntia-

ri conſueuerunt. Virgilius. Arma, uirumq; cano. in quo tamen animaduertendum eſt, ne pronuntiatio nimis in canticum diſſoluta ſit, ne'ue 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. Regem'q; canebant. Aliquando pro diuinare. Idem. ipſa canas oro. Quandoq; etiam canere, pro prædicare accipitur, & cum quodam, ut exaudiri poſſit, canore proferre. Virgilius de fama, Hæc tum multiplici populos ſermone replebat Gaudens, & pariter facta, atq; infecta canebat. ſic Martialis hoc loco. Quicquid fama canit, donat arena tibi. À cano fit accino, hoc eſt ad aliqđ cano, cuius frequentatiuum eſt accento. À quo accentus, qui a græcis proſodia dicitur. Quidam animam uerborum, alij uocem ſyllabæ eſſe definierunt. Tres autẽ ſunt accentus. Grauis. acutus. & circunflexus. quos ueteres nunc moderamenta. nunc accentiũculas, nunc uoculationes appellabant. Item occino, & occento, & occentus. Eſt autem occinere, ſiue occentare, conuitium facere, et quaſi contra canere, quod hoc cum canore quodã fieri conſueuit, ut procul poſſit audiri. Item ſuccino, quod eſt ſubmiſſa uoce cano. à quo ſuccento. & ſuccentus. & ſuccentor. Sũt qui cantorem. occentorem. et ſuccentorem ita diſtinguant, ut cantores ſint, qui maxime eleuant, atq; acuunt uocem. Succentores, qui minimum. Occentores, qui inter utrunq; mediũ tenent, quæ uarietas mirabilem ſeruata muſica ratione concentum reddũt. Item à cano concino. à quo frequentatiuum concento. & concentus, quod eſt diuerſarum modulatio uocum. Concinere, conuenire eſt, ut cũ è multis diuerſis uocibus unus efficitur ſonus. Ab hoc fit aliud uerbum concinno concinnas, quod eſt apte cõpono. et quaſi conuenire facio. Plau. Auceps quando concinnauit aream, eſcas effudit. Cice. Cum ijs, cum qbus cõcinnabatur uerbis diſcrepare. Hinc concinnus dicitur compoſitus, ut concinna oratio, hoc eſt compta, & apte compoſita. & Cuncinne aduerbium compte. ornate. cõpoſite. Quidam concinno & concinnum à cinno deductum uolunt. Cinnũ uero à cano. Erat autem cinnus potionis genus ex multis liquoribus compoſitum. A cano etiam recino fit, quod eſt rurſus cano. & circuncino circuncanto, incino. Gelli. creditũ hoc eſt à pleriſq;, Iſchiadici cum maxime doleant, tum ſi modulis leuibus tibicen incinat, minui dolores. intercino, inter aliquid agendũ canto. Percino, cantando perſeuero. Procino cantãdo profero. Præcino, prædico. prædiuino. interdum etiam antecano. Vnde præcentio dicitur modulatio illa uocum, quæ ante initium cantus fieri ſolet, quaſi præludium. Gel. 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 ſimilitudinẽ græcorum, qui id proœmium nominant, propterea quod οἴμη cantus eſt. Nam ſicut Citharœdi pauca illa, quæ ante, quàm legitimum certamen inchoent, emerendi fauoris gratia canunt, proœmium cognominauere. Sic oratores ea, quæ prius quàm cauſam exordiantur, ad conciliandos iudicum animos præloquuntur, eadem appellatione ſignarunt. Sunt tamen qui proœmium icirco appellatum uelint, quod græci οἶμον uiã nominant, quod proœmiũ ante rei ingreſſum ponatur. ideoq; cum aſpiratione putant eſſe ſcribẽdũ. À quo fit proœmiari uerbum, quod eſt exordiri. À præcino etiam præcentor, qui canẽdo præcedit, ſicut præſultor, q ſaltantiũ choreã ducit. et præco, qui iuſſu magiſtratus populũ uocat, aut aliquid obſeruandum iubet, aut geſta diuulgat, aut aliquid publice, uel priuatim uen-

ditioni proponit, aut ferias, dies'ue feſtos indicit, aut ſupplicationes pronũtiat, quãuis hos curiones quoq; uocatos inuenimus. Hinc accẽſus quoq; præco dicebatur, de quo ſupra diſſeruimus. À quo præconium, uox ipſa præconis. Et quoniam à præcone res geſtæ etiã pronuntiari ſolent, ac palàm omnibus fieri, ideo præconium aliquando pro fama, & gloria uſurpatur. & præcones laudum noſtrarum dicimus, qui res à nobis geſtas laudando diuulgant. Vtuntur autem tubis, uel cornu. Sed hoc quondam proprium erat claſſicorum. Hi enim iuſſu magiſtratuum ex arce, & circùm muros tuba populum, ſiue alios magiſtratus, & Senatum, & comitia uocabant, dicti à calando, hoc eſt uocando, ſiue à clangore, hoc eſt ſono tubarũ, quibus utuntur. unde & tubæ ipſæ claſſica dicuntur. claſſici etiam dicti ſunt non omnium claſſium, ſed primæ tantum claſſis homines, qui centũ millia æris, amplius'ue cenſi erant. infra claſſem autem 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, pacisq; munia non uiritim, ut ante, ſed pro habitu pecuniarum fierent. Tum claſſeis, centuriasq́;, & 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 cuſtodiã, ut præſto eſſent. iuuenes, ut foris bella gererent. Arma ijs imperata. galea. clypeus. ocreæ. lorica. omnia ex ære. hæc ut tegumenta corporis eſſent. Præterea tela in hoſtem, haſtaq́;, & gladius. Additæ huic duæ fabrum centuriæ, quæ ſine armis ſtipendia facerent, datum munus, ut machinas in bello ferrent. Secunda claſſis uſq; ad quinq; & ſeptuaginta millium cenſum inſtituta, & ex ijs ſenioribus, iunioribusq́; 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 quinq; & uigintimillium, totidem centuriæ factæ arma mutata, nihil præter haſtam, & uerutum datum. Quinta claſſis aucta, centuriæ triginta factæ, fundas, lapideſq; miſſiles ij ſecum gerebant. in his accenſi. cornicines. tibicineſq́; in tres centurias diſtributi. Vndecim millibus 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 ſeptuaginta quinq;. illis nomen impoſitum à munere, officioq́; prolis edendæ, quod cum re familiari parua minus poſſent remp. 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. Nã & aſperis Reip. temporibus, cum iuuentutis inopia eſſet, in militiam tumultuariam legebantur, armaq́; ijs ſumptu publico præbebantur. Capitecenſos uero primus C. Marius bello Iugurthino ſcripſiſſe traditur. Salluſtius, ipſe interea milites ſcribere non more maiorum, nec ex claſſibus, ſed ut libidò cuiuſque erat. Capitecenſos pleroſq; id factum ab inopia bonorum, alij per ambitionem conſulis memorabant, quod ab eo genere celebratus, auctuſq; erat, & homini potentiam quærenti, egentiſſimus quiſq; 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 quoq; interdum claſſes dicuntur. Virgilius. Scio me Danais è 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 κάλων, hoc eſt à lignis. unde & calones appellati, qui ligna militibus portant. Aliquando tamen pro una naui ponitur claſſis. Virgilius. & lyciæ ductorem claſſis Orontem. À claſſe claſſiarius deducitur, quod ſignificat aſſiduum, diligentem. quia omnium claſſium ciues ſemper parati erant ad omnem Reip. neceſſitatem. Propter quod ab aſſe dando etiam aſſidui dicebãtur. Apuleius. Et laudum eius claſſiarius, atq; aſſiduus præco. At qui priuatim quoſcunque 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. Martial. 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. Iuuena. Diues, & ingenti curret ſuper ora liburno. De nauigio, Horatius. Ibis Liburnis ſuper alta nauium Amice propugnacula. Hæc & liburnicæ appellantur. Suetonius. Vtrobique parte Liburnicarum demerſa, ſimulq; eius, qua uehebatur, fuſis armamentis, & gubernaculo diffracto. Quidam etiam liburnas fœminino genere dixere. Liburni etiam uiatores appellati à uia quod ſæpe ex agris homines iuſſu magiſtratuum uocarent, frequenſq́; eorum uia eſſet ab agris ad urbem. Egregij principio, mox uile hominum genus, de quibus ſic Plynius ſcribit. Cincinnato uiator attulit dictaturam aranti, & quidem nudo, oreq́; adhuc pulueris pleno, cui uiator uela corpus, inquit, ut proferam Senatus, populiq́; Romani mandata. Tales tum etiam uiatores erant, quibus idipſum nomen inditum eſt, ſubinde ex agris Senatum, duceſq; accerſentibus. At nunc eadem illa uincti 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 præcedebãt cum faſcibus uirgarum. Item à cano (ſi Varroni credimus) canis latrabile animal. Sicut enim tuba & cornu, quod ſignum canendo dent, canere dicuntur, Sic quia et nocte 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 ſydera notus, Formoſi pecoris cuſtos, formoſior ipſe. Tota præterea Aeneis Virgilij Heroicum carmen dicitur. Totus georgicon liber, carmen georgicum. Totus liber bucolicon, carmen bucolicum. Aliquando etiam carmen pro incantatione accipitur, quemadmodum inferius oſtendemus. À carmine dictæ ſunt camœnæ (ut Pompeio placet) uel à canendo, quod canant antiquorum laudes, uel qđ ſint caſtæ mentis præſides. Alij camœnas, quaſi canentes amœne uel cantu amœnas exiſtimant appellatas. Amœnum enim ab amando iucundum dicimus. & amœne, iucunde. & amœnitas iucũditas. Virg. Deuenere locos lætos, &

amœna uireta, hoc eſt ſuauia, iucunda, & ad ſe amandum allicientia. Seruius. Amœnum dictum putat ab a. quæ priuatiua particula eſt, & mœnio, quod eſt munio, hoc eſt fructum capio. unde qui nihil præſtant, immunes uocamus. Amœna enim proprie dicuntur, quæ iucunda ſunt, ſine aliquo fructu. Camœnæ autem ſunt, quæ & muſæ dicuntur. Muſa græcum uocabulum eſt, & ſignificat cantum. unde muſice appellata eſt ſcientia, quæ tractat de ratione canendi. & muſicus, muſicæ peritus. Muſam pro cantu Virgilius poſuit. Paſtorum muſam Damonis, et Alpheſibœi. Hinc poëtæ muſas finxerũt deas eſſe magni Iouis, & memoriæ filias, quæ poëtis, et muſicæ præeſſent. Quippe poëſis pars muſices eſt. Tria enim genera ſunt, quæ circa artem muſicam uerſantur. Vnum genus eſt, quod inſtrumentis agitur. Aliud quoq; fingit carmina. Tertium, quod inſtrumentorum opus, carmenq; diiudicat. Secundum illud genus profecto poëtarum eſt, quod non potius ſpeculatione, ac ratione, quàm naturali quodam inſtrumento fertur ad carmen. Eaſdem dixerunt in Helicone habitare, q mons Bœotiæ eſt Phocidi affinis. à quo Heliconiades appellantur, nec procul diſtat à Parnaſo Phocidis monte, æmulus illi & altitudine & ambitu, uterq; niuoſus, & rupes amborum ſaxea eſt. Parnaſum quoq; habitare muſæ dicuntur. à quo dicuntur Parnaſides, & quoniã Phocidi confinis Aonia eſt, etiam Aonides appellantur. Aonia regio Thraciæ ab Aone rege dicta eſt. Aon filius fuit (ut quidam putant) Iouis, ut alij, Neptuni, quem factione ſuorum ex Appulia pulſum in Bœotiam tradunt ueniſſe, Neptunum patrem quærentem, ac de ſuo nomine montanam regionem Bœotiæ uocitaſſe Aoniam. tandemq; ibi diem ſuum obijſſe Dymante filio, ac regni ſucceſſore relicto. Aones quoq; eius regionis montes dicuntur. ab Aonia uero aonius dicitur. Ouid. Separat Aonios Actæis Phocis ab aruis. Dicuntur etiam Cythæriades, à ſaltu, qui Cythæron uocatur, in quo ſimiliter habitare muſæ dicuntur. initium habet à Megaricis, & Atticis montibus. Finitur propè Thebas Bœotias, iuxta fluit Aſopus amnis, inferiora eius alluens. Item ſub eo pagus eſt Scolus nomine, iniucunda ſedes, atq; aſpera. Vnde natum eſt prouerbium. Ad Scolum neq; ipſe accedes, neq; alterum comitaberis. Ex hoc etiã loco deductum Pentheum, diſcerptumq; memoriæ prodiderunt. Eſt etiam uicus quidam in Heraclia trachiuia, qui Scolus uocatur, quam præterfluit Aſopus amnis, & eſt in Sicyone alius Aſopus, & finitima plaga Aſopia nuncupatur. Pierides à Pieria, quæ regio eſt Macedoniæ, Emathia ante dicta. hæc muſarum parens, domusq; eſt à nemore ita appellata, cui nomen eſt Pieris. & Pieres populi dicti ſunt, quibus extinctis, Macedones ea loca incoluere. À Pieria Pierius deducitur. unde Pierium carmen dicimus. item dicuntur Theſpiades à Theſpia oppido Heliconi propinquo, patria Theſpidis, quæ muſarum nutrix traditur fuiſſe. Item patria Argi, qui nauem Argo fabricauit, à qua Iaſon, cæteriq; qui in ea nauigarunt, dicti ſunt Argonautæ. Quippe primum Iaſonem longa naui uſum fuiſſe (Philoſtephanus author eſt) Theſpiæ proximum, Aſcra oppidum eſt Heſiodi patria, quam ipſe rus miſerum uocat. ab Aſcra aſcræus deducitur. item dicuntur Pegaſides, & Hippocrinides, ab Heliconis pulcherrimo fonte, qui à græcis Hippocrine dicitur, hoc eſt equi fons. ἵππον enim equum uocant, κρήνην fontem. à noſtris appellatur caballinus. item Pegaſeius, quod Pegaſus eo loco ſaxum ungula feriens fontem aperuerit, quemadmodum inferius latius dicemus. Perſius. Nec fonte labra prolui caballino. Hunc equum putant eſſe, qui in cœlo inter ſydera collocatus eſt, quamuis alij, ut ſupra diximus, 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 conuerſa eſt, & in cœlum translata. Propterea poſteriores corporis partes non uidentur propter fœminei ſexus pudorem. Nonnulli uatem eam dixerunt fuiſſe. Sed quia deorum concilia hominibus patefecerat, in equam eſſe conuerſam. Callimachus ſcribit à Diana in equam eſſe conuerſam, quod uenari, & deam pro more colere deſiſſet. 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 unam. in armo unam. in umbilico claram unam. in ſingulis genibus ſingulas. item Muſæ Libethrides appellatæ à fonte Macedoniæ in ea regione, quæ Magneſia dicitur. à qua Magneſi, ſiue Magnetes, quamuis eodem nomine alia urbs in Aſia ſit, iuxta quam Scipio Antiochum regem profligauit. Hic fons Libethros nomine, muſis eſt ſacer, & ſpelunca eodem in loco, quæ Libethra appellatur. item Pipleides, ſiue Pipleæ à Pipleo Macedoniæ fonte, ſeu uico, uel à Pipleo monte Orcomenorum, uel à peplo genere ueſtis, de quo ſupra diximus. item Mnemoſynides à matre Mnemoſyne, hoc eſt memoria. Græci n. μνημοσύνην memoriam dicunt. Ouidius de Ioue. Aureus ut Danaën Aſopida luſerit ignis Mnemoſynen paſtor. item Caſtalides à fonte Caſtalio in radicibus Parnaſi muſis ſacro, quia 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 tantum muſæ fuere. quia omnem ſonum natura triformem eſſe conſtat. aut enim uoce editur, ut eſt eorum, qui buccis canunt. Aut flatu, ut tibiarum. Aut pulſu, ut lyræ & citharæ, quæ percutiendo ſonora ſunt. Ob id autem poſtea 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 omnes æque pulchra formarent, propter quod cum muſæ omnes ciuitati placuiſſent, omnes pariter emit, & in templo Apollinis dedicauit. His poſtea Heſiodus, uel (ut alij uolunt) alij nomina impoſuere. Primam à bonitate uocis dixere. καλλιόπην, hoc eſt Calliopẽ, καλὸν enim bonum dicitur, ὄψ uox. Secundam κλειώ, hoc eſt Clio à gloria & celebritate rerum geſtarum, quas canit. κλείειν enim celebrare eſt. Tertiam ἐρατώ, hoc eſt Erato, uel à canendis amoribus, uel quod cantus ab omnibus deſyderetur. Ouidius. Nunc Erato, nam tu nomen amantis habes. ἐρῶ enim eſt amo. αἱρῶ deſydero, eligo, à quo hæreſes, hoc eſt ſectæ philoſophorum dictæ ſunt. Hinc ſacrarum literarum ſcriptores hæreticos uocant, qui cum noſtræ religionis ſint, à fidei tamen ueritate declinant. & hæreſin, hoc eſt ſectam non recte ſentientium amplectuntur. Quartam à uoluptate, ac laſciuia cantus θάλειαν, hoc eſt Thaliam. θάλλειν enim uirere. germinare. florere eſt. Quintam μελπομένην, hoc eſt Melpomenen à canendo. μέλπομαι enim ſignificat canto, modulor. dictum ἀπὸ τοῦ μέλος ποιεῖν, hoc eſt à concentu faciendo. μέλος enim ueteres græci μελῳδίαν, hoc eſt modulationem dicebant, quod Latini nunc quoq; obſeruant. Sextam τερψιχόρην, hoc eſt terpſichoren, ἀπὸ τοῦ τέρπειν τοὺς χορούς, hoc eſt à delectandis choreis. ideo à quibuſdam Cithariſtria dicitur. Septimam εὐτέρπην, hoc eſt Euterpen à ſuauitate concentus. εὖ enim bene ſignificat, τέρπειν delectare. Octauam πολύμνιαν, hoc eſt polymniam à multitudine carminum, ſiue

laudationum. πολὺ .n. multum ſignificat, ὑμνῶ canto, laudo, nam ὕμνος canticum eſt, quẽ nos quoque Hymnũ dicimus. à quo Hymnetem cantorem. & ὕμνος ἐπὶ νεκροῖς funebris cantus eſt, quẽ noſtri ueteres nænias uocauere. Nonam οὐρανίαν hoc eſt Vraniam, quaſi cœleſtem, uel à cœleſtium rerum cantu, uel à cantus diuinitate. οὐρανὸν enim cœlum græci uocant, οὐράνιον cœleſtem. Quidam à muſis Muſæum appellatum uolunt. Vetuſtiſſimus apud græcos poëta fuit tempore Heſiodi, fuitq; unus ex Argonautis. filium fuiſſe Apollinis quidam uolunt. Alij Eupinolphi. Extat nunc quoque iucundiſſimum poëma eius de amore Leandri & Herus. item à carmine Carmenta deducitur. Hæc filia fuit Ionij Arcadum regis, & nurus Pallantis, qui Euandri auus fuit, genuitq; Euãdrum ex Mercurio, qui uir ſummus fuit, & rebus geſtis inter Hercules, qui plurimi fuerunt, connumeratus. Carmenta græcarum literarum doctiſſima fuit, & uates. Cumq; Euander uirum eius, quem patrem exiſtimabat, ſiue caſu (ut quidam uolunt) ſiue orta inter ſuos ſeditione occidiſſet, proptereaq; ex auito regno eſſet expulſus, magna ei uaticinando promittens, ut in Italiam ueniret, perſuaſit. Ambo igitur mare ingreſſi ad hoſtia Tyberis peruenerunt, indeq; per Tyberim progreſſi ad mõtem palatinum, unde expulſis Aboriginibus ea loca tenuere, in quibus poſtea Roma condita fuit, paruum quoq; oppidulũ in Palatino monte fundauerunt, in quo Herculem ſuperato Geryone ex Hiſpania redeuntem excepere, qui eos à metu Caci 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, cũ prius Nicoſtrata diceretur. Hæc gentem illam rudem antea, ac planè ſylueſtrem, & mores, & literas docuit. Propter quod ueteres græcæ literæ penè eædem à principio cum latinis fuere. Cuius rei indicium eſt delphica tabula uetuſti æris, quæ in bibliotheca palatij Romæ dono principum dicata Palladi fuit, in qua ſic erat ſcriptum, ΝΑΥΣΙΚΡΑΤΗΣ ΤΙΣΑΜΕΝΟΥ ΑΘΗΝΑΙΟΣ ΑΝΕΘΗΚΕΝ. Poſtea edax omnium rerum uetuſtas, mutauit literarũ formas, præſertim apud græcos, apud quos linguarum quoq; magna uarietas eſt. Hinc Carmentam adhuc uiuentem diuinis celebrarũt honoribus. Mortuæ uero ſub infima parte capitolij, ubi uiuens habitauerat, Sacellum dicauere, & Carmentalia inſtituere. Portam quoq; carmentalem ex eius nomine dixerunt, inuentricem etiam literarum fuiſſe prædicantes. Sed de literarum inuentione uariæ ſunt opiniones. Quidam Aſſyriorum literas ſemper fuiſſe exiſtimant. Alij apud Aegyptios à Mercurio inuentas, ut Gellius. Alij apud Syros repertas. Nonnulli Teutem quendam reminiſcendi, non memoriæ gratia earum inuentorem fuiſſe prodũt, ut Thamus ille apud Platonẽ refert. illud inter omnes conſtat Cadmum. XVI. literas è Phœnice in Græciam detuliſſe. Α Β Γ Δ Ε Η Κ Ι Λ Μ Ν Π Ο Τ Υ Σ. His Palamedem troiano bello quatuor adieciſſe, Ξ Θ Φ Χ. quas uolunt ſimul cum ordine aciei à gruibus didiciſſe. Conſtat enim grues miro ingenio, quem ſequantur eligere, in extremo agmine per uices, qui acclamẽt, diſponere, & qui gregem uoce contineant, excubias habere nocturnis temporibus, lapillum pede ſuſtinentes, qui ſomno fatigatis decidens, ſono indulgentiam coarguat. Cæteras dormire 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 grummiæ dicuntur loca media, in quæ directa quatuor congregantur & cõueniunt uiæ. item grumma menſura quædam, qua fixa uiæ ad lineam diriguntur, ut eſt agrimenſorum, & ſimilium. À quo fit degrumimor uerbum, quod eſt dirigo. Lucilius. uiamq; Degrummaris, ut in caſtris menſor facit olim. Enni. Grummam dirigere ſe, & degrummari dixit. Grunnire uero proprium, non gruum, ſed ſuum eſt. Varro. Grunnit lepido lacte ſatur mola mactatus porcus. Cicero. Aut grunnit, cum iugulatur ſus. Laberius. Grunnientem aſpexi ſcropham. Hinc grumuli lares dicuntur Romæ conſtituti ad honorẽ porcæ, quæ triginta pepererat. Eaſdem grues manſuefactas laſciuire, gyroſq; quoſdam indecoro curſu etiã ſingulas peragere, pontum tranſuolaturas ſaburra ſtabiliri, quæ eſt arena immunda, qua naues uſq; ad certam menſuram onerari conſueuerunt. Virg. Et cymbæ inſtabiles fluctu iactante ſaburram. à quo fit uerbũ ſaburro. Cuius paſſiuum eſt ſaburror. Solinus, Grues uolaturæ arenas deuorant, ſublatiſq; lapillis ad moderatam grauitatem ſaburrantur. Diuerſas præterea literarum formas uolando tradunt grues efficere. Propterea obiectum ab Vlyſſe Palamedi, quod non ipſe literas, ut gloriabatur, & bellicum ordinem inueniſſet, ſed à gruibus didiciſſet, unde apud Philoſtratum græcum authorem ſic loquitur Palamedes. ἐγὼ γράμματα οὐχ εὗρον, ἀλλ' ὑπ' αὐτῶν εὑρέθην. πάλαι γὰρ ταῦτα ἐν μουσῶν οἴκῳ κείμενα ἐδεῖτο ἀνδρὸς τοιούτου. θεοὶ δὲ τοιαῦτα δι' ἀνδρῶν σοφῶν ἀναφαίνεσθαι. γέρανοι μὲν οὖν οὐ μεταποιοῦνται γραμμάτων, ἀλλὰ τάξιν ἐπαινοῦσαι, πέτονται. πορεύονται γὰρ ἐς λιβύην ξυνάψουσαι μικροῖς ἀνθρώποις. Ego inquit literas nõ inueni, ſed ab ipſis inuentus ſum. Nam cum iandiu 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 Pigmæos dimicaturæ in Libyam tranſeunt. ob hanc cauſam grues à poëtis aues Palamedis dicuntur. Martial. Turbabis uerſus, nec littera tota uolabit: Vnam perdideris ſi Palamedis auem. Palamedes Naupelli regis Eubœæ filius fuit, qui Vlyſſi, ne in bellum aduerſus Troianos proficiſceretur, ſtultitiam ſimulanti, & cum diuerſis animalibus litus aranti, Telemachum filium ex Penelope ſuſceptum ante aratrum appoſuit, ut ſimulationem eius hoc modo detegeret. quo uiſo, Vlyſſes ſubito ſuſpendit aratrum. præterea cum comparandi frumenti gratia profectus aliquando in Thraciam eſſet Vlyſſes, uacuusq; reuerſus, nihil ſe frumenti reperiſſe affirmaret, mox eodem profectus Palamedes maximam frumenti copiam adduxit. Quibus rebus, & alijs pleriſq; indignatus Vlyſſes Palamedis gloriam graui, & iniquo animo ferebat, & ubicunq; 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 Priamo conſilium iniſſe prodendi exercitus Græcorum, iamq; ingentem pecuniam à Priamo habuiſſe. Miſſi ſunt ilico, qui tabernaculum eius diligenter perquirerent, inuentoq; auro, qđ ſub tabernaculo erat ſepultum, habita eſt ſceleri fides, & Palamedes tanquã ſons lapidibus à multitudine obrutus fuit. Hic ẽt præter literas, & ordinẽ aciei fertur dationem ſigni teſſeras, hoc eſt ſymbolũ bellicũ, de quo ſupra diximus, et uigilias Troiano bello inueniſſe. ſicut ſignũ è ſpecula, qđ ſpeculare ſignum dicitur, inuenit Sinon. inducias Lycaon. Fœdera Theſeus. Auguria ex auibus Caras. à quo Caria appellata. ex cæteris aialibus Orpheus. Quidã ẽt uolunt menſuras, et põdera nõ Phi-

donem arguum. Sed hunc ipſum Palamedem inueniſſe. Totidem etiam literas reperiſſe Simonidem Melitum ferunt, ψ. ζ. η. ω. Quarum omnium uis in noſtris literis recognoſcitur. Ariſtoteles. XVIII. priſcas fuiſſe commemorat. Α Β Γ Δ Ε Ζ Η Κ Λ Μ Ν Ο Π Ξ Σ Τ Υ Ψ. Et duas ab Epicharmo, nó à Palamede additas. Θ Χ. Alij has in Aegypto inueniſſe quendam nomine Menona affirmant, quindecim annis ante Phoroneum uetuſtiſſimũ Græciæ regem. Epigenes grauis author ſyderum obſeruationes ſeptingentorumuiginti annorum, apud Babylonios coctilibus laterculis inſcriptas fuiſſe affirmauit. in Latium eas attulit Nicoſtrata, propterea latinorum quoq; literæ ab initio. XVI. tantummodo fuerunt, quemadmodum Græcorum. Sed aucto poſtea apud illos uſq; ad quatuor, & uiginti literarum numero, noſtri quoq; ab illis aliquas alias ſumpſere, quibus in noſtra lingua, præſertimq; in græcarum dictionum ſcriptione uterentur, ſexdecim, quibus primo uſi in Latio fuerunt. has Remius grammaticus fuiſſe commemorat. A B C D E G I L M N O P R S T V. Poſtea. H. addita eſt, quam non literam, ſed aſpirationis notam eſſe uoluere. Itẽ. F. ex duobus. Γ Γ. cõpoſitam & . Φ. literæ uim habentem, aſpiratione detracta, & . K. eiuſdem cum. c. litera poteſtatis, & Q. quo carent græci, & . X. ac. Z. quas à græcis ſumptas eſſe manifeſtum eſt, alteram. CS. Alteram gemini. SS. uim habentem. Claudius Cæſar aliam addidit ſimplicem figuram, quam pro PS. hoc eſt. ψ. græca litera ſcribi uoluit. Sed nemo auſus eſt ueterem ſcripturam poſt Claudij imperium commutare. Aegyptij uarijs animaliũ figuris pro literis utuntur. Quod adhuc Romæ in ueteribus obeliſcis conſpicari licet. Singulæ autem 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. Martia. 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. Virgi. biforem dat tibia cantum, hoc eſt biſonum, & diſſimilem. nam (ut Varro inquit) Tibia phrygia dextra, unũ foramen habet, ſiniſtra duo, quorũ unũ 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 author Marſias fuit. Erant & præcentoriæ tibiæ, quarum locus erat ad puluinaria præcinendi. & uaſtæ, quæ foraminum numero præcentorias antecedebant. & Gingriæ, quæ licet breuiores, ſubtilioribus tamen commodis inſonant. & miluinæ, quæ in accentus exeunt acutiſſimos. & lydiæ, quæ & thurariæ dicuntur, & ægyptiæ, omnibus clariorem uocem habentes. Lydiæ ideo appellatæ, quod ijs in ſacrificijs, & inter thura uti ſolerent. Lydios modulos inuenit Amphion, Dorios Thamiras thrax, Phrygios Marſias phryx. Cum tibijs uoce canere Træzenius 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 Euphratem magnitudinis, Cyri impetum uenientis contra Babylonios interciperet, & quidam ex militibus ſumme dilectus regi, eius moliẽs tranſitum rapacitate fluuij abſorptus eſſet, iratus rex, ulciſci amnem 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 primo ex gruum tibijs, à quibus nomen habent, tum ex arundinibus factæ ſunt. unde tibialis calamus dictus eſt, quem auleticon 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 etiam dicuntur trabes, quibus ædificia ſuſtentantur. Iuuena. Nos urbem colimus tenui tibicine fultam, quod à tibijs canentium ſimilitudine tractum uidetur. Hi enim cantanteis ſono tibiarũ iuuant, & quem 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 temporum oratoris exemplum, cui concionanti conſiſtens poſt eum muſicus tibia, quam tonarion uocant, modos miniſtrabat, quibus deberet intendi. Eadem ratione et uerſus quidam tibicines dicuntur, qui ad ſui ſuſtentationem dictiones aliquas alioqui ſuperuacuas habent. Virg. Aſpectans ſyluam immenſam, & 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. λίγξε βιός, hoc eſt inſonuit neruus. Virg. Et lituo pugnas inſignis obibat, & haſta. ab huius poſtea ſimilitudine lituus appellatus ẽ auguralis uirga breuis, in latere, qua robuſtior eſt, incurua. Idem. Ipſe quirinali lituo, paruaq; ſedebat Succinctus trabea, læuaq; ancile gerebat. item ſiticen, qui apud ſitos canere ſolitus eſt, hoc eſt uita functos, & ſepultos. Hi proprium genus tubæ, qua canerent, habuerunt, à cæterorum tubicinum proprietate diſtinctum, quos ſiciniſtas uulgus appellat, qui rectius loquuntur, ſicinniſtas. n. litera geminata. Sicinnium. n. genus ueteris ſaltationis fuit. ſaltabundi autem canebant, quæ poſtea ſtantes canere conſueuerunt. Accius appellari ſicinniſtas ait nebuloſo nomine. credo propterea nebuloſo, quod ſicinnium cur diceretur, obſcurum ẽ. Nos ſicinnium quaſi ſiticinnium, hoc eſt cantum 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 armatã Curetes docuere. Pyrrhicam Pyrrhus. Sueto. de Cæſare. Pyrrhicam ſaltauerunt Aſiæ, Bithyniæq; principum ludis. idem de Nerone. pyrrhicas quaſdam è numero epheborum, quibus poſt æditam operam diplomata ciuitatis Romanæ ſingulis obtulit. inter Pyrrhicarum argumenta taurus Paſiphaẽn ligneo iuuencæ ſimulachro abditã iniuit. Quoddam etiam armatæ ſaltationis genus apud Lacedæmonios inueniſſe legimus Lycurgum, quam hormum uocari Lucianus in libro, quem de ſaltatione edidit, refert. Conſtituebatur id genus

ex adoleſcentibus,

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 augurium ore facientes. unde oſcinum augurium, qui cantu auium fit. Plynius tamen oſcines aues omneis dici exiſtimat, quæ canunt. Tria enim genera auium facit. Primum earum, quæ ungueis, 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. Martia. Flet Philomela nefas inceſti Tereos, & quæ Muta puella fuit, garrula fertur auis. Cauſa fletus hæc eſt. Philomela, & Progne filiæ fuerunt Pandionis Athenienſium regis. Hic, cum Eritheo patri in regno ſucceſſiſſet, auxilio Terei Thracum regis profligauit regem Ponti, qui Athenas obſidebat. propter quod meritum Prognen filiam Philomelæ ſororem illi dedit uxorem. Ouidius. Quem ſibi Pandion, opibuſq;, uiriſq; potentem, Et genus à magno ducentem forte gradiuo, Connubio Progne iunxit. ex hac Tereus filium Ityn ſuſcepit, ſed cum deſyderio 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 eſſent, in libidinem mulieris exardens, quamuis repugnantem, compreſſit. poſt hæc, ne exprimere facti obſcœnitatem poſſet, linguam ei abſcidit, & ſeruo in uinclis cuſtodiendam tradidit, reuerſuſq; ad uxorem maris nauſea defunctam ſimulauit. Philomela tædio carceris affecta, rem omnem, uti geſta fuerat, acu in tenuiſſima tela deſcripſit. hanc ancillæ Prognes 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 Ityn paruulum filium interficit, uiroq; domum redeunti epulandum apponit, qui re tandem ob delatum iuſſu Prognes in fine cœnæ 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, oſcenam alias paſtu auem, ut quæ filium ſumpſerat in cibum, ſed criſta uiſendam inſigni, quam contrahit, ſubrigitq; per capitis longitudinem. Aeſchyli quidem tragœdia de upupis non 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, geminaſq; ex pluma aureis ſubmittit, ſubrigitq;. Hæc auis in Colchis frequens eſt, præſertim iuxta flumen Phaſim, per quem argonautæ in Colchos peruenere. unde ad nos allata nomen habet. Marti. Argiua primum 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, canendoq; luſcinia uocata eſt. Mirum eſt tantam uocem, & tam pertinacem ſpiritum in tam paruo corpuſculo eſſe, ut niſi uiſa fuerit, uix credi poſſit. Sonum edit 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 Plynius inquit) uibrans. ſummus. medius. imus, breuiterq; omnia tam paruulis in faucibus, quæ tot exquiſitis tibiarum tormentis ars hominum excogitauit. Singulis etiam ſunt cantus, & non ijdem omnibus, ſed cuique ſuus, certantq; inter ſe palàm animoſa contentione. Victa morte ſæpe uitam finit, ſpiritu potius deficiente, quàm cantu. Meditantur cantum iuniores, uerſuſq;, quos imitentur, accipiunt. Audit diſcipula intentione magna, & reddit, uiciſſimq; reticet. intelligitur emendatæ correctio, & in docente quædam reprehenſio. Ergo ſeruorum illis pretia fuere, & carius aliquando emptæ ſunt, quàm armigeri. candida Romæ empta fuit temporibus Claudij principis, & Agrippinæ eius uxori dono data. uiſum etiam ſæpe fuit iuſſas canere cœpiſſe. & cum ſymphonia alternaſſe, quemadmodum homines quoque reperti 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, ut uaria. mutatur & color. poſtremo hyeme ipſa non cernitur. Luſcinia à poëtis aliquando Attis uocatur, quaſi attica. Martialis. Sic ubi multiſona feruet ſacer Attide lucus. Extatq; 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. & ſiciliſſo, ſicula lingua loquor. Plautus. Non atticiſſat, ſed ſiciliſſat. Athenas primus condidit Cecrops, à quo urbs Cecropia uocitata. poſtea à Mopſo Mopſopia. à filio Xuthi Ione Ionia. A` 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 ſciſcitatum oracula miſiſſe. Reſponſum oleam quidem Mineruam ſignificare, undam uero Neptunum. Nunc in eorum poteſtate eſſe, utrius potius nomen urbi imponerent. itaque Cecropem ciueis omneis utriuſq; ſexus ad ferendum ſuffragium conuo-

cæſſe. Conſulta igitur multitudine mares pro Neptuno, fœminas pro Minerua ſuffragia dediſſe. Quoniam uero una plus inuenta eſt fœminarum, Mineruam uiciſſe, atque 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 maternum nomen acciperet, nequis eas Athenæas, ſiue Athenienſes, ſed Atticas uocaret. Tradunt Luſciniam aliquando in ore Steſichori infantis ceciniſſe, mirabili auſpicio ſummum eum poëtam futurum, & cantus ſuauitate omnes, 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 Himereus 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 quoq; 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 doricæ 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 retractatio, 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 cano 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 pro ſe 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 inſtrumento, 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. & cantilena. & canta, quo ueteres pro cantata uſi ſunt. Quoniam autem mos ueterum fuit, conſtanterq; in hanc uſque ætatem durat, ut uerbis quibuſdam ad carminis ſimilitudinem compoſitis homines utantur, quibus credunt ſe & eijcere deos poſſe, & cum eis colloqui, & tonitrua, ac tempeſtates prouocare, & ſerpentes contrahere, & morbos curare, & oſtia ſine clauibus aperire, & ſecreta ſcrutari, & amorem ſibi conciliare, & alia huiuſmodi infinita etiam contra naturam, factum eſt, ut canto aliquando pro incanto accipiatur. Virgilius. Frigidus in pratis cantando rumpitur anguis.

eſt autem proprie incantare uerbis ſolis, uel etiam rebus quibuſdam adiunctis, aliquid ſupra naturam moliri. à quo incantatio dicitur, & incantamentum. Plynius. Quæſtionis ſemper fuit, ualeantne aliquid uerba, & incantamenta carminum. Vbi notandum eſt etiam carmina aliquando pro incantationibus uſurpari. Virgilius. Ducite ab urbe domum mea carmina, ducite Daphnin. 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 impetigne arbitrantur. Quod genus ſtultitiæ mirum profecto eſt ita in hominum mentes 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 aliquando dicimus. Plynius. Non pauci & ſerpentes ipſos recantari putant. Aliquando tamen excantare 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, nequi 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 ſerpentes uulgo prodiderunt. Homerus Vlyſſem ſcribit uulnerato fœmine profluuium ſanguinis carmine inhibuiſſe ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο, Δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἷμα κελαινὸν Ἔσχεθον, hoc eſt uulnus 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 conſueuiſſe. M. Seruilius Nouianus in metu lippitudinis duabus literis græcis α & ρ chartam inſcriptam lino ad collum circunligatam ferebat. Mutia. Ter conſule eadem cauſa uiuentem muſcam in linteolo albo geſtare collo ſuſpenſam ſolitus erat. Sed de his opinetur quiſque, 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 EPIGRAMMA SEXTVM.

b ELLIGER INVICTIS. Laudat Domitianum, quod in ludis eius uiſa ſit mulier in perimendo Leone id facere, quod feciſſe Hercules tanto omnium gentium ſtupore prædicatur.

Conſtat

Conſtat ſanè Domitianum (ut refert Suetonius) non modo uirorum pugnas, ſed etiam fœminarum edidiſſe. Hanc muliebrem in uenando laſciuiã carpit Iuuenalis. cum Næuia thuſcum Figat aprum, & nuda teneat uenabula mamma. Item Papi. in ſyluis. Stat ſexus rudis, inſciuſq; ferri, Vt pugnas capit improbus uiriles. Credas ad Tanaim, ferumq; Phaſim Thermodontiacas calere turmas. MARS. Belli deus, de quo ſupra diximus. BELLIGER. Martis epitheto à gerendo bello, & per Martem intelligit uirilẽ ſexum, ſicut per Venerem, muliebrem. in quo animaduertendum eſt, quod Venerem, non Palladem nominauit, ut oſtenderet laſciuiæ potius muliebri, quàm uirtuti tribui uenationem, & recte ſanè Martem pro uirili ſexu ponit, cũ Mars à mare appellatus ſit, quamuis aliqui à græco deductum malint, quod eſt ἄρης, & Acitani, Hiſpana gens ſimulachrum eius radijs ornatum maxima religione colentes, Necum uocabant, quòd 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 frequentiſſime 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 Sãnitibus, differtq; à prælio, quod prælium eſt ipſa in bello hoſtium congreſſio. Virgilius. Infantem fugiens media inter prælia belli. Aliquando tamen bellum pro prælio ponitur. Salluſtius. In eo bello trecenti milites deſyderati. Hinc & bellari pro pugnare uſurpamus. Virg. & pictis bellantur Amazones armis. bellum etiam bonum ſignificat, eſtq; eius diminutiuum. Var. Item cum eis bellum geras, ut bella omnia domum auferas, ideſt bona omnia. Et quoniam bonum aliquando pulchrum ſignificat, ut apud Terentium, forma, bona fortaſſe. bellum quoque aliquando pro pulchro accipitur. Martial. Bella es, nouimus, & puella, uerum eſt. Hinc belli homines aliquando boni, & prudentes. aliquando formoſi, atque elegantes dicuntur. unde Varro belliores pro meliores poſuit. uenio nunc ad ultimum teſtamentum, quod dicitur Phyſicon, in quo græci belliores, quàm Romani noſtri. & Varus bellitudinem pro pulchritudine (ut Põpeius affirmat.) A bellus fit etiam aliud diminutiuum bellulus, hoc eſt pulcherrulus. & bellatulus blandientis uocabulum in eodẽ 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 diximus, probum intelligimus. Si bonum militem, fortem. ſi bonum imperatorem, prudentem. ſi bonum grammaticum, literatum. ſi bonum oratorem, facundum. ſi bonum iudicem, iuſtum. ſi bonum mercatorem, diuitem. ſi bonam faciem, pulchram. ſic econtrario 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. Terenti. Mala mens. malus animus. Cicero. Auaritia magnum malum eſt. A bono bonitas fit, quod pro uirtute accipitur. Idem. Cum enim fidem alicuius hominis, bonitatemq; laudant. A 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. Plynius. bonitas, ac ſimplicitas uxoris.

malitia econtrario, pro uerſutia. unde malitioſum, callidum, ac uerſutum uocamus. Cicero. Virtutis contraria eſt uitioſitas. Sic enim malo, quàm 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. Cice. Quæ & bonitate naturæ multi aſſequuntur & progreſſione diſcendi. ideſt excellentia, & dote naturæ. huic ſimiliter contraria malitia eſt. Plyni. 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. Plyn. de Aegypto. Nulla eſt benignior tellus, nullus ager feracior. A quo benignitas liberalitas. clementia. & benigne aduerbium, liberaliter. clementer. à malo uero deducitur malignus, hoc eſt aſper, difficilis inuidus. auarus. Plyn. Homo malignus, & inuidus. Teren. Maligna multo, & magis procax ilico 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, non de iuſtitiæ rigore loquimur, ſed quaſi de bona æquitate. item malum pro malignitate. Seneca. imbecillum, inſontemq; damnare ſummum eſt malum. item aliquando malum loco interiectionis ponitur, perinde ac ſi diceremus, Prò nefas. Gellius. Quæ malũ ratio iſta eſt? A bono bene fit. à malo male. Bonus quandoq; pro magno accipitur. & bene pro ualde. Sall. Bona pars militum inde diſceſſerat. Cice. Habetis orationẽ bene longam. Sic malum pro paruo nonnunquam ueteres uſurparunt, ſed frequentius male pro parum. Virg. Heu male tum mites defendit pãpinus 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 neminẽ pœnis oderunt. male multatos inquit, hoc eſt magna multa affectos, & pœnis oderunt. Bona etiã rerum ſubſtantiam dicimus, non (ut Põpeius exiſtimat) quod bonis conueniant, ſed quod utilia ſint. bonum quippe utile dicitur, ut bonum eſt pecuniæ parcere, bonum eſt feſſum, ac defatigatum geſcere. 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. Nã 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 funes recipiunt, liæ dicuntur. Mala autem faciei pars eſt, de qua ſupra diximus, quod rotunda 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 Arguorum, qui in eo templum Apollini conſtruxit, quod Maleoticum nominauit. Maliea urbs fuit Theſſaliæ, à qua populi Maliees dicti, & mare uicinum maliacum, Malimnus Siciliæ mons eſt. Deducitur autem malum, quando pomum ſignificat à græ-

cis, quimalum 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 eranthemida, 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 perniciem uertere. Teren. Dij bene uertant. Virg. Hos illi, quod nec bene uertat, mittimus hœdos: nec bene uertat, inquit, hoc eſt male, & in perniciem uertatur. Tractum hoc putant ab Hectore. & Aiace, quia circa muros Troiæ dedit Aiaci gladium Hector, quo ſe poſtea Aiax interemit. Hector uero baltheum accepit, quo poſtea circa mœnia urbis tractus fuit. Item bene iudico. cēſeo. opinor. exiſtimo dicimus, & econtrario male iudico. cenſeo. opinor. exiſtimo, quæ ad meipſum referuntur, rectumq́; conſilium, aut errorem meum oſtendunt. bene autem, uel male cogito, referuntur ad alterum, ſignificatq́; beneficium, aut perniciem. non conſilium, aut errorem. Plyn. Hoc tuo ſtudio bene de te cogitantem liberaliorē reddes. Cice. Carthaginem diu male cogitantem non prius timere deſinam, 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;, & malefacio. unde beneficus, liberalis dicitur. maleficus, pernicioſus. 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 econtrario 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, ſuoſq́; prohiberet. idem. Legati ſibi dicunt eſſe in animo ſine ullo maleficio per prouinciā iter facere. Eodem modo benefacta, malefacta dicimus. & benefice, ac malefice aduerbia. item beneuolo tibi dicimus, hoc eſt amo te. & maleuolo tibi, odi te. A` quibus beneuolus. & maleuolus. & beneuolentia, ac maleuolentia. Definitur autem beneuolentia inclinatio animi cum deſyderio beneficiendi. & maleuolentia uoluptas ex malo alterius ſine emolumento ſuo. maleuoli Mercurij ſignum, 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. Virgili. Aſſuetumq́; malo Ligurem. Beneuentum Campaniæ urbs cū eò Colonia deduceretur, boni ominis gratia uocari cœptum. nam antea Maleuentum nuncupabatur. Hic Samnites habitauere, omnemq́; eam regionem tenuerunt, quæ eſt inter Picenum, Campaniam, atq; Appuliam, ita appellati, à

Sannio colle, in quo è Sabinis uenientes conſederunt, & eiuſdē 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. Plau. Nam nurus bellule ſe habebat. à bello ergo, quod bonum ſignificat, bellū, hoc eſt hoſtilis diſſenſio ſecundum aliquorum opinionem deriuatur, quod boni gratia bella olim ſuſciperentur, nec ad inferendam, ſed ad propulſandā iniuriam, pacemq́; parandam. Quapropter hoſtes etiam ab æquando dicti ſunt. Hoſtire enim licet aliquando pro comprimere ponatur. Pacu. Niſi coercuero proteruitatem, atq; hoſtiero ferociam. Et aliquando pro offendere, cædere. Idem. Nunc id mihi moleſtum eſt, quod hoſtit uoluntatem tuam. proprie tamen æquare eſt. Plau. Cum promitto inquam hoſtire, ut contra memineris. Hoſtire inquit, hoc eſt æqua reddere. à quo hoſtimentum, æquamentum. Idem. Par pari datum hoſtimentum eſt, opera pro pecunia. & hoſtorium baculus, cum quo modius æquatur. Hinc hoſtem etiam peregrinum nominabant, quod ſuis legibus uiuens nobis æquus uideretur. Ideo in duodecim tabulis legebatur, aut ſtatutus dies cum hoſte. ſed hoc nomen à peregrinis iam receſſit, & in eo, qui contra arma ferret, remanſit. à quo hoſticum, & 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 dijs 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 nomē habet. Duo autem hoſtiarum genera erant. unum, in quo diuina uoluntas per exta diſquirebatur, de quo Virgilius. Mactat lectas de more bidenteis. Idē. Pecudumq́; 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, quædam hoſtiæ iniuges uocabantur, quæ nunquā domitæ, aut iugo ſubditæ fuerant. idem. Nunc grege de intacto ſeptem mactare iuuencos Præſtiterit, totidem lectas de more bidenteis. Quædam eximiæ, uel quod eximerentur è grege, uel quod eximia ſpecie, quaſi offerendæ numinibus eligerentur. Idē. Quattuor eximios præſtanti corpore tauros. à quo eximium ſacrificium conſtat appellatum fuiſſe. Erant & ambaruales hoſtiæ, quæ rei diuinæ gratia circùm 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. Terq́; nouas circùm felix eat hoſtia fruges. Alij bellum per antiphraſin dictum exiſtimant, quaſi minime bonum. nonnulli à belluis deductum putant, quaſi belluinū, quia belluarum ſit pernicioſa 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, quam duellonam quoq; appellabant, hæc belli dea erat & Martis ſoror, cuius templum fuit exigua columna, ſuper quam haſtam iaciebant, dum indi-

cebatur

cebatur bellum. & duello duellas, pro bello bellas. Item belliger, à quo belligero belligeras. Ennius. Non cauponantes bellum, ſed belligerantes Ferro, non auro uitam cernamus utriq;. bellipotens. & bellicrepa, genus ueteris ſaltationis à Romulo inſtitutæ, in qua cū armis ſaltabant. & bellicoſus, ferox, quem ueteres etiā belloſum dixere. Cæcilius. Tantum bellum ſuſcitare conari aduerſarios contra belloſum genus. Belli portæ dicebantur, quæ erant in templo Iani, & dum geſturi bellū Romani erant, aperiebantur, bello uero confecto, & rebus pacatis claudebantur. Vnde ianum claudere, pro pacem facere ueteres dixere. Ouidius. Sanguine letifero totus miſcebitur orbis, Ni teneant rigidæ condita bella feræ. Bellaria etiam aliquando ueteres dixere res bellis aptas (ut Pompeius teſtatur) ut pote arma, ſagittæ & ſimilia, quaſi inſtrumenta 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 ferè mellita eſſe conſueuere. Vnde uina quoq; dulciora in antiquis comœdijs Liberi bellaria appellata ſunt. Tanta autem fuit affinitas inter hæc duo nomina duellū, & bellum, ut Quintilianus ſcribat quoſdam pro bellos auſos fuiſſe dicere duellos. & ueteres duonum pro bonum ſcripſere. A` bello compoſita ſunt imbellis, hoc eſt timidus. ignauus. infirmus, quaſi bello minime aptus. à quo imbellia pro ignauia. Macrobius, oſtēdebat Antiochus Annibali in campo copias ingenteis, quas bellum Populo Romano facturus comparauerat, conuertebatq́; exercitum inſignibus argenteis, & aureis florentem. inducebat etiam currus cum falcibus, & elephantos cum turribus, equitatumq́; frenis et ephippijs, monilibus, ac phaleris præfulgentem. atq; ibi rex contemplatione tanti, ac tam ornati exercitus gloriabundus Annibalē aſpicit. & putas'ne, inquit, ſatis eſſe Romanis hæc omnia? Tum Pœnus eludens ignauiam, imbelliamq́; militum eius pretioſe armatorum, Planè, inquit, ſatis credo eſſe Romanis hæc, etſi auariſſimi ſunt. & debello, quod expugno, unde debellatos hoſteis dicimus uictos. et rebello, quod proprie ſignificat repugno. unde rebelles dicūtur, qui in fide nō permanent, & iuſſis poteſtatum repugnant. & rebellio, repugnantia. Rebellare uulnera, ulcera, ſiue alia uitia dicuntur, quando ſemel curata, repullulant. Plyn. ſtrumea herba eſt, qua rurſus ſata, rebellare credunt herbarij quæ curauerunt uitia. idem. impetigo cauſticis curabatur, nec niſi uſq; in oſſa corpus exuſtum 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 σαυὸς, quod eſt importunus. Virgilius. Cum ſæuo è ſcopulo multa uix arte reuulſus. per metaphoram tamen aliquando pro irato accipitur. Idem. et ſæuū ambobus Achillē. & ſæuio capitur pro iraſcor. Pacuuius. Quid commerui? quid in me ſæuis pater? Aliquando pro forti. Virgi. Sæuus ubi Aeacide telo iacet Hector. et ſæuio, pro fortiter facio. Martial. Belliger inuictis quod Mars tibi ſæuit in armis. non nunquam ſæuus pro inimico crudeli. Virg. ſæuæ memorem Iunonis ob iram. & ſæuio, immanitatem exerceo. Liuius. Cum poſt uictoriā quoq; in hoſteis ſæuiret. Hinc fit ſæuitia, hoc eſt crudelitas, quæ & ſæuitudo dicitur. Plau. Vincula. uirgæ. molæ ſæuitudo mala fit peior. et ſæue crudeliter. item ſæuus pro magno. Virg. Non illi imperium pelagi, ſæuumq́; tridentem, Sed mihi ſorte datum. idem de Aenea, quem ubiq; pium inducit, maternis ſæuus in armis. ſeuum uero ſine diphthōgo pin-

guedo eſt cornigerorū duntaxat, quæ in una parte dētata ſunt, & quæ in pedibus talos habent. Biſulca uero, quæq́; ſciſſos pedes in digitos habent, & carent cornibus, non ſeuum, ſed adipem habent, qui concretus eſt, & cum refrixit, facile frāgitur, ſemperq́; 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 tradunt roſas. & L. Apronij conſularis filio detractos adipes fuiſſe, leuatumq́; immobili, ac moleſto onere corpus. Id pingue in ſue, laridum uocatur. A` ſeuo ſeuoſum dicimus, quod inſtar ſeui ungit. ab adipe adipatum, quod addito pingui factum eſt ſuccoſum, & pingue. unde adipatæ dapes dicuntur. Cice. Aſciuerunt ſuis artibus opimum quoddam, & tanquam adipatæ dictionis genus. à pingui pingueo uerbum. pingueſco. pinguefacio. pinguitudo. et pinguedo, quod miror Seruium ſcripſiſſe non eſſe latinum, cum eo doctiſſimi uiri uſi fuerint. Plyn. Omni pinguedine detracta in olla caro decoquitur. Quidam etiam impinguare ſcripſerunt pro ſaginare. pingue aliquando pro fœcundo ponitur. Virgil. Et pingueis hortos. Aliquando pro impedito, & inepto. Cice. Quod ipſi Antiocho pingue uidetur, & ſibi ipſum contrarium. item à ſæuus detracta a, & prima ſyllaba correpta, fit ſeuerus, quod modo ſignificat grauem, atq; cenſorium. Virgil. Romulidis, Tatioq́; ſeni, Curibusq́; ſeueris. Modo aſperum, trucem. Idem. Qui tetricæ horrētis rupeis, montemq́; ſeuerum. Aliquando triſtem, uitabilem. idem. Inuidia infelix furias, amnemq́; ſeuerum. Ab hoc fit ſeueritas, hoc eſt grauitas, & quædam toruitas naturæ, quæ & ſeueritudo dicitur. Plautus. Quid illud eſt, quod illi caperat frons ſeueritudine? & ſeuere aduerbium, grauiter, aſpere. Item aſſeuero, quod proprie eſt inter ipſa argumenta, probationeſq́; uim animi, motumq́; quaſi quandam ſeueritatem admiſceo. Quintil. Altera ex aſſeueratione probatio eſt. Ego hoc feci, Tu mihi hoc dixiſti. & o' facinus 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 aduerbium. NON EST SATIS. Non ſufficit. Satis aduerbium eſt, & ſignificat abunde, quantum opus eſt, & per apocopen ſat dicitur, facitq; ex ſe comparatiuum ſatius, quod ſignificat melius, quaſi ultra id, quod opus eſt. Virg. Non'ne fuit ſatius triſteis Amaryllidis iras, Atq; ſuperba pati faſtidia? Facit etiam ex ſe compoſitum ſatin', hoc eſt ſatis'ne. Teren. Satin' ſana es? Item cum pleriſq; uerbis componitur, ut ſatiſdo, ſatisfacio. ſatiſpræſto, à quibus ſatiſdatio ſatisfactio. ſatiſpræſtatio, de quibus ſupra diximus. item ſatiſaccipio. à quo ſatiſacceptio. ſatiſacceptionem appellat Pomponius ſtipulationem, quæ ita obligat promiſſionem, ut expromiſſores quoq; ab eo accipiantur, id eſt q 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 compoſitum eſt, ſignificatq́; proprie anxius ſum, & (qđ uulgo dicitur) ſatis habeo, qđ agam. Terē. Nam hic Clinia, & ſi is quoq; ſuarum rerum ſatagit, attamen habet bene & pudice eductam, ignaram artis meretriciæ. Afer uenuſte Malium ſuram multum in agendo diſcurſantē. ſalientem. manus iactantem. togam deijcientem. & reponentē 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 Scythicæ (ut teſtatur Herodotus) Satnois fluuius eſt Phrygiæ. item à

ſatis, ſiue ſat, ſatio, ſaturo, quod eſt expleo, neq; ad guſtum ſolū, ſed ad omneis ſenſus attinent. Apule. ſed ille libidine exaturatus iacebat in grabatulo. Cicero. Iracundiam meam ſatura tuo ſanguine. Ab his fiunt exatio, & exaturo, & ſatur, & ſatietas, ac ſaturitas. & ſatullo uerbum. Varro. Neq; in puluere coquam carneis, quibus ſatullem corpora. Veteres etiā pro ſatietas ſatias ſcripſere. Accius. Quorum crudelitatem nulla unquam explet ſatias ſanguinis. Salluſtius. Hi ſaltibus occupatis externorū 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. Lucilius. Quam tibi iam nemo feſſus ſatiate uiuendi. à ſaturo ſatureia uocitata, quod nullum ferè condimentum ſine ea fiebat, propter quod ſaturitatem inducere uidebatur. Herba eſt, quæ & cunila dicitur. & origanum heracleoticum. Origano æmula eſt, ita ut nuſquam utrunq; in condimentis addatur. Plynius 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 panaceam uocant. Dioſcorides ſecundum genus agreſte origanum uocat. tertium othimum. Plynius quoq; origanum eſſe ſcribit, quod in ſapore cunilam æmulatur, pluraq; eius eſſe genera othimum, uel praſion appellari non diſſimile hyſſopo. tragoriganon ſimilius eſſe ſerpyllo ſylueſtri. item à ſaturo quidam ſatyram quaſi ſaturam appellatam exiſtimant ob carminis uarietatem, ſeu propter copiā rerum, quæ ibi tractantur. Eſt enim ſatyra carmen maledicum, & ad carpēda hominum uitia cō poſitum, quale ſcripſerunt Lucilius. Horatius. Iuuenalis. Perſius. Alij à lege ſatyra dictam 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; ſcribātur, quē 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 celebratum, 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 autem, qđ in libidinem ſemper proni ſint, à uirili mēbro nomē ſumpſere, qđ ueteres græci σάθων appellabant. Hi in deſertis Aethiopiæ ſunt, quos Aegypanas uocant ſed præter figurā nihil habent moris humani. Aegypanes autem tales ſunt, quales pinguntur, hoc eſt nudi. leues. caprinos pedes habentes. ueteres huiuſmodi monſtra pro ſemideis, ſiue pro ſylueſtribus dijs coluerunt, quemadmodum Faunos, ſiluanoſq;. Faunos, ac ſatyros nemorum deos eſſe dicentes, Panas agrorum, Siluanos ſyluarum. Confunduntur tamen hæc omnia à poëtis. Virgil. Et uos agreſtum præſentia numina Fauni. Ouid. Sunt mihi ſemidei. ſunt ruſtica numina nymphæ, Fauniq;, Satyriq;, & monticolæ ſiluani, Quos quoniam cœli non dum dignamur honore, Quas dedimus, certe terras habitare ſinamus. Pōponius Mela ultra Atlantem Mauritaniæ montem ſcribit noctu perſæpe uiſa lumina, & crepitus cymbalorum, ac fiſtularum cantus auditos, nec die repertum quenquam. Iccirco pro conſtanti habitum hos Faunos eſſe, ac ſatyros, & eius generis ani-

malia. A ſatyra fit deriuatiuum ſatyrus, pro eo, qui ſatyram ſcribit. & ſatyricus. Vnde ſatyricum carmen. & ſatyrice aduerbium, hoc eſt acriter, & cum conuitio. Satyrum uero urbs Calabriæ fuit, nō 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 σάθων uocari à ueterbius græcis diximus. Satyrion herba uocitata eſt, folijs lilij rubri aliquanto minoribus, tribus non amplius à terra exeuntibus, caule leui. cubitali. nudo. radice gemina. cuius inferior pars, et maior mareis gignere dicitur. ſuperior, ac minor fœminas. Alij duo eius genera eſſe prodiderunt. Vnum longioribus folijs, quàm oleæ, caule quatuor digitorum. flore purpureo. radice gemina, ad formam hominis teſtium. 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 etiā equis, qui ob aſſiduum laborem pigriores ad coëundum fiunt, quod uitium proſedanum uocant, eam dare conſueuere. Arſenogonon quoq; et thelygonon ſub ſatyri nomine comprehenduntur. herbæ ſunt habentes uuas floribus oleæ ſimiles, ſed aliquanto pallidiores, ſemen uero ad ſimilitudinem papaueris album. Thelygoni potu fœminam gigni exiſtimant, arſenogoni marem. ideoq; altera à fœminis, altera à maribus gignendis eſt dicta. quippe græci ἄῤῥενα marē, θῆλυ fœminam, γόνον genitum dicunt. Alij utranq; 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 ſi bibant ex uino ante cœnam tribus obolis, in totidē aquæ cyathis mulier, ac uir, quadraginta ante cōceptum 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 folijs 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 uenerem proniores fieri manifeſtum eſt. & Theophraſtus grauiſſimus author 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 inijciebat, ut duodeno, & ultra, coitu ſine intermiſſione uterentur. indus uero ipſe, qui magno, atq; robuſto corpore erat, auditus ſit publice affirmare, Septuageno coitu aliquando ſe in libidine duraſſe. ſunt qui Sa-

turnum

turnum quoq; à ſaturo deductum exiſtiment, quod ſaturetur 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 σάθων uocitauere, quoniam Saturnum cœli patris pudenda abſcidiſſe commemorant. tradunt enim hunc Cœli & Veſtæ, ſiue Cœli, & Terræ filium fuiſſe, & Opim ſororem ſuā ſibi connubio iunxiſſe, ex qua cum plureis ſuſcepiſſet liberos, omneis deuoraſſe, & mox euomuiſſe, abſcidiſſe Cœli patris uirilia, quibus in mare deiectis, Venerem eſſe procreatam, quæ à ſpuma, unde coaluit, Aphrodites nomen accepit. quippe græci ἀφροδίτην Venerem uocant, 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 fulgorē 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. Plynius. Quod & ipſius Timagoræ carmine uetuſto apparet, chronicorum errore non dubio. & chroniſmus temporalitas, &, quo nonnulli utuntur, ſynchronius, cōtemporaneus. A cronos uero cronia Saturni feſta appellata. A 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, quoniā 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 non dum conſtituta erant, ex illis ſeminibus funderentur, poſt quam mundus omnibus ſuis partibus abſolutus eſt, orto iam tempore, qđ 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, qa certa naturæ lege inter ſe connexa ſunt tempora, uel quia omnes fruges quibuſdam uinculis, noduſq; alternantur. Apollodorus tamen ſcribit Saturnum laneo 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 cū 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 ipſorū tritonum caudæ teſtantur humi merſæ, atq; abſconditæ. Saturnū Romani etiam Stercutium uocauere, quod omniū primus fœcunditatem agris ſtercore comparauerit. A Saturno ſaturnius dictus, unde Iouem ſaturnium, & Iunonem ſaturniam, & regna ſaturnia dicimus. et Saturnia oppidum. Virg. Ianiculum huic, illi fuerat Saturnia nomen, Et regio. item ſaturnalia dies Saturno feſtus. à quo ſaturnalitium, quod ad ſaturnalia pertinet. Martialis. Saturnalitiæ ligulam miſiſſe ſelibræ. 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, & letitiam religionis extendit. hinc rurſus detractis duobus diebus ad quinq; dies ſaturnalia redierunt. erant autem ſaturnaliorum dies lætitia pleni. Nam primo die ad ædē Saturni conuiuio diſſoluto ſaturnalia clamitabantur. Bellū 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 priuatū, Nec ſignare ſolum, aut partiri limite campum Fas erat, non dum quiſquam ſeruitio, aut libertate diſcriminabatur. unde & pœnas à nocentibus ijſdem diebus ſumere piaculare erat, et 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 omnibus coacto, & ſaturnalia atque 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 aliâs duntaxat ruri, & militiæ ſolebant. Idem de pileo. Si poſſem totas cuperem miſiſſe 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. & diſticha 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 cultū neceſſarios percepiſſent. Solebant autem inter cætera munera Cerei, & ſigillaria donari. Sunt autem ſigillaria paruæ imagines fictilibus deſcriptæ, dictæ 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, atq; 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 pecudibus inuruntur. Hinc duodecim ſigna cœleſtia, quæ in Zodiaco ſunt, appellata, quia notæ quorundam animalium ſunt, quæ ad naturam ſolis iure referũtur. Quippe Aries menſes ſex hybernos ſiniſtro incubat lateri, ab æquinoctio uero ſuper dextrum latus. Sic ſol ab eodem tempore dextrum, reliquo ſiniſtrum ambit hemiſpheriũ, 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 Mẽphi inſtar ſolis excipiebatur, uel quia in oppido Hermunthi magnifico Apollinis templo conſecratum ſoli taurum colebant. Gemini autem, 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, qua ſe ſignorum uerteret ordo maximeq́; in hoc ſigno à curſu ſupero incipit obliquus inferiora iam petere. Leo quidem non minorem cum ſole ſimilitudinem habet. Quemadmodũ enim Leo impetu, ac calore præſtat cætera animalia, ſic Sol cætera ſydera. Leo pectore, ac priore corporis parte ualidus eſt, poſterioribus partibus degenerat, ſic ſolis potentia prima diei parte ad meridiem increſcit, & prima parte anni à Vere in æſtatem mox elangueſcens deducitur, uel ad occaſum, qui diei, uel ad hyemem, quæ anni uidetur pars eſſe poſterior. idemq́; 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 conſtare 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, terreniſq; 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, ut puta aquilæ. lupi. minotauri. equi. apri. His enim uti Romanæ legiones conſueuerũt. Sed C. Marius in ſecundo conſulatu ſuo quatuor poſteriora in totum abdicauit, ſolum aquilæ ſignum retinuit. A ſigno ſigniferi dicti ſunt, qui ſigna ferunt, hoc eſt uexilliferi. Signifer etiã 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. & ſummo ueſtigia puluere ſignent. unde ſignare epiſtolam dicimus, hoc eſt annulo ſignum imprimere. & reſignare, deleto ſigno aperire. à quo ſignatores, & reſignatores, & ſignatio, ac reſignatio teſtamentorũ appellata. Diſſigno, idem quod ſignum facio. & interdum cum nota ignominiæ aliquid facio. A quo diſſignatores dicti, qui ludis funebribus præſunt, qđ 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 delictũ iuſſu Tribuni militum, ne ſtipendium ei daretur, in tabulas referebatur. item reſignare pro claudere. Virgilius. & 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. Quandoq; etiam ſigno, accipitur pro eo, quod eſt pecora ſignis noto. unde ſignata pecora dicuntur, quæ notam habent inuſtam. Ab hoc uerbo compoſita ſunt 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 inſigniter 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 ſucus, hoc eſt liuor deducatur. Hinc ſugillati dicuntur qui ex percuſſione tumorem, maculamq́; contraxerunt. Plynius. Medici tepſiam permiſtam allijs ſugillatis, ac liuentibus auxiliari debent. Nero Cæſar claritatem ei dedit initio imperij graſſationibus conuerberatam faciem illiniens ſibi cum thure, ceraq́;, & 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. Cice. 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 puellã domum ſignatam reuerſuram. Sed, ut ad propoſitum reuertar, mittendorum cereorum, ac ſigillariorum conſuetudinem hinc ortam fuiſſe exiſtimant, quod Hercules occiſo Geryone, cum uictor per Italiã armenta duxiſſet, ponte, qui nunc ſublicius dicitur, ad tempus inſtructo, hominum ſimulachra pro numero ſociorum, quos caſu peregrinationis amiſerat, in fluuiũ demiſit, ut aqua ſecunda in mare deducta pro corporibus defunctorũ 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, plerique eorum Dodonam uenere, & incerti quibus tandẽ locis adhærerent, huiuſmodi acceperunt reſpõſum. Στείχετε μαιόμενοι σικελῶν σατούρνιον αἶαν, Τὴν δ' ἀβοριγενέων κοτύλην, οὗ νᾶσος ὀχεῖται, Οἷς ἀναμιχθέντες δεκάτην ἐκπέμπετε φοίβῳ, Καὶ κεφαλὰς ἅδῃ, καὶ τῷ πατρὶ πέμπετε φῶτα. Ipſi ita interpretati ſumus. Ite quærentes Siculorum Saturniã terrã. Hãc Aboriginum Cotylen, ubi inſula uehitur, Quibus commiſti decimam committite Phœbo, Et capita inferno, & patri trãſmittite lumen. Acceptoq́; reſpõſo, cum poſt multos errores tandem in Latium perueniſſent, in lacu Cotulienſi, enatam inſulã deprehenderunt. Ampliſſimus enim ceſpes coacta compage uirgultis, & arboribus in inſulæ licentiam comptus, iactantibus per omne mare fluctibus uagabatur. Hoc igitur quaſi omine ſuſcepto, has ſibi prædictas ſedes eſſe didicerunt, pulſiſq; inde ſicilienſibus incolis, atq; direptis, regionem ipſi tenuere, decima prædæ ſecundũ reſponſum Apollini conſecrata, erectiſq; 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 cum 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 et 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, cũ luce clarius ſit oſcilla, quaſi parua ora dicta eſſe. quippe oſculum proprie paruum os ſignificat. Ouid. de Daphne. uidet oſcula, quæ non Eſt uidiſſe ſatis. Hinc oſculum etiã pro baſio ponitur, quia in baſiando labia conſtringuntur, et os paruum fieri uidetur. Ab oſculum fit diminutiuum oſcillum, ſicut à tantulo, tantillum. Ponitur autem oſcillum, ſicut os, pro hominis effigie, hoc eſt pars pro toto. Martialis de effigie Camoni pueri. Hæc ſunt illa mei, quæ cernitis, ora Camoni. Hæc pueri facies, primaq́; forma fuit. Sunt tamen qui de cereis hãc rationẽ tradant, ideo ſaturnalibus mitti, q̄a hoc deo principe à rudi, & tenebroſa uita, quaſi ad lucem, & bonarũ 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 ditioribus mitteretur. Ficuũ uero, ac placentarum in ſaturnalibus mittendorum conſuetudo à Cyrenẽſibus ſumpta eſt, qui dum rem diuinã Saturno faciunt, ficis recentibus coronantur, & placentas ſibi mutuo miſſitant, mellis

& fructuum repertorem exiſtimantes Saturnum fuiſſe. Cæterũ de ſaturnaliorum origine diuerſæ eorum, qui ſcripſerunt, opiniones ſunt. Quidam enim à Pelaſgis (ut modo ſcripſimus) ortum habuiſſe exiſtimãt. Alij ſacra hæc ab Atheniẽſibus ſumpta affirmant. Quod Accius in annalibus his uerſibus uidetur ſenſiſſe. Maxima pars graium Saturno, & maxime Athenæ Cõficiunt ſacra, quæ cronia eſſe iterantur ab illis, Eumq́; diem celebrant p̃ agros, urbeſq́; ferè omnes. Exercent epulis læti, famuloſq́; procurant Quiſq; ſuos, noſtriq; itidem, et mos traditus illinc Iſte, ut cum dominis famuli epulentur ibidẽ. Sũt qui ſaturnalia à Iano primo inſtituta opinentur. Hũc. n. regionem iſtam, quæ nunc uocatur Italia, regno obtinuiſſe, & cum Cameſe, qui ſimili modo indigena erat, ita participata potẽtia poſſediſſe, ut regio Cameſene, oppidum Ianiculum uocaretur. Poſt hæc ad Ianum ſolum redactum eſſe imperium, qui creditur geminam faciẽ prætuliſſe, ut quæ ante, quæq́; poſt tergũ eſſent intueretur, qđ certe ad prudentiã, ac ſolertiam regis referendũ eſt. Hunc igitur Ianum, cũ Saturnum eò claſſe p̃uectũ hoſpitio ſuſcepiſſet, & ab eo p̃itiam ruris edoctus, ferum illũ ac rudem ante fruges inuẽtas, uictum in melius cõmutaſſet, regni eũ ſocietate donaſſe, et cũ primus æra ſignaret, in hoc quoq; Saturni reuerentiã ſeruaſſe. ex una. n. p̃te capitis ſui effigiem, & altera nauim, qua ille fuerat aduectus, expreſſiſſe, quapropter longis poſtea t̃pibus duraſſe conſuetudinem, ut in aleæ luſu pueri denarios in ſublime iactantes capita, aut nauim exclamarent. Oui. At bona poſteritas t̃puppim formauit in ære Hoſpitis aduẽtum teſtificata dei. Hos ſumma cõcordia unà regnaſſe, uicinaq́; oppida cõmuni op̃a condidiſſe. Propterea duos eis continuos menſes à poſteris dicatos, ut December Saturni ſacrum, Ianuarius alterius uocabulũ poſſideret. Cũ interea Saturnus ſubito nõ comparuiſſet, excogitaſſe Ianum, quõ gloriam eius augeret, ac primũ terrã oẽm, quæ ſub ditione ſua erat, Saturniã nuncupaſſe. tum arã cum ſacris tanq̃ deo erexiſſe, et ſacra ipſa ſaturnalia noiaſſe. Iano uero regnãte ueteres tradiderunt oium domos, religione, ac ſanctitate fuiſſe munitas, & ob id eũ diuinos honores meruiſſe, introituſq; atq; exitus ædiũ ei fuiſſe cõſecratos. Sunt q̃ Ianum eundẽ eſſe, atq; Apollinem, & Dianã, et utrũq; in hoc exprimi numerũ. Quippe apud græcos Apollo colligitur, q̄a θυραῖος, hoc eſt ianitor uocatur, eiuſq; aras ante fores ſuas celebrãt exitus, atq; introitus poteſtatem ei tribuẽtes. idẽ Apollo apud illos ἀγυιεὺς nũcupatur, quaſi urbanis uijs præpoſitus. Nã uias, quæ intra pomœria ſunt, ἀγυιὰς græci appellant. Dianæ uero uiarũ oium ijdem tribuunt poteſtatẽ. Sed apud nos Ianũ oibus præeſſe ianuis oſtẽdit. Cum claui uero, et uirga figuratur, quaſi portarũ oium cuſtos, et rector uiarũ. Scribit Nigidius Apollinẽ Ianũ eſſe, Dianãq́; Ianã appoſita D litera, qđ ſæpe decoris cã fieri ſolet, ut i redhibetur redintegratur, & ſimilibus. Ianum præterea quidã ſcribunt ideo geminum oſtendi, ut ſolem ſignificet utriuſq; ianuæ cœleſtis potentem. Nam exoriens aperit diẽ, occidens claudit, inuocariq; primum, cuicunq; deo res diuina celebretur, ut per eum uia pateat ad eum, cui immolatur, quaſi preces ſupplicum per portas ſuas ad deos tranſmittat. Hinc ſimulachrum eius fingi ſolebat manu dextera C C C, & ſiniſtra LXV numerum tenens ad demonſtrandam anni dimenſionem, quæ præcipua eſt ſolis poteſtas. Alij Ianum uoluerunt mundum, hoc eſt cœlum eſſe, Ianum quoq; ab eũdo dictum, quod mundus ſemper eat. unde et Cornificius (ut Cic. memorat) nõ Ianum, ſed Eanũ ab eundo noiauit. Hinc & Phœnices in ſacris imaginẽ eius exprimentes, draconem finxerunt in orbem redactum, caudamq́; ſuam deuorantem, ut appareat mundum & ex ſeipſo ali, & in ſe reſolui. Quapropter & apud Romanos in

quatuor partes ſpectaſſe conſtat. Et C. Baſſus in libro, quem de dijs 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 mēſium omnium ingreſſus tenens. Quippe & in Iunonis ditione omnes calendæ eſſe exiſtimabantur, propter quod Varro ſcribit Iano duodecim aras pro tot menſibus eſſe dicatas Ianus conſiuius, à conſerendo, hoc eſt propagando genus humanum. Ianus Quirinus, quod ſit bellorū potēs, ab haſta, quam Sabini curim uocant. Ianus Patulcius, et Cluſinus, quia bello ianuæ eius patent, pace clauduntur. A' Iano ianua cum deriuatis ab ea deducitur, ut ſupra oſtendimus, & Ianuarius, & ianual libi genus, qđ 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 incuſtoditum fuiſſet armentum, ſiue prudens, uolenſq;, ut aram ſuam, atq; ædē ab incurſionibus tuerentur. ij ergo cum à latronibus infeſtarentur, occupato edito colle ſaturnios ſe nominauerunt, quo ante nomine idem collis uocabatur. Et quia huius dei nomine ſenſerunt ſe tutos eſſe, ſaturnalia ei inſtituiſſe feruntur. Sunt etiam, qui ſcribant Tullum Hoſtilium, cū bis de Albanis, de Sabinis tertio triumphaſſet, Fanum Saturno ex uoto conſecraſſe, & ſaturnalia tunc primum Romæ inſtituta. Conſtat etiam habuiſſe Saturnū arā ante ſenaculū, ubi græco ritu capite operto res diuina fieri ſolebat, quia primo à Pelaſgis, deinde ab Hercule ita putant inſtitutum. Saturno Titanus, q̃ et Titan dicitur, frater fuit, qui cum maior natu eſſet, & ideo regnare ipſe uellet, Veſta eorum mater, & Ceres, atq; Ops ſorores ſuaſiſſe Saturno dicuntur, ne regno cederet fratri, q̃a facie deformior erat. Quod cum Titanus intellexiſſet, ſpōte regno ceſſit, hoc tamen cum Saturno pactus, ut omnem maſculam prolem, ſiquam haberet, interimeret, quo Saturno mortuo, regnū ad ſuos liberos perueniret. Itaq; primus Saturni filius necatus eſt. Poſtea Ioue cum Iunone genito, ſola Iuno Saturno oſtenſa eſt. Iupiter Saturno ignorante, clàm fuit educatus. idē poſt de Neptuno factum. & cum 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 tres filios iam adultos intellexiſſet, filijs, qui Titani dicebantur, ſecum ductis, Saturnum, & opem comprehendit, & mœnibus diurnas, ac nocturnas cuſtodias appoſuit. Quod cum ad Iouis aures perueniſſet, Cretenſium nō parua manu collecta, Titanum, & filios expugnauit. Parentes exemit uinculis, & regnum patri reſtituit, ipſe in Cretam rediit. Verum, ut eſt infida regni ſocietas, ſuſpicari Saturnus cœpit, oraculo ēt (ut quidā uolunt) monitus, ne regno à Ioue expelleretur. Itaq; moliri filio inſidias cœpit, quod ſentiens Iupiter patrem fugauit, regnum ſibi uendicauit, miſitq; armatos, qui illum per omnes terras perſequerentur, & uel comprehenſum ad ſe ducerent, uel necarēt. 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. Vir. Is genus indocile, & diſperſum montibus altis Compoſuit, legeſq; dedit, Latiumq; uocari Maluit, ijs quoniam latuiſſet tutus in oris. Verū quia Italia ipſa inferior eſt, quā Græcia, in qua eſt mons Olympus, ubi regnauerat, fictum eſt illum ab ætherio Olympo ad Italiam deueniſſe. idem. Primus ab ætherio uenit Saturnus Olympo Arma Iouis fugiēs, & regnis exul ademptis. Sunt tamen qui Latiū ideo dictum uelint, qđ inter præcipitia Apēnini lateat. Varro autem à Latino Latiū appellatum affirmat. Verū nos quidē à Latio potius Latinum propriū nomen, quēadmodum etiā Latinos dictos exiſtimamus.

IPSA VENVS. Ipſe muliēbris ſexus. ipſe pronomen eſt aliquādo relatiuū. Vir. ipſe arduus, altaq; pulſat ſydera. Aliquādo demonſtratiuū, quando. ſ. cū alijs pro nominibus iunctum, eorum accipit ſignificationem. idē. Ipſe ego pauliſper pro te tua munera inibo. inuenitur tamen ſæpiſſime abſq; alijs ꝑ eclypſim prolatum, & tamen eorum habēs ſignificationē, quæ cū eo ſubaudiuntur. idem. quæq; ipſe miſerrima uidi. interdū ἔμφασιν, hoc eſt expreſſionem alicuius rei latentis habet, ut hoc loco, ipſa Venus. Ponitur. n. ipſa maioris expreſſionis cauſa, pinde ac ſi diceret, & ipſa, de qua minus credēdum eſſet, Venus. Eſt enim Emphaſis, cū ex aliquo dicto latens aliqđ eruitur. Duoq; eius genera ſunt. Alterū qđ plus ſignificat, quā dicit. Alterū quod ēt id, qđ non dicit. iungitur hoc pronomen frequētiſſime cum tribus ꝑſonis, ut ego ipſe. tu ipſe. ille ipſe. Quod ſi ei addatur hæc ꝑticula met, quæ apud grāmaticos ſyllabica adiectio dicitur, diſcretio ſignificatur, ut ipſemet, hoc eſt ipſe ſolus, et nō cum alijs. uel ipſe per ſe, & non per alios. quomodo & egomet. & tumet. & ſemet dicimus. Cum pronoīe autē ſecundæ ꝑſonæ idem facit Te ſyllaba adiecta, ut tute id feciſti. in obliquo uero caſu pte quoq; particulam idem facere manifeſtum eſt in q̃buſdam pronoībus. ut meapte. tuapte. ſuapte. noſtrapte. ueſtrapte. Ce quoq; ſyllabica adiectio eſt, ſed cum ijs ferè iūgitur, quæ in C. uel. S. deſinunt. ut hicce. ſiue hiccine. ſicce, ſeu ſiccine. hiſce, hoſce. hæccine, & ſimilia. ipſe aliquādo pro ſimilis uſurpatur. unde et comparatiuū habet ipſior, & ſuꝑlatiuum ipſiſſimus, hoc eſt ſimilior, & ſimellimus. Apud ueteres pro ipſe ipſus ſcriptum frequentiſſime aīaduertimus. Terē. Ipſus eſt. item ſapſa pro ipſa. Enni. Quæ res ſapſa loco ſeſe oſtendat. Et ipſippe ipſi neq; alij. ipſulices bratteæ dicebantur in muliēbrem, uirilem'ue ſpeciē expreſſæ.

PROSTRATVM NEMEES, Ordo eſt, fama canebat nobile, & herculeū opus. ſ. Leonē Nemees proſtratū fuiſſe, & in uaſta ualle. NOBILE. Notū, & per omniū ora uulgatū. Nobile enim aliquando ad dignitatem generis refertur. Cice. Neq; ego, ſi Seriphius eſſem, neq; tu ſi Atheniēſis eſſes, nobilis unquam fuiſſes. Sallu. Nobili genere natus fuit. unde pro digno, atq; excellenti in quacunq; re ponitur. Martia. Nobilis hæc eſſet pietatis rixa duobus. Nobilis, inquit, hoc eſt excellens, & digna notitia. Aliquando ſignificat notū. Teren. Mea 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 uerbum, quod modo ſignificat decoro, dignitatem addo. nobilem, ac generoſum facio. Apule. Quē non excellentia generis, ſed mores, uirtuteſq; nobilitauerunt, mō notū facio. Cice. Ne eam malefactis nobilitarem. idem. Nanq; eius uxor procax, ac petulans illius nobilitauit miſerias. Ab hoc fit comparatiuum nobilius. et 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, Nunc te oro ſtirpem ut euoluas, meorūq; genus notifices mihi. Præterea à noſco fit frequētatiuū noſcito. à quo noſcitabundus. et eorū paſſiua noſcor, et noſcitor. itē nota, cuius diminutiuū eſt notula, ſignificat autem modo ſingulas

literas, aut Binas. ut. C. pro. Caius. CN. pro CNeus. Ɔ. inuerſa litera pro Caia. Vnde per notas ſcribere dicimus uti furtiuis ſcriptis, de q̃bus inferius dicemus. Virg. continuoq; notas, & noīa gentis inurunt. Aliquādo maculam. idem. Cœruleæ cui terga notæ. Vnde genitiuæ notæ dicuntur ſigna, cū quibus ex utero matrū infantes egrediuntur. Hinc nota nōnunquam pro ignominia ponitur. Sueto. Varijs affectus notis. in quo ſignificatio etiam ſtigma uſurpamus, quod apud græcos notam, hoc eſt ſignū ſignificat. idē. Valeriū Catulum, à quo ſibi uerſiculis de Mamurra ꝑpetua ſtigmata impoſita non diſſimulauerat ſatiſfacientē eadē die adhibuit cœnæ. A' nota fit uerbū noto, qđ aliquando pro ſigno ponitur, hoc eſt ſignum, ſiue notam appono, Aliquando pro eo, qđ eſt ab alio dictata, ſeu lucubrata conſcribo. Vnde q̃ dictat, ſcriptor, q̃ uero ſcribit, notarius appellatur. Aliquādo pro aīaduerto. unde adnoto, & ſubnoto. Mar. Et non ſobria uerba ſubnotaſti. item Cōnoto, qđ eſt ſimul noto. hinc notator. adnotator. ſubnotator. notatio. adnotatio, ſubnotatio. connotatio. itē à noſco nomen, q̃a per id q̃cq̃d nominamus, agnoſcitur. Eſt enim nomen propriū uocabulū ſingulorū. Vir. cui noīa mille, Mille nocendi artes. idem. Nomen cui referens Priamus. Aliquādo tamē ponitur pro decore, et dignitate. idem. Auulſumq; humeris caput, et ſine noīe corpus. Interdum pro generoſitate. idē. Aut pomis ſua noīa ſeruant. Quādoq; etiā pro gloria. idē. Et nos aliqđ nomenq;, decuſq; Geſſimus. item nomen apud grāmaticos pars orationis, quæ et appellatio dicitur. Noīa etiā credita dicuntur, præſertim quæ fœnerauimus, quoniā nomina corū, qui uſuras ſoluturi erant, in calendario fœneratoris ſcribebantur. & ſimili modo q̃cūq; aliq̃d debebat. Quin. Nā ſiq̃s argentū oē legauit, uideri poteſt ſignatum quoq; pecuniā reliquiſſe, ideo etiā, quod eſt in nominibus, dari uoluiſſe creditur. Iuſtinia. iij. inſtitutionum. Olim ſcriptura fiebat obligatio, quæ fieri noībus dicebatur. Ea hodie noīa non ſunt in uſu. Proprie tamē nomen, cū de homine loquitur, eſt propriū gentiliciū nomen, hoc eſt, qđ originē gētis, uel familiæ declarat, ut Porcius Cornelius. Vnde ꝑ metaphorā nomen aliquādo pro gente ponitur. Virg. noſtrumq; in nomen ituras. Hinc fit prænomen, qđ noībus gentilicijs præponitur, ut eſt M. Publius. Cognomen, qđ uniuſcuiuſq; proprium eſt, & noībus gentilicijs ſubiūgitur, ut Cato. Scipio. ita. n. ordinantur M. Porcius Cato. P. Cor. Scipio. Agnomē eſt, qđ extrinſecus aliqua rōne, uel cā quæſitū eſt, ut Africanus. Numantinus, et ſimilia. id aliquādo et cognomentum dicitur. Cice. Scipio ille cognomento Africanus. A' noīe etiam cognomines dicuntur, q̃ eiuſdē ſunt noīs, ſicut ignomines, q̃ laude, & gloria carent, quaſi inglorij, & illaudati. à quo ignominia, hoc eſt noīs nota. idem. Cenſens iudiciū nihil ferre dānato niſi ruborē, itaq; cum oīs ea iudicatio uerſetur tantummodo in noīe, aīaduerſio illa ignominia dicta eſt. Ab ignominia fit ignominioſus, hoc eſt, dedecoris, & ignominiæ plenus. et ignominioſe aduerbium, hoc eſt turpiter. Sunt tamen q̃ cognomines à cognomine potius deduci exiſtiment. item à noīe fit noīo uerbū, qđ eſt appello. & à cognomine cognomino. & apud grāmaticos noīatiuus, qui & rectus dicitur, & noīatim aduerbium, qđ modo ſignificat per noīa ſingulorū. Plyn. Cum uillico omnes noīatim aſſignati eſſent. Dicitur tamen et de uno, ut Tenens cruētum pugionē Brutus, noīatim Ciceronē inclamauit. Et nomenclator à noīe calādo, hoc eſt uocando. is. n. dicitur nomenclator, qui per noīa ſingulos appellat. ut puta in foro reos, aut in conuiuio, conuiuas. Apu. Et ad nomēclatorē mox citati uenerunt. Sunt tamen qui nomen, quaſi notamen dictum uelint, uel à græco, quod eſt ὄνομα, à quo ὀνοματοποιΐα, hoc eſt onomatopœia, hoc eſt noīs fictio, dicta eſt, cū à ſono aliquo, ſeu uoce noīa fingi,

quæ latine fictitia dicuntur, ut balatus ouium. mugitus boum. barritus Elephantorū. grunitus ſuū, & ſimilia. Itē à noſco fit noteſco, qđ eſt notus fio, à quo innoteſco. Præterea agnoſco, quæ ita à pleriſq; diſtinguntur, ut agnoſcere dicamur olim notos. Cognoſcere, prius incognitos. Vir. Et ueterē Anchiſen agnouit amicū. Var. Vereor ne me quoq;, dum reuertero, præter canem agnoſcat nemo. Vir. Venatu aſſiduo, & totum agnouimus amnē. Sæpe tamen confunduntur. idē. Incipe parue puer riſu cognoſcere matrē. Terē. ita miſerrimus fui fugitando, neq; me cognoſceret. Aliquando tamen cognoſco pro audio ponitur. Virgil. Ni refugis, tenueſq; piget cognoſcere curas. Aliquādo pro intelligo. Terē. Eo pacto & gnati uitā, et conſiliū meū cognoſces. Cice. Vnde autem, facilius, quàm ex animaliū monimentis aut bellicæ res, aut oīs Reip. diſciplina cognoſcitur? Ab agnoſco fit agnitor, qui agnoſcit, à quo agnitio. A' cognoſco uero cognitor, qui cognoſcit, unde cognitio. Proprie tamen cognitor dicitur, qui litem alterius ſuſcipit corā ab eo, cui datus eſt, ſicut procurator, q̃ abſens noīe actor fit. A' cognoſco fit recognoſco, qđ eſt opus cōpoſitum emendandi, aut limandi, aut reprehēdēdi cā reuideo, et actus ipſe, recognitio dicitur. item à noſco fit ignoſco, quod aliquādo ſignificat ualde noſco, & diſco. Nam in præpoſitio auget, ut in imprimo. impugno. Varro. Vos qui in theatrum uoluptatem auribus aucupatum concurriſtis, domo adeſte, & à me quæ feram, ignoſcite, domum ut feratis & à theatro literas. aliquādo ueniam do. Nam in priuatiua præpoſita eſt, quaſi nō agnoſco errorem. Virgil. Ignoſcenda quidem ſcirent, ſi ignoſcere manes. Ab hoc fit ignotus, quod aliquando ſignificat incognitū, aliquando inſciū. Næui. ignotæ uiris ſumus, tu te ſcis. Noſco autem à græco deductum eſt, q̃ ꝑpe græci γινώσκειν dicunt cognoſcere, γνωστὸν cognitum. γνώστην cognitorem. γνῶσιν notitiam, et γνῶθι σεαυτόν. noſce teipſum. & προγινώσκω, prænoſco, à quo πρόγνωσις, præcognitio uocatur. & προγνωστικά, id eſt prognoſtica ſigna, per quæ aliquid futurum præcognoſcitur. Hinc latini quoque ueteres non noſco, ſed gnoſco dixere, & ignotum cognitum. unde agnoſco. cognoſco. & 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. Apule. Qui gnare id noſtris oculis contemplati ſumus. & gnaritas ſcientia. Salluſtius. Nanq; alij fiducia gnaritatis locorum occulta fuga ſparſi, alij globis eruptionem tentauere. Liuius Gnarigauit, pro eo quod eſt narrauit, et 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. Cice. 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 Amphitryoni nupſerat, ut fratris ſui occiſi mortē ulciſceretur. Hic igitur cū aduerſus Teleboas Aetoliæ populos pro Thebanis in expeditionem profectus fuiſſet, Iupiter ſub ſpecie Amphitryonis, q̃ Alcæi Thebani filius fuit, Alcmenā oppreſſit. Hæc igitur ex Ioue q̃dē Herculem ſeptimo (ut aiunt) conceptum menſe, ex Amphitryone uero

Iphiclum nono ante menſe conceptum, uno partu enixa eſt, licet uterq; dictus ſit Amphitryonides. Iphiclus Iolaum genuit, qui Sardiniam ingreſſus palàtes diſſenſione incolas ad concordiam reduxit, & è noie ſuo celeberrimos in ea inſula populos Ioléſes appellauit. Nã ipſi inſulæ nomen dedit Sardus Hercule procreatus, cum antea Sãdaliotis appellaretur ab effigie ſoleæ, ut ſupra diximus, quam græci σανδάλιον uocãt. & Ichnuſa à ſimilitudine ueſtigij, quod græce dicitur ἴχνος. inſula eſt in Liguſtico mari ab oriéte patens clxxxviii. M. paſſuum, ab occidẽte 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 ſiqs ueſcatur, neruos contrahit, & rictu diducit ora, ut qui moriuntur, ueluti ridẽtium facie intereãt. Sardanis uir Lydius fuit, q Crœſo ſuadere conatus eſt ne Perſis bellum inferret. Sardanapalus Aſſyriorum rex ultimus fuit, oīs generis luxuriæ deditus, in cuius ſepulchro inſcriptum eſt. Hæc habeo quæ edi, quæq; exaturata libido Hauſit. Sardare ueteres pro intelligere uſurparũt. Næui. qđ Bruti nec ſatis ſardare queunt. Cõceptioni uero Herculis nolũt unam noctem ſuffeciſſe, ſed protractum à Ioue tempus, ut plus ſpatij ad laſciuiendũ haberet. Luc. Thebas Alcmene, qua dum frueretur olympi Rector luciferum ter iuſſerat heſperon eſſe. ſcribit Homer. cum Iupiter diẽ, quo produturus in lucem erat, qui cæteris imperaret, cœlicolis prædixiſſet, cogitaſſe Iunonem id de Hercule dici. Quapropter impetraſſe primo à Ioue, ut id iureiurando firmaret, dein miſſa Lucina, quæ dea parturiẽtium erat, diſtuliſſe Herculis ortum, et uxoris Stheleni, quæ ſeptimo iam mẽſe prægnãs erat partum acceleraſſe, ex quo natus eſt Euryſtheus, q Mycenis XLV ãnis imperauit. ſemp infeſtus Herculi. & ob id frequenter eũ impellens ad cõgrediẽdũ cum monſtris facile ſic periturũ Herculẽ ſperans. Hercules tamen in tantam fortitudinẽ, gloriamq; euaſit, ut & in deos ſit relatus, & merito id nomen conſecutus uideatur. quippe Hercules dictus eſt, quaſi ἥρας κλέος, hoc eſt Iunonis laus, qđ Iunone perſequẽte, maximam gloriam ſit adeptus. Hoc autem ideo fictum à ueteribus conſtat, quia Herculem ſolẽ eſſe exiſtimarunt, qui uere heras, hoc eſt aeris cleos dici poteſt. quæ enim alia aeris gloria eſt, niſi ſolis illuminatio, cuius receſſu penitus occultatur? Hinc apud Aegyptios creditur gigantes interemiſſe, cum cœlũ expugnaturi uiderentur. Quippe gigantes nihil aliud fuiſſe credendũ eſt, quàm hominum quandam impiam gentem deos negantem, et ideo creditum deos è cœleſti ſede pellere uoluiſſe. Horum pedes in draconum uolumina deſinebãt, quod ſignificat nihil eos rectum, nihil ſupernum cogitaſſe. totius uitæ eorũ 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 templũ ageretur furore, exercitu nauium inſtructus, ueniſſe ex aduerſo Gaditanos longis nauibus prouectos, cõmiſſoq; prælio, cum adhuc æquo marte pugna conſiſteret, naues regias ſubito in fugam uerſas fuiſſe, et mox improuiſo igne correptas conflagraſſe. À pauciſſimis, qui ſuperfuerunt hoſtium, indicatũ apparuiſſe ſibi leones priores gaditanæ claſſis ſuperſtantes, & radios, quales in ſolis capite pinguntur, emittentes, ab ijs ſubito naues ſuas exuſtas. Alexãdrini præterea, quamuis Serapin atq; Iſim ſummo cultu uenerẽtur, omnem tamen illam uenerationem ſoli ſe ſubillorum 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 manſueta ſpecie

blandientis, pars uero læua ceruicis rapacis lupi capite finitur. hæc omnia Draco cõnectit uolumine ſuo capite redeũte ad dextram dei, qua monſtrũ compeſcitur. Leonis capite monſtratur præſens tempus, quia cõditio eius inter præteritum, futurumq; actu præſenti ualida, ac feruens eſt. Sed & præteritum tempus lupi capite ſignatur, quod memoria rerum tranſactarũ rapitur, & aufertur. Canis blandiẽtis effigies futuri tpis euentũ ſignificat, quo nobis ſpes licet incerta blanditur. Tpa autẽ cui potius quàm proprio obſequãtur authori? cuius uertici ĩpreſſus Calathus altitudinem ſyderis monſtrat, & uim capacitatis oſtendit. Iſis autem proculdubio uel terra eſt, uel natura rerũ ſubiacens ſoli. Hinc eſt q continuatis uberibus corpus Deæ omne denſatur, qa uel terræ, uel rerũ naturæ alimẽto nutritur uniuerſitas. Hercules magno, ac procero corpore fuit. Quippe Plutarchus in eo libro, quẽ inſcripſit, Quantũ inter homines animi, corporisq; ingenio, ac uirtutibus interſit, Pythagorã philoſophum tradit in reperiẽda longitudinis eius præſtãtia hũc modum ſeruaſſe. Animaduertiſſe enim curriculũ ſtadij, quod eſt Piſis apud Iouem olympium, & Herculis pedibus metatũ conſtat pedes ducentos longum eſſe, et ſimili modo cætera quoq; ſtadia in terris Græciæ ab alijs poſtea inſtituta, pedum quidẽ eſſe ducentorum, ſed tamen aliquanto breuiora. Ex hoc ergo argumentatum 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 prouerbiũ illud indiciũ eſt, ultima quidem parte recens, cæteris antiquiſſimum. Quatuor hæc ex æquo impoſſibilia eſſe, uel Ioui fulmẽ, uel Herculi clauam, uel uerſum Homero, uel Federico Feretro gloriã rei militaris auferre. Primo quidem dum adhuc infans eſſet, et in cunis cum fratre iaceret, inſidijs Iunonis, quæ eũ omnibus modis perſequebatur, duo ſerpentes utroq; parente ſoporato ad eũ deuorãdum reptarunt. Quibus uiſis perterritus Iphiclus, fletu parentes excitauit, qui expergefacti Herculem uidere manibus cepiſſe ſerpentes, atq; eos occidiſſe. Sene. Infantis ætas monſtra ſupauit prius, Quàm noſſe poſſet, gemina criſtati caput Angues ferebãt ora, quos contra obuius Reptauit infans, igneos ſerpentum oculos Remiſſo pectore, ac placido intuens Arctos ſerenis uultibus nodos tulit, Et tumida tenera guttura elidẽs manu. Hinc Teumeſium leonem adhuc penè puer occidit, eiq; pellem detraxit, qua poſtea ſemper pro pallio uſus eſt. Teumeſius à Teumeſo Bœotiæ exiguo monte 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 Theumeſia 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 qđ hæc prima Herculis iam adoleſcentis certatio fuerit. Eius ſimulachrum Virgini proximũ eſt, ad cuius caudã ſeptem aliæ ſtellæ ueluti in triangulo collocatæ uidẽtur, quas Berenices crines appellãt. Nã cũ Ptolemæus Berenicẽ Ptolemæi, et Arſinoes filiã, ſororẽ ſuã duxiſſet uxorẽ, nec multis poſt diebus in Aſiã cũ exercitu profectus fuiſſet, uouiſſe Berenicẽ tradũt, Si uictor Ptolemæus rediſſet, ſe crinẽ detonſurã, atq; eo uoto dãnatam crinẽ in Veneris tẽplo cõſecraſſe, q cum poſtridie nõ appuiſſet, ægre id ferẽti regi Conon mathematicus gratiam regis captans, dixit Ptolemæo crinẽ inter ſydera uideri collocatum, & quaſdam uacuas figura ſeptem ſtellas oſtendit, eaſq; crinem eſſe confinxit. Hanc Berenicen Callimachus ſcripſit equos alere ſolitam, & ad olym-

pia mittere. Alij Ptolemæũ Berenices patrem tradunt aliquando multitudine hoſtium territum fuga ſalutem quæſiſſe, filiam uero conſcendiſſe equũ, & addito ſuis animo profligaſſe hoſtes, & multos interfeciſſe. reliquos aut cepiſſe uiuos, aut in fugam conuertiſſe. Eratoſthenes ſcribit hanc uirginibus leſbijs dotem à parentibus relictam, quam nemo ſoluebat, iuſſiſſe reddi. Nigidius hunc Leonem tradit à Luna iuſſu Iunonis in terra Arcadia, et regione Nemeæ educatum, & deinde in exitium Herculis dimiſſum, quẽ Hercules iuſſu Euryſthei cum claua, quam à Molorcho hoſpite acceperat, interfecit. itaq; poſteà claua pro gladio, pelle pro ſcuto uſum Herculem fuiſſe. Leonem uero à Iunone inter ſydera relatum, qui ad occaſum ſpectans, ſupra caput hydræ conſtitutus eſt. habet in capite ſtellas tres. in ceruicibus duas. in pectore unam. inter ſcapulas tres. in media cauda unam. in extrema alterã magnam. in uentre clarã unã, & infra alteram grandem. in lumbis unam. in poſteriore genu unam. in poſteriore pede claram unam. Hic æſtiuo circulo diuiditur medius. Aratus. Horrentiſq; iubæ, & fuluum cerne leonem, Hunc ubi contigerit Phœbi uiolentior axis, Accenſa in cancro iam tunc geminabitur æſtas. Tunc lymphæ tenues, tunc eſt triſtiſſima tellus. Poſt hæc Hydram apud Lernam paludẽ, de qua ſuperius abunde diſſeruimus, extinxit. Sene. Quid ſæua lernæ monſtra numeroſum malum? Non igne demum uicit, & docuit mori? Leonem deinde, qui à nemee 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. Nemee ſylua inter Cleonas, & Phliuntem, in qua Argiui ob Herculis memoriam Nemeæa ſacra celebrare conſueuerunt. Hinc regio omnis Nemeæa dicitur, eademq; Thẽbinaclia uocitatur. Nemeæ etiam fons eſt, & mons. Virg. & uaſtum Nemeæ ſub rupe leonem. Sunt autem Cleonæ mediocre oppidum in uia ſitum, quæ ex Argo Corinthũ ducit, diſtatq; ab Argo ſtadijs CXX à Corintho uero LXXX. Eius mœnia ab Homero celebrata ſunt. Ab hoc Cleonæum deducitur. unde Leo nemeæus etiã cleonæus dicitur. Sta. Ante cleonæi ueſtitur prælia monſtri. Luca. Ille cleonæi proiecit terga leonis. Phlius uero in medio Sycioniæ, argiuæq; terræ eſt, ubi Diæ, ſic enim Heben uocant, fanum religioſiſſime colitur. De qua hanc tradunt fabulam, Apollinem olim Iunoni nouercæ in patris domo paraſſe conuiuium, eiq; lactucas agreſtes appoſuiſſe, quibus guſtatis Iunonem, quæ ante ſterilis erat, ſubito concepiſſe, & poſtea peperiſſe Hebẽ. Hanc, cum pulchritudine præſtaret, aſſumptam fuiſſe à Ioue, ut ei pocula miniſtraret, & iuuentutis deam effectam. Tandem uero cum Iupiter, ac Iuno cum cæteris dijs apud Aethiopas comeſſarentur, Hebẽ pocula miniſtrantem forte concidiſſe, & quia remotis ueſtibus obſcœna corporis oſtendit, apud omnes deos habitam fuiſſe ludibrio, ob quam cauſam expulſam fuiſſe à Ioue, & loco eius ſuffectum Ganymedem Laomedontis filium. Tandem uero cum Hercules in deorum numerũ relatus eſſet, connubio ei iũctam fuiſſe. Hom. hãc ex Ioue conceptam opinatur. Latini ſolius Iunonis filiam tradunt. Huiuſmodi autẽ 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 aeri ſylueſtres lactucæ apponuntur, hoc eſt frigus immenſum. Quippe lactucas ſylueſtres conſtat eſſe frigidiſſimas. À frigore igitur occupata terræ ſuperficies calor omnis per naturæ contrarietatem, quæ græce Antiperiſtaſis dicitur, in interiora ſe condẽs, caleſacta terræ humiditate radices germinum, atq; plantarum humore replet. & hoc modo ſole

ſagittarium intrante, efficit prægnans, quæ ante, hoc eſt autumni tempore ſterilis uidebatur, deinde adueniente partus tempore, .i. uere nouo, Heben parit, hoc eſt iuuentutem. Tunc enim arbores. germina. frondes. flores renouantur, et omnia reuireſcunt. Sic uere adueniente quod humidum, ac callidum eſſe conſtat, dijs, hoc eſt cœleſtibus corporibus, quæ ut nonnulli opinantur, ex uaporum à terra ſurgentium humiditate paſcuntur pocula, hoc eſt humores porrigere dicitur. Tandẽ uero ueniente Autumno, in quo ſol incipit uerſus hyemale ſolſtitiũ tendere, hoc eſt ad Aethiopas, qui uerſus antarcticũ circulũ conſtituti ſunt, dea iuuentutis cadit, hoc eſt decidunt frondes, & uirentia oīa ceſſant, & ſic Hebe, dum denguntur quæ occultauerant frondes, nudari dicitur, et corporis obſcœna mõſtrare, remoueturq; à miniſterio, & ſufficitur Ganymedes, qui, ut ſupius diximus, Aquarij ſignum eſt, quia eo tempore pluuioſa eſt hyems, et humidos uapores ſyderibus abũde miniſtrat. Poſtremo ideo Herculi coniũcta dicitur, quia iuuentus hoc eſt ppetuus uigor clarorum uirorum operibus ſemper iunctus eſt, quæ nec pereunt unquam, nec ſenio debilitantur. Sed ut ad Herculem reuertamur, Dum forte cum hydra prælium commiſſiſſet, Cancer miræ magnitudinis à Iunone miſſus eſt, qui hydræ ſuppetias ferret. Hic pedem Herculis mordicus apprehẽdit, cuius uulneris dolore permotus Hercules cancrũ interfecit. Eum Iuno trãſtuliſſe in cœlum dicitur, & inter ſydera collocaſſe, ut unum ex XII ſignis eſſet, quæ maxime ſolis curſu continentur. Hunc mediũ 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 unã obſcurã. in ore unam. in ea, quæ chele exterior dicitur, tres ſimiles nõ grandes, in ſiniſtra ſimiles duas, ſupra teſtam duas, quæ aſini, ſiue aſelli dicuntur. De quibus hæc fabula narratur. Liberum patrem, cum ei à Iunone furore obiecto mente alienatus eſſet, fugiſſe per Theſprotiam dicunt cogitantẽ ad Dodonæi Iouis oraculum peruenire, & quomodo ad priſtinum mentis ſtatum redire poſſet, ſciſcitari. Sed ei inter eũdũ occurriſſe paludẽ quandam magnam, quæ trãſiri pedibus non poterat. È duobus itaq; aſellis, qui ſibi forte obuiam proceſſere, cepiſſe alterũ, & ita eſſe trãſuectum, ut aquam oīno non tetigerit. Sic ad Dodonæi Iouis templũ pueniſſe. et mox liberatũ, ut pro accepto beneficio gratus eſſe uideretur, utrũq; Aſellũ inter aſtra collocaſſe. Quidã etiã tradunt aſino illi, quo uectus fuerat, humanam uocem dediſſe. itaq; mox de mẽbri uirilis magnitudine orta inter ipſum, et Priapũ cõtẽtione, uictoriã penes Priapũ fuiſſe, pp qđ interfectũ ab eo eẽ aſinũ, et à Libero patre ĩ cœlo collocatũ. Verũ ut oñderet ſe hoc tanq̃ deũ, nõ tanq̃ hoīem timidũ, Iunonẽ fugientẽ feciſſe, ſupra cancrũ conſtituit, q Iunonis bñficio inter aſtra fuerat collocatus. Sunt tñ q de aſellis aliter ſentiant. Scribit enim Eratoſthenes, quo tpe dij cum gigantibus cõflixere, omnes deos à Ioue fuiſſe conuocatos. Veniſſe itaq; Liberum patrem. Vulcanos. ſatyros. ſilenos. omnes aſinis inſidentes, qui cum hoſtibus appropinquaſſent, uiſa gigantum mole perterriti, ruditum oēs emiſere. Qua uocis nouitate perterrefacti gigantes, ſeſe fugæ cõmiſiſſe dicuntur, & ſic à dijs facile uicti fuiſſe. Quidã tradiderũt quandocunq; omnia ſydera, quæ nunc diuerſos agunt curſus, in cancrũ cõuenerint, ſic ſub eodẽ poſita ueſtigio, ut recta linea exire p orbes omniũ poſſit, arſura terrena omnia, & orbis conflagrationẽ futurã, ſicut diluuiũ futurum, & generalem orbis inundationem, cum eadem ſyderum turba in capricornum conuenerit, illic ſolſtitium, hic brumam confici. Cancer à græco deducitur, quippe græca καρκίνος

uocant, hoc eſt carcinum, qua uoce etiam latini utuntur. Lucã. & carcinus ardens. à quo carcinias gemma, de qua ſupra diximus. & cancer, quod et carcinoma dicitur, à rubore cancri, ſiue quod ut carnem paulatim exedit, hoc plurimi per ignorantiã idem eſſe cum cãgrena exiſtimant, cum maxime inter ſe differant, hoc ſolo conuenientia, qđ utrunq; carnem exedit. Cancer uitiũ eſt, qđ non ſolum id corrumpit quod occupauit, ſed etiam ſerpit. deinde alijs ſignis diſcernitur. Nã modo propter inflammationẽ rubor ulcus ambit, iſq; cũ dolore procedit ἐρυσίπελας græci noĩant, modo ulcus nigrum eſt, qa carne eius corrupta eſt, idq; uehementius ẽt putreſcendo intenditur, ubi uulnus humidum eſt, & ex nigro ulcere humor pallidus fertur, maliq; odoris eſt, carunculæq; corruptæ. Interdũ etiã nerui, ac membranæ reſoluuntur, ſpecillumq; demiſſum deſcendit, aut in latus, aut deorſum. fit maxime in ſupioribus partibus circa faciem, nareis, aureis, labra, mãmas fœminarũ. in utero autem, ac ſplene hoc naſcitur. Circa locum aliquẽ quaſi puncta ſentiuntur, iſq; inæqualis tumet, interdũ etiã torpet, circa eum inflatæ uenæ quaſi recuruantur, hæq; pallent, aut liuent, nonnunq̃ etiã in quibuſdam deliteſcunt, tractuſq; is locus, alijs dolorẽ affert, in alijs eum non habet, & nonnunquã ſine ulcere durior, aut mollior eſt, quàm eſſe naturaliter debet. interdumq; nullã habet proprietatem. interdum ſimile ijs eſt aſpredine quadam, et magnitudine, quam uocant græci κονδυλώματα. Eſt enim condyloma genus tuberculi quod ex quadam inflãmatione 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, fereq; primum, quod κακοήθης à græcis dicitur. Deinde ex eo id carcinoma, quod ſine ulcere eſt, deinde qđ thymum appellatur, id ſupra corpus quaſi uerrucula eminet, ad cutem tenue, ſupra latius, ſubdurũ, & in ſummo peraſperũ, idq; ſummũ colorem floris thymi repræſentat, unde ei nomen eſt, ibiq; facile funditur, & cruentatur. Thymus herba eſt uulgo nota, gratiſſima apibus, in Attica regione præſtantiſſima. Vnde mellis attici toto orbe ſumma laus exiſtimatur. Thymus lapideos campos in prouincia Narbonenſi refertos fuiſſe conſtat, hoc penè ſolo reddito è longinquis regionibus pecudũ millibus eò conuenientibus, ut thymo ueſcantur. À carcino, hoc eſt cancro carcinodes dicitur, quando uitium cancri naturam ſapere incipit, quaſi cancrum. Cangrena uero non in omnibus partibus corporis fit, ut cancer, ſed in prominentibus membris. i. inter ungueis, et alas, & inguina, fereq; 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, fereq; rugoſa ſine ſenſu eſt. Vlterior in inflammatione eſt, omniaq; ſimul ſerpunt, ulcus in locũ puſtuloſum, puſtulæ in cũ, qui pallet, aut liuet, pallor, aut liuor in id, quod inflãmatum eſt, inflammatio in id, qđ integrum eſt, tranſit. inter hæc deinde febris acuta oritur, ingenſq; 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, plurimoq;, & ſubfrigido ſudore moriuntur. Cancri etiam dicebantur ab antiquis, qui nunc cancelli per diminutionem uocantur, hoc eſt opus ſubtili materia in trãſuerſum compacta ad ſimilitudinẽ retis factum, quod frequẽtia foramina habeat, qualia ſunt, quæ in corpore efficit morbus, qui cancer uocatur. À cancellus fit cancello uerbum, quod eſt concido, dilanio. & aduerbium cancellatim, hoc eſt ad ſimilitudinem cancelli. Hercules aprum miræ magnitudinis arcadicũ agrum,

uaſtantem occidit (uel ut quidam ſentiunt) uiuum cepit, & detulit Euryſtheo. Seneca. Solitumq; denſis hiſpidum Erymanthi iugis arcadica quærere nemora mænalũ ſuem. Dictus ẽ hic aper mænalius à Menalo Arcadiæ monte, quamuis & oppidum ſit eiuſdem nois, quod et mænala dicitur. Mõtes in Arcadia nominati ſunt pholoe cũ oppido Cyllene. Lycæus, in quo licæi Iouis delubrum. Mænalus. Artemiſius. Parthenius lampheus. monachris. erymanthus, quamuis et fluuius ſit eiuſdem nominis in alpheũ defluens. À Mænalo mænalius deducitur, hoc eſt arcadicus. unde mænalius aper dicitur. & mænalium carmen, hoc eſt magicæ artes, & incantationes, qbus uti in Arcadia, ac tota Theſſalia maleficæ mulieres conſueuerũt. Virgi. Incipe mænalios mecum mea tibia uerſus. Quippe in ea ecloga imitatus eſt Theocritũ, q eclogam ſcripſit pharmaceutriam appellatã, in qua mulier inducitur maleficis artibus puertens mentem amatoris, à quo ſpernebatur. Ad hæc ceruã æneos pedes habentẽ, & aurea gerentẽ cornua eiuſdem mænalij nemoris incolam, quam curſu æquare nemo poterat, ipſe currendo, & ſupauit, & cepit. Tum Stymphalidas aueis ab ipſis nubibus ſagittis petijt, enectaſq; deiecit. Seneca. Mænali pernix fera multo decore proferẽs auro caput deprehẽſa curſu eſt. Idẽ. Solitaſq; pẽnis condere obductis diẽ. Petit ab ipſis nubibus ſtymphalidas. Marti. Aeripedẽ ſyluis ceruam, ſtymphalidas undis Abſtulit. Stymphalidas qdã parum docti harpyas eſſe exiſtimarunt. Sed id falſum eſſe, ſiqs tragœdiã Senecæ legerit, facile deprehẽderit. Harpyæ mõſtra fuerũt, qualia deſcribit Virgi. Triſtius haud illis monſtrũ, nec ſæuior ulla Peſtis et ira deũ ſtygijs ſeſe extulit undis. Virginei uolucrũ uultus, fœdiſſima uentris Proluuies, uncæq; manus, & pallida ſemper Ora fame. Hæ ἀπὸ τοῦ ἁρπάζειν, hoc eſt, à diripiendo dictæ ſunt. harpyæ Neptuni, & terræ ſecundũ quoſdam filiæ fuere. Secundũ alios, Thaumantis, & Electræ oceani filiæ. Tres autem fuiſſe memorantur. Prima Celæno à nigredine dicta μελαινώ, quippe græci μελαινὸν atrum dicunt. Secunda Aello, ἀπὸ τοῦ ἀέλλω uoluo, uerto, quod fœdo uolatu omnia peruertat. Tertia Ocypete, quod ὠκὺς uelox eſt, πέτομαι uolo, quod. ſ. alarum uelocitate mirũ in modũ polleat. Heſiodus in libro, quẽ Theogoniã inſcripſit duas tantum Harpyas memorat ἠϋκόμους θ' ἁρπυίας ἀελλώ τ' ὠκυπέτην τε. Homerus unam addit, quam uocat thyellam ἀπὸ τοῦ θύω, quod eſt impetum facio, & ἔλλω uoluo, quod cum impetu omnia uoluat. Tradunt autem harpyas in inſulis habitare, quas ſtrophadas uocant. Vir. Accipiũt, ſtrophades graio ſunt nomine dictæ Inſulæ Ionio in magno, quas dira Celæno, Harpyæq; colunt aliæ, phineia poſtquam Clauſa domus, menſaſq; metu liquere priores. Phineus, à quo Phincius rex Arcadiæ fuit, qui Harpalices coniugis ſuaſu filios occæcauit, cuius ſceleris magnitudine pmoti dij, oculis eum priuarũt, atq; illi harpyas obiecerunt auium genus dirũ, ac rapax, quæ et dapes, & reliqua omnia fœdabant. Verũ cũ Iaſon per ea loca cum argonautis tranſiens benigne ab eo exceptus fuiſſet, ut ei gratiã referret, Zetum, & Calain Boreæ ex Orithya coniuge filios iuuenes alatos, et ſagittandi arte præſtandeis aduerſus harpyas miſit, qui eas pſequerentur, et à Phinei regno prorſus abigerent. Hi igitur cum illas uſq; in inſulas Plotas pſecuti forẽt, ab Iride admoniti ſunt, ne ulterius Iouis canes inſequerẽtur. itaq; retro cõuerſi duabus inſulis, in quibus harpyas reliquerunt, Strophados, hoc eſt conuerſionis nomen impoſuere, cum antea plotæ uocarentur. Orithya autem Boreæ coniux, filia fuit Erythei regis Athenarum, quam cum Boreas ob pulchritudinem adamaſſet, & fruſtra iungi ſibi connubio poſtulaſſet, ui raptam 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 tãtæ magnitudinis, ut ſolis radios obumbrare dicerentur, omnem Arcadiam deuaſtantes. Stymphalus Arcadiæ lacus eſt, ex quo Eraſinus flumen erumpit in arguam terram. Quondam uero exitum non habebat, quoniam uadi foramina quædã, quæ Arcades zeretra uocant, obſtructa erant, proptereaq; exitum non habebant. itaq; urbs ipſa, quæ Stymphalum uocatur, et in lacus ripis quondam ſita erat, poſtea ad quinquaginta ſtadia à lacu uiſa eſt abeſſe. Iphicratem tradunt, cum Stymphalum obſidione circundediſſet, & fruſtrari conatus ſuos intelligeret, exitum fluminis è lacu obſtruere conatum innumerabileis ſpongias aduexiſſe, ſed Iouis oraculo admonitum deſtitiſſe. à ſtymphalo lacu ſtymphalides aues appellatæ. à Stymphalo oppido ſtymphalius deducitur, ſicut à Lacædæmone Lacædæmonius. 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 ſcribuntur? quis credat Griphas auritos, & tantam roſtri aducitatem hẽnteis in Aſiatica Scythia? in qua aurũ, ac gẽmæ affluunt, habitare, tantaq; rabie deſæuire in hoĩes, ut terrã ipſam inhabitabilem faciant, & quaſi geniti eſſe uideantur ad plectendam auaritiæ temeritatem, cũ quibus Arimaſpi dimicare dicuntur, ut lapillos intercipiant. Hos ueteres Romani picos uocitabãt. Plau. Pica diuites, q aureos monteis colunt, eos ſolos ſupo. cum proprie picus ſit, qui cognomento Martius dicitur, parua quidem auis, ſed in auſpicijs magna, unxorũ unguiũ, arborũ cauatrix, & ſcandens, in ſubrectum feliũ modo. Tradunt ſi clauus, uel cuneus adactus quanta ui libeat in arborem fuerit, in qua nidũ habeat picus, ſtatim exilire cum crepitu arboris, cum clauo, aut cuneo inſederit picus. huic aui nomen dedit Picus, quẽ Saturni filium fuiſſe finxerunt. Ouid. Picus in Auſonijs proles ſaturnia terris. Virg. Fauno Picus pater, iſq; parentem Te Saturne refert. fertur Pomonam deperiſſe pomorũ deã, propter qđ à Circe, quæ amore eius ardebat, in picum auem eſſe conuerſum. Cuius figmenti ratio eſt, qa Picus rex Latinorũ, Fauni pater, & Latini regis auus, auguriorũ peritiſſimus fuit, & in primis hac aue uſus eſt auſpicijs, eiq; nomen dedit, & ideo poſtea ſemp principalis Latio in augurijs fuit. Martiũ ideo appellatũ conſtat, qa Marti ſacer eſt, ſiquidẽ proficiſcentes in bellum non niſi auſpicato urbem egrediebantur. Legimus in hiſtorijs Picum olim in capite L. Tuberonis prætoris Vrbani iura pro tribunali reddentis conſediſſe tam placide, ut manu prehendaretur. Reſpondiſſe uates exitiũ im pio portendi, ſi dimitteretur. At ſi exanimaretur prætori. illũ autẽ hoc audito, protinus cõcerpſiſſe, nec multo poſt impleuiſſe prodigium, à picus picenum deducitur, regio Italiæ, in qua eſt Aſculũ, quod Sabini, cũ Aſculum proficiſcerentur, in uexillo eorũ picus conſederit. Hinc picenus poſſeſſiuum nomen deducitur, & picens gentile. à quo picentinus. Pica licet fœmininum uideatur huius nominis picus, longe tñ diuerſam ſignificationẽ habet. Eſt enim auis magnitudine palũbæ, alis uario colore, et præſertim cœruleo depictis, uerba proferẽs ad ſimilitudinẽ humanæ linguæ. Mar. Pica loquax certa dñm te uoce ſaluto, Si me non uideas, eſſe negabis auem. Eſt et alia pica ſub uentre alba, ſupius nigra. quæ uaria appellatur, longitudine caudæ inſignis. hæc Veſpaſiani tpe ab Apennino uerſus urbem cerni uix cœperat, tam rara erat. nunc frequentiſſima eſt per omnem Italiam. Ea uero, quæ de Tragopanade dicuntur,

quis facile uera eſſe ſibi perſuadeat? Maiorem Aquila eſſe, cornua in tpibus curuata habentem ferruginei coloris, capite dũtaxat phœniceo. multo minus, quæ de Sirenibus feruntur, aueis in India eſſe, quarũ cantu hoĩes mulceantur, quos ſomno grauatos lacerẽt. Minime uero, quod Democri. ſcribit. aueis eſſe, quas nominat, quarum confuſo ſanguine, ſerpens gignatur, quem q cunq; ederit, alitum colloquia intellecturus ſit. Home. genus auium Scopes nominat, quarũ Satyricos motus, cũ inſident, à pleriſq; memoratos, fidem mereri non arbitror, nec aueis ipſas unquam genitas eſſe exiſtimo. ſed ad Herculem reuertamur. Taurũ ferociſſimũ, & oẽm Atticam regionem deuaſtantẽ pemit. Sene. Taurũq; centum non leuẽ populis metum. Ouidi. Vos ne manus ualidi preſſiſtis cornua tauri? Acheloum præterea ſingulari certamine ſupauit. hic Oceani, & terræ filius fuiſſe dĩcitur, Gemino olim cornu inſignis, ſed ſuperatus ab Hercule, quamuis in uarias ſeſe figuras transformaſſet, uno cornu prĩuatus eſt. Certaminis cãm hanc tradunt fuiſſe. Deianira filia fuit Oenei Aetoliæ regis, cuius urbs regia Calydon erat, hæc adeo forma, pulchritudineq; præſtabat, ut multos procos hẽret, tandẽ Acheloo deſponſata eſt primo, deinde Herculi. itaq; nuptiarum gratia ortũ inter eos eſt certamen, & ſuperato Acheloo Herculi ceſſit. Hæc aũt de Hercule, et Acheloo hac ratione ficta eſſe affirmant, quia Achelous flumen eſt è Pindo mõte fluens, atq; Acarnaniã ab Aetolia dirimens, & Artemitam inſulam aſſiduo terræ inuectu continenti adnectens. à quo paracheolis uocatur regio finitima fluuio, quam amnis inũdat. hæc inundatio cum priſcis temporibus limites agrorũ ſæpe confunderet, contẽtiones de terminis inter uicinos frequẽter excitabat, cumq; nulli eſſent arbitri, nõ legibus, ſed armis lites dirimebãtur. Hinc ergo datus fabulæ locus. Herculẽ ſingulari certamine Acheloum ſuperaſſe, & uictoriæ præmium reportaſſe Deianiræ nuptias. cornu præterea alterũ eius confregiſſe, qa. ſ. Hercules Oeneo affinitate coniunctus, factis aggeribus, & aquarum ductibus erectis fluuium agros prius non ſine graui detrimento ſternentem compeſcuit, & ex duobus alueis, quorum flexus cornua à poëtis dicuntur, ſiccauit alterum, quod quidã Copiæ cornu eſſe dixerunt, quẽadmodum ſuperius oſtẽdimus, donauitq; Oenio regi ſocero ſuo. Sophocles Deianiram ſic loquentẽ introduxit. procus ſane mihi amnis fuerat Achelous. Qui matri formis à meo petijt Oeneo patre. primo enim manifeſtus inceſſit taurus, deinde per uarias ſe flectens ſpiras draco apparuit. Tum mole ualida bouis præ ſe tulit frontem. Acheloũ certe ac reliqua flumina Tauro comparant ob mugitus, flexuſq; alueorum. Draconi propter torquentem ſe longitudinem. Boui ſimiliter, propter boatum, & cornua. ab Acheloo acheloius deducitur, quod modo poſſeſſiuum eſt nomen, modo pro aqueus ponitur. Virgi. Poculaq; inuentis Acheloia miſcuit uuis. Quippe ueteres aquam oẽm generaliter Acheloum nuncupauere, qđ à græcis ſumptum manifeſtum eſt, qui Acheloum pro aqua frequentiſſime uſurpant. Cuius rei ratio eſt, quod Achelous in Græcia ubi tot ingenia floruerunt, omnium fluuiorum 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 Staphilius Sitheni filius primus dicitur inueniſſe. Præterea Hercules Diomedem Thraciæ regem dirum, ac ſanguinarium 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 ſtagnum, & regio, à Biſtone Thraciæ rege cognominata. Ouidi. 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) uulnerauerit, & ut 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, et 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 Argyrohippum uocauit, deinde dicta eſt Argyrippa. à qua Argyrippini nominati. item Sepiuntem à multitudine eiectarum 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 cataractas appellat. dentes eis eſſe dicuntur, oculiq; igneo colore. cætero corpore candidæ ſunt. Duos ſemper duces habent. Alter ducit agmen, alter cogit. Scrobeis excauant roſtro, inde crate conſternunt, & terra, quæ ante fuit egeſta, cooperiunt. Alteræ orientem ſpectant, quibus exeunt in paſcua, alteræ occaſum, quibus redeunt. Aluum exoneraturæ ſemper contrario flatu ſubuolant, & in ſola Diomedea inſula uiſuntur, fulicarum ſimiles. Aduenas barbaros clangore dicuntur infeſtare. Græcis uero adulari uelut generi Diomedis hoc tribuentes. Aedem quoq; eius quotidie pleno gutture madentibus pennis perluere, ac purificare conſuetas tradunt. poſt hæc Hercules Buſirim Aegypti regem Neptuni, & Libyæ filium, qui orã omnem Nilo adiacentem latrocinijs infeſtabat, hoſpitesq; euectos dijs ſacrificabat, occidit, & dijs ſuis immolauit, prouinciamq; omnem pacatam, ac tranquillam reddidit. Ouid. Ergo ego fœdãtem peregrino templa cruore Buſirim domui. Quidam uolunt hoc confictum eſſe. nec Buſirim aliquem regem, ſiue Tyrannum fuiſſe, ſed terram ipſam eſſe inhoſpitam, atq; importuoſam, quamuis enim portum habeat, eum tamen nequaquam patere, ſed à bubulcis cuſtodiri ſolitum, prædæ ſemper, ac latrocinio indulgentibus, qui peregrinos quoſque ad ea litora appulſos ſoleant adoriri. In his locis eſt Buſiris oppidum, à quo buſiritica præfectura uocitata ẽ. Omnis quippe Aegyptus primo in præfecturas diuiſa fuit, quas illi Nomos uocant. Thebaica quidem in decem. quæ uero in Delta eſt, in totidem. quæ ẽ in medio, in ſexdecim. propter quod quidam ſcripſerunt tot fuiſſe in Aegypto præfecturas, quot aulas Labyrinthus hẽbat, quæ circiter ſex & triginta fuiſſe memorãtur. Rurſus præfecturæ in toparchias diuidebãtur. Item toparchiæ in alias parteis. Minimæ portiones arua erant. ideo autem neceſſaria fuit tam diligens, & ſubtilis locorum diuiſio, quia aſſiduæ Nili inundationes limites confundebant. nunc addẽdo. nunc minuendo. alias immutando. nonnunquam delendo notas quaſdam, quibus propriũ 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, læuaq; diuiſus 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 figuram efficiat. Sũma pars contermina Aethi

piæ Thebais appellatur. Canopus oſtium Nili, & in eo oppidum eſt diſtans ab Alexandria ſtadijs CXX. dictum à nomine Canopi, qui Menelai claſſem gubernauit, et ibi mortuus eſt, quo tempore Menelaus cum uxore ad templum Veneris Arſinoes, quod in Zephyrio promontorio ſitum eſt, nauigauit. Peluſium ſimiliter Nili oſtium eſt, & oppidum ibi ſitum. à quo uia eſt ad Caſium montem in promontorij modum accumulatum, in quo magni Pompeij corpus iacere quidam exiſtimant, eſtq; 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 Arapotes 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 ẽ, in qua uinum optimũ naſcitur. unde mareotides uuæ dicuntur. Virg. ſunt & 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. Phanniticum. 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 nemini cedentem, ad eum quoq; domandum perrexit. Erat Antæus aſpectu, roboreq; terribilis. habitabat in ſpelunca, excſas undiq; rupeis habente, & Leonum carne ueſcebatur. Cubile ei terra erat, nullis herbis, aut paleis, aut ferarum tergoribus ſtrata, ſed ſimplex, ac nuda Palæſtra omneis ſupabat. Quoties membra labore defecta eſſent, tactu matris hoc eſt terræ, recreabantur, ac uireis reſumebant. erat uniuerſæ prouinciæ infeſtus, & 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, atq; arena ſparſis corporibus, feſſum tandem luctando, & quaſi ſemineçem Antæum terræ proſtrauit, ſed cum mox confirmatis tactu terræ uiribus ſurrexiſſet, et acrius, quàm ante certare uideretur, ſtupefactus tanto robore Hercules, rurſus illi brachia inijcit. uerum Antæus non expectatis amplius hoſtis uiribus, ſponte cadebat plus continue uirium ex ipſo caſu accipiens. Qua re tandem intellecta, ſtandum eſt tibi ô 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. Ouid. 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 executo, 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

ſepulchrum eius ibi fuiſſe commemorant, et pedem cubitorum ſexaginta, quem à Sertorio nudatum, & rurſus terræ demandatum ferunt. Tinge poſtea à Claudio Cæſare cum Coloniam faceret, traducta Iulia appellata. Quidam tamen lixum, ac Tinge diuerſa fuiſſe opinantur. Item Hercules geminas columnas in occidente poſuit. quia enim ex oceano mare noſtrum intrantibus duo montes occurrunt, quorum alterum in Africa, Abylam uocant, alterum in Europa Carpen, hos quondã uinctos perpetuo iugo fuiſſe finxerũt, ſed Herculem diremiſſe colleis, atq; ita excluſum antea mole montium oceanum, ad quæ nũc inundat admiſſum, Sene. Penetrare iuſſus ſolis æſtiui plagas, Et adusta medius regna quæ terret dies, Vtrinq; mõteis ſoluit abrupto obice. Et iam ruenti fecit Oceano uiam. 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 erumpẽtem Betim Hiſpaniæ flumen inſula, quæ Gadis dicitur. nonnulli Erythreã, quoniam Tyrij ab origne eorum orti ab Erythreo mari ferebantur. Alij Aphrodiſiã, quidam Iunonis inſulam uocauere. diſtat à Calpe ſeptingentorum quinquaginta ſtadiorum interuallo. parua quidem inſula, ſed uirorum dignitate excellẽs, in qua equeſtris ordinis gaditanos quingentos in uno cenſu numeratos aliquando fuiſſe compertum eſt in uno, ac perexiguo oppido, quod Gadium uocabatur, quæ res nulli italicarum urbium contigit, præter Patauinos. Addidit poſtea Balbus Gaditanus uir triumphalis alterum oppidum, quod Neapolim uocauit, deinde ex utroq; deducta eſt Didyma urbs omni genere uoluptatum abundãs. In hac inſula tradunt Geryones olim habitaſſe, de quibus mox dicemus. habet enim paſcua læta, & herbam, qua greges, & armenta paſcuntur, licet ſemiſiccam, mirum tamen in modum animalia impinguãtem. Caſeũ multum, aquam immiſcendo, perficiunt, quoniã lac ſerum non habet. genus præterea hominum laſciuium. nam & ioculatores, ac ſaltatrices, ac tibicinæ inde ad urbem uſq; confluebant. & hæ artes præcipue in hac inſula diſcebantur. Eſt & alia Gadis inſula minor, habẽs 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 earũ urbem ad occaſum, templum uero Herculis ad orientem condidiſſe. Hinc colũnarum Herculis nomen propagatum. quidam colũnas Herculis eas cẽ dixere, quæ intra Herculis ædẽ 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, ibiq; maris & terræ finem eſſe à ſacerdotibus inſtruebantur. Mos præterea ueterum fuit colũnas, aut aliud aliquid huiuſmodi ponere, quo uel fines expeditionum ſuarũ, uel res fortiter geſtæ intelligerentur, quemadmodum Rhegyni turrim quandam ſuper freto locauerunt, & aliã turrim huic oppoſitam Siculi, quam uocant Pelori, & quæ Philenorum aræ dicuntur, in media quodãmodo Syrtium tellure poſitæ ſunt. in Iſthmo quoq; Corinthiaco columnam quandam locatam fuiſſe memoriæ proditum eſt, quam Iones, dum Atticum, & Megarenſem agrũ occupaſſent, cõmuniter conſtituerunt. Simili modo, qui illis è Peloponneſo eiectis 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 colũnas, quaſi finem indicæ expeditionis erexit, Herculẽ, ac Liberum patrẽ imitatus, quos aras ſtruxiſſe hiſtoriarum ſcriptores poſteritati tradiderunt. quoniam uero monimenta huiuſmodi uetuſtate fatiſcentia deficiunt, 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 rerũ à ſe ibi geſtarum monimenta ab Hercule poſitas fuiſſe. Poſtq̃ uero illæ uetuſtate defecerunt, uel duobus, quos diximus montibus, uel duabus propinquis inſulis huiuſmodi nomina remanſiſſe, quas recte Pindarus portas Gaditanas appellauit. Scribit Polybius Gadibus in templo Herculis fontem eſſe aquæ dulciſſimæ, cui fluxus maris cõtrarius eſſe uideatur. etenim quoties mare augetur, fontem deficere. dũ uero refluit, aqua compleri. Cuius rei cauſam affert huiuſmodi, quod ſpiritus, qui è cauernis terræ in ſupernas parteis exhalat, dum terra in acceſſu maris fluctibus opitur, egredi prohibetur, ideoq; ad interna reuerſus fontis, meatus occludit, propter quod neceſſe eſt aquã deficere, in reflexu uero maris, detecta iam, ac nuda terra ſpiritum meatus ſuos liberos habere. itaq; nõ impedita amplius ſcaturigne fontanam aquam ubertim fluere. Incolæ hoc (ut fieri ſolet) non naturali ratione, ſed Herculis miraculo tribuunt. Arborem quoque Gadibus fuiſſe commemorant, quæ ramos ad terram uſque incuruatos haberet, frondeis, ac mucronis ſpeciẽ gerentes, longitudine cubitum, latitudine quatuor digitos excedenteis. eius arboris ramum ſiqs excidiſſet, lactis magnam copiam emittebat. radice exciſa minij humorem exudabat. fructum præterea ferebat guſtu ſuauiſſimum. Gades quãuis duæ inſulæ ſint, ut ſupra oſtendimus, utranq; tñ tam ſingulari numero Gadem, q̃ plurali Gades appellamus. à quo gaditanus deducitur. unde puellas gaditanas dicimus libidinoſas. procaces. ſaltatrices, & nimia laſciuia in cantilenis, ac choreis geſtienteis. Tales enim uenire è Gadibus, & Didyma, quod ſupra diximus, oppido ſolebant ad urbem. Item uiri dicaces. geſticulatores. ſcurræ. Mart. Quod de gadibus improbus magiſter. Idẽ de puella gaditana. Tam tremulum criſſat, tam blandum prurit, ut ipſum Maſturbatorẽ fecerit Hippolytum. Idem, Nec de gadibus improbis puellæ Vibrabunt ſine fine prurientes. Idem, Facundos mihi de libidinoſis Legiſti nimium Sabelle uerſus, Qualeis nec didymæ ſciũt puellæ. Hercules mala aurea ex hortis heſperidum tulit dracone, qui ea die, noctuq; peruigil cuſtodiebat, intercmpto. Senec. Poſt hæc adortus nemoris opulenti domos, Aurifera uigilis ſpolia ſerpẽtis tulit. Lucanus, Abſtulit arboribus pretiũ, nemoriq; laborem Alcides, paſſuſq; inopes ſine põdere ramos, Rettulit argolico fulgentia poma tyranno. De hac fabula, oĩbuſq; ad eam pertinentibus ſatis, ſuperq; ſuperius diſſeruimus. Hũc draconem uaſto corpore tradiderunt, inter duas arctos à Iunone in cœlo collocatum, quod Iuno, cum eã Iupiter uxorẽ duceret, inueniſſe terram dicitur aurea mala ferentem, cuius rei ſtupore pmota, à terra petiiſſe, ut huiuſmodi arbores in hortis ſuis ſereret, qui erant iuxta Atlantem montem. Satis itaq; ibi arboribus, cum fructum ferre cœpiſſent, & filiæ ex ijs mala frequenter decerperent, hunc draconem adhibuiſſe cuſtodem, q̃ autem hic draco ſit, illud indicio eſt, quod ſupra eum in cœlo Herculis ſimulachrũ oñditur. nonnulli tñ hunc draconem à gigantibus Mineruæ obiectum ſcripſere, cum eos oppugnaret. Mineruã uero ſic, ut obiectus fuerat, contortum in cœlũ ieciſſe, & ad ipſum cœli axẽ fixiſſe. itaq; adhuc implicatũ corpore uideri, quaſi nuper ad ſydera perlatũ, qppe arctũ minorẽ corporis ſinu facto ita concludit, ut penè pedes eius tangere ui-

deatur, caudæ autem flexu caput maioris attingit, capite ſuo quaſi reducto arctiam circulum contingens corpore, quaſi in ſphæræ ſpeciem amplicatus. Nam, ſiquis diligenter animaduertit, facile poterit intueri caput Draconis ad maioris urſæ regionem caudæ collocari. habet in utroq; tempore ſingulas ſtellas. in oculis quoq; ſingulas. in mēto unam. in toto corpore reliquo paſſim claras decem. itaq; in totum ſunt quindecim ſtellæ. Herculis ad heſperidas tendentis ſe quidā comites fuiſſe dicuntur, qui poſtea iuxta Aethiopas Heſperios habitarunt, Pharuſij dicti, qui aliquādo Mauris per deſerta miſcentur, Nigretibus à Nigre flumine ita appellatis, uicini. Hercules Geryonem aduerſus ſe uenientem bello ſuperauit, ſublatumq; ei egregiū pecus abduxit in Græciam. hunc fabulæ ferunt trigeminum, hoc eſt triplicis naturæ fuiſſe. Alij triformē. Heſio. Tricipitem, hoc eſt trium capitum, & fulguris filium. Sed ueritas hiſtoriæ hēt 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 iis præterea, quibus imperabat locis, tantum, ut ſupra diximus, pabuli lætitiam eſſe, ut niſi per abſtinētiam interpellata ſagina fuerit, pecora corrumpantur. Hinc armenta Geryonis, in qbus ſolis ea tempeſtate opes exiſtimabantur, tantæ famæ fuiſſe, ut Herculem ex Aſia prædæ magnitudine illexerint. Nec bellum Herculi ſua ſponte Geryonem intuliſſe, ſed cum armenta ſua abduci uidiſſet, amiſſa bello repetiſſe. Seneca. Inter remotos gentis Heſperiæ greges Paſtor triformis littoris carteſij Peremptus, acta præda eſt ab occaſu ultimo Notum citheron pauit Oceano pecus. Carteſiū litus hiſpanum appellat, in quo freti anguſtiæ ſunt. in monte enim, quē ſupra diximus Calpen appellari, Carteia oppidum eſt Carteſos à græcis dicta, quam tranſuecti olim ex Africa Phœnices habitauerunt. A` Carteſo carteſius deducitur. A` Geryone uero fit geryonaceus. Plau. Qui mihi intromiſiſti in ædibus quingentos cocos cum ſenis manibus, genere Geryonaceo. Tradunt autem fabulæ Herculem poculo in Hiſpaniam nauigaſſe, unde nationem quādā hominum fuiſſe propè Heracleā ab Hercule conſtitutam Cylicranorum, compoſito nomine ἀπὸ τοῦ κύλικος, quod poculi genus nos una litera immutata calicem dicimus. Cice. Quod hic 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. Virgi. Et ſacer impleuit dextram ſcyphus. Sic enim ſcyphus Herculi tribuitur, ut cantharus Libero patri, qui & ipſe à naui nomen ſumpſit. Virgil. Et grauis attrita pendebat cantharus anſa. Item carcheſium Ioui. Eſt. n. carcheſium quoq; poculi genus. Virgi. Hic duo rite mero libās carcheſia Baccho. Tradunt Iouem, quoniā cum Alcmena concubuit, pretiū ei concubitus carcheſium aureum dediſſe, quamuis Plautus inſuetum nomen relinquens, paterā in amphitryone datam affirmet. Cū longe utriuſq; poculi figura diuerſa ſit. Patera. n. ut & ipſum nomen teſtatur, planum, ac patens eſt. Carcheſium uero procerum, ac circa mediā partem compreſſum, anſatum mediocriter anſis à ſummo ad infimum pertingentibus, et huic quoq; à nauali re nomen inditum eſſe manifeſtum eſt. quippe naualis ueli pars inferior pterna uocatur, circa mediam ferè partem trachelon. Summa uero pars carcheſium nominatur. unde in utrūq; ueli latus diffunduntur, eaq; Cornua uocantur. Hercules deuicta Amazonum regina, ablatum ei balteum Euryſtheo tulit. Sene. Non uicit illum cœlibis ſemper tori Regina gentis uidua thermodontiæ. Tradunt olim apud Scythas duos regios iuuenes Ilinū, & Solophitum per factionem optimatum domo pul

ſos ingentem iuuentutem ſecum traxiſſe, et in Cappadociæ ora iuxta amnem Thermodonta conſediſſe, ſubiectoſq; Thermiſcyras occupaſſe. Thermiſcyra Cappadociæ campus eſt, qui partim pelago alluitur, partim uerſus montanam regionem arboribus plenus, & irriguus eſt, cū undiq; fluenta ſcaturiant, è quibus omnibus flumen unum maiorem in modum auctum nomine Thermodoō totum campū percurrit. Hic igitur, cum per multos annos iuuenes cum Scytharū multitudine conſediſſent, prædari ſemper, ac ſpoliare finitimos aſſueti, tandem conſpiratione populorum per inſidias trucidantur. Horū uxores, cū uiderent exilio additam orbitatem, capeſſunt arma, fineſq; ſuos ſubmouentes primo, mox ēt inferentes bella defendunt. Nubendi quoq; finitimis animum ſubmouerunt, ſeruitutem id non matrimonium appellantes ſingulare oīum ſeculorū exemplū auſæ, ſine uiris adminiſtrare Rēp. immo ēt cum contemptu uirorū tueri, & ne feliciores alijs aliæ uiderentur, uiros quicūq; domi remanſerant, interficiunt. Vltionem quoq; occiſorū coniugum excidio finitimorū conſequuntur, tum pace armis quæſita, ne genus interiret, finitimorū concubitus quæſiere. Si mares naſcerentur, mox trucidabant. Virgines uero educabant non otio, neq; lanificio, ſed armis. equis. uenationibus exercentes, infantium dexteriores māmillas inurebant, ne ſagittarū iactus impediretur, propter qđ Amazones ſunt dictæ. α enim priuatiua particula eſt, μαζὸς mammam ſignificat. Duæ iis reginæ fuere, Martheſia, et Lāpedo, quæ maiorē Europæ partem ſubegerunt. In Martheſiæ locū filia eius ſucceſſit Orithyia, cui præter ſingularem belli ſcientiam eximia ſeruatæ in cē æuum uirginitatis admiratio fuit, & ſororē habuit Antiopē. poſt Orithyiam Panteſilea regno potita eſt, cuius Troiano bello inter fortiſſimos uiros, cū auxilium aduerſus Græcos ferret, magnæ uirtutis documenta extitere. hæc ſecurim bellicam priā oīum dicitur inueniſſe, interfecta deinde Panteſilea, exercituq; abſumpto, paucæ, quæ in regno eius remanſerant, ægre ſe aduerſus finitimos defendentes, uſq; ad tempora Alexandri Magni durauerunt. Harū ſiue Munica, ſiue Caleſtris regina concubitu Alexandri p dies XIIII. ad ſobolē ex eo generādam obtento, reuerſa in regnum breui tempore cum cī Amazonum nomine intercidit. claræ iter alias Amazones Menalippe, atq; Hippolyte fuiſſe memorantur. Thermodōtiæ autem dictæ ſunt amazones à Thermodonte, ſiue Thermodoonte flumine (utroq; enim modo dicitur) qđ ortū ad caſtellum, quod uocant Phamoriam, præter radices montis labitur, qui dicitur amazonius, qđ in iis locis amazones imperarent. Thermodoon etiam Cappadociæ oppidum eſt, & ſimul alia quinq; illuſtria. Amazonicus Themiſcyra, quæ prius Onyzaca, poſtea Cæſaria eſt dicta. Sotira. Amaſia. Camara. Cappadocia prouincia eſt à Cappadoce amne nomen trahens, ante Leucoſyria dicebatur. unde Cappadoces Leucoſyri. hæc gentium omnium, quæ pōtum accolūt, præcipue intro uerſus recedit latere læuo utraſq; Armenias. et Comagenem ſimul trāſit. Dextro pluribus Aſiæ populis circumfuſa, ad Tauri iuga, & ſolis ortus attollitur. præterit Lycaoniam. Piſidiam. Ciliciam. Vadit ſup tractum Syriæ, Antiochiæ partes regionis alterius in Scythiam pertendens. Ab Armenia maiore diuiſa Euphrate amne, Mazacam ſub Argeo ſitam 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; Magnopolis. Euphrates amnis eſt notus, qui Armeniam maiorem (ut diximus) à Cappadocia diuidit.

uidit. Hercules Cacum claua ictum interemit. Cacum fabulæ tradunt Vulcani filiū fuiſſe, ore ignem euomentem, & in uaſta ſpelunca habitantem, uaſtum corpore, prædæ, ac latrocinijs ſemper intentum, cuius ſoror Caca uocabatur. Virgili. Hic ſpelunca fuit uaſto ſubmota receſſu, Semihominis Caci, facies quā dira tegebat, Solis inacceſſam radijs, ſemperq; recenti Cæde tepebat humus, foribuſq; affixa ſuperbis. Ora uirūm triſti pendebant pallida tabo. Huic monſtro Vulcanus erat pater, illius atros Ore uomens ignes, magna ſe mole ferebat. Seruius honoratus grammaticus ideo Vulcani filium Cacū exiſtimat fictū eſſe, quia adiacētia omnia ferro, igniq; uaſtabat. Hiſtoriographi uero Cacū ferunt locum habitaſſe, cui Salinæ nomen erat, ubi trigemina deinde porta facta eſt. eum cum à Marſorū rege ad Tarconem Tyrrhenum legatus ueniſſet, et Megalæ in cuſtodiam à Tarcone fuiſſet traditus, uincula fregiſſe, & ſimul cum cuſtode rediſſe ad regem, nec multo poſt amplioribus præſidijs reuerſum, circa Vulturnum, & Campaniam regnū occupaſſe, ſed cum attrectare ēt ea auderet, quæ in Arcadum 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; hiſtoriā complectens (ut eſt mos eius) in primordijs urbium cum humanis diuina coniungeret, Herculem ſcribit in ea loca, ubi nunc Roma eſt, interēpta Geryone boues mira ſpecie abegiſſe, ac propè Tyberim fluuium, quē 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, ferocem uiribus, pulchritudine boum captum, auertere eā 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, cū grege oculis perluſtrato partem abeſſe intellexiſſet, uerſus proximam ſpeluncam perrexiſſe, ſi forte eò ueſtigia ferrent, quæ ritātem, ſed cum ueſtigia omnia foras uerſa uidiſſet, nec in partem aliam ferre, confuſum, atq; incertum animi, ex loco infeſto agere armentum ſtatuiſſe. Cum uero boues quædam ex iis, quæ in ſpeluncam actæ à Caco fuerant, ad deſyderium (ut fieri ſolet) relictarum mugiſſent, conuerſum Herculem ad ſpeluncam properaſſe, quem cum prohibere aditu Cacus conaretur, claua ab Hercule ictum, & paſtorum fidem nequicquam inuocantem occiſum fuiſſe. Conſtat ſanè Euandrum è Peloponneſo profugum, ea tempeſtate, hæc loca tenuiſſe. Quippe Faunus benigne exceptum eum mediocri turba populorum & agris, & monte, quem ille poſtea Palatium appellauit, benigne donauerat. Venerabilem uirum miraculo literarum, uenerabiliorem diuinitate credita Carmentæ matris. Is tum Euander concurſu paſtorum circa aduenam cædis manifeſtæ reum facto, poſtquā facinus, et facinoris cauſam audiuit, habitum, formāq; uiri aliquanto ampliorē, auguſtioremq; humana intuens, qui nam eſſet rogitauit. Vbi uero nomen, patremq;, & patriam cœpit, ſalutauit eū, & prædictum ſibi olim à matre fatidica dixit impleturum eum cœleſtium numerum, & aram eo in loco ædificandam, quā opulentiſſima olim in terris gens maximā uocaret, eiuſq; ritu coleret. Dediſſe tum dextrā Herculem, & accipere ſe omen, impleturumq; 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 conuiuij, & lætitiæ maieſtatis eius longo tempore durarunt. eò. n.

neq; canibus, neq; muſcis ingreſſus erat. ſiquidem dū uiſcerationem ſacrificij libaret. Myagrum deū dicitur imprecatus, clauam uero in aditu reliquiſſe, cuius olfactu canes refugiebant. Sunt qui uelint non mugitu proditas boues, quæ in ſpelunca erant, ſed Cacam ſororem Caci furtum indicaſſe, utriq; à prauitate, ſiue potius à deformitate nomen impoſitum. κακὸς enim malus eſt. κακὴ mala. Item cacos deformis. unde cacoſyntheton deformis compoſitio interpretatur, & cacephaton turpis locutio, ut cum dicamus, & dorica caſtra. & cacethos malus mos. Hinc fit caco uerbum, quod ſignificat excreſco, ſeu uētris onus depono. Nam hoc quoq; & dictu, & factu fœdū eſt. A` quo cacator, cacatrix, & cacatio. Mart. Veneris onus miſero, nec te pudet, excipis auro, Baſſe bibis uitro, carius ergo cacas. Item à caco, cacaturio. Idē. Cœnaturit Vacerra, non cacaturit. ſed de hoc diximus ſuperius. Cacabus nō à cacando deducitur, ſed à ſono, quem facit, dum feruet. uas eſt, in quo pulmentarium coquitur. Paulus iuriſconſul. Non multum intereſt inter cacabum, & ahenum, quod ſupra focum pendet. hoc aqua ad potandum caleſit, in illis pulmentarium coquitur. cacula uero ἀπὸ τῶν κάλων, hoc eſt à lignis deriuatur, quod fuſtibus, clauiſq; ligneis ad tutelam dominorum armari ſoliti ſint. Sunt enim caculæ ſerui militum. Plau. Video caculam militarem. Hercules centauros nuptiarum die hippodamen Pirithoo auferre uolentes acri bello ſuperauit. Ouid. Nec mihi centauri potuere reſiſtere. ſunt tamen qui non hoc die ſolum pugnaſſe cum centauris Herculem uelint, ſed etiam aliās. Nam cum Eurytus centaurus ab Oeneo Calydonum rege forte hoſpitio ſuſceptus fuiſſet, Deianiram filiam eius ſimulac uidit, petijt ſibi dari uxorem, Oeneus, quamuis illam iam Herculi ſpoponderat, uim tamen centauri timens, huic ſe eam traditurum promiſit, quapropter orto inter Herculē, atq; Eurytum nuptiarū 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, cum inter mortales gloriaretur ſe cum regina deorum rem habuiſſe, fulmine ictum, & ad inferos demerſum fuiſſe, ubi rotæ plenæ ſerpentum alligatus, aſſidue uolutatur. Oui. Voluitur Ixion, & ſe ſequiturq;, fugitq;. Seruius uero grammaticus hanc quoque 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 κεντεῖν, 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 ſemiequi, & ſemihomines 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 centaurus 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 conceſſerunt. A` centauro centaurion deducitur, herba eſt, de qua ſupra diximus. Alij phœdum centaurum hūc fuiſſe exiſtimant, qui aruſpicinæ doctiſſimus fuit. Itaq; ad aram cum hoſtia uenire Iouis uoluntate 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, qui ſuſcepiſſe Herculem hoſpitio dicitur. Luc. Hoſpes & Alcidæ magni Phole. Nam Pholoe mons eſt Arcadiæ ſyluoſus. Item proprium nomen mulieris. Virgili. Creſſa genus Pholoe. Meneleus. Abas. Neſſus. Eurynomus. Areus. Imbreus. Ceneus. 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. Teleboas. Pyrecus. Ocelus. Erigryppus. Aſtylus. Neſſeus. Odites. Stipholus. Bromus. Antimachus. Helinus. Pyacgmus. Latreus. Monychus. Theſſalia Græciæ prouincia eſt, ex una parte Bœotiam, ex altera Macedoniam habēs. hæc et Hæmonia & Pelaſgis dicitur. Homerus uero Theſſalos Argopelaſgos appellat. in hac natus eſt Græcus rex. A` quo græci. græcia. græciſſo, hoc eſt græcos imitor. & pergræcor, quod eſt epulis, & potationibus inſeruio, quod eſt græcorum proprium. Titinnius. Hominem impium nunc ruri pgrecatur. 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 aſſumpſit. paucis, qui ad montium culmina ſeſe receperant, conſeruatis, inter quos Deucalion Parnaſſum petierat, ratibusq; ad ſe confugiētes per ſumma Parnaſſi iuga benigne fouebat, propter quod dictus eſt genus humanum reparaſſe. Ex quo poëtæ finxerunt hunc, & uxorem eius Pyrrham, cum aquæ decreuiſſent, ipſiq; ſoli ſuperſtites eēnt, iāq; ætate prouecti, perrexiſſe ad oraculum Themidos, quā 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 humanū poſſet, conſuluiſſe. Reſpondiſſe autem deam facile id fieri poſſe, ſi materna oſſa poſt terga iactarent. itaq; Deucalionem pro matre terram interpretatum eſſe cunctarum rerū parētem, terræ uero oſſa lapides eſſe. itaq; iactatis ab utroq; poſt terga lapidibus, quos Deucalion miſerat, uirilem, quos uero Pyrrha mulicbrem faciem ſumpſiſſe. Iuuen. Ex quo Deucalion nimbis tollentibus æquor Nauigio aſcendit montem, ſorteſq; popoſcit, Paulatimq; anima caluerunt mollia ſaxa, Et maribus nudas oſtendit Pyrrha puellas. Conſtat autem Deucalionē ex Pyrrha quatuor filios ſuſcepiſſe. Amphictyona, & à quo græci Hellenes appellati ſunt, Hellena. Item duas fœminas Protogeniam, & Melanthiam. Fuit & aliud diluuium hoc maius, tempore Ogygis Thebanorum regis, qui Bœotias Thebas ædificauit circiter mille, & quingentos annos ante urbem Romam conditam. Itē aliud diluuium antiquiſſimum omnium maximū, in quo nulli euaſerunt, niſi qui in arca fuere. Ab Ogyge Ogygius deducitur. Vnde ogygia mœnia Thebana ſunt dicta. Ogygia etiā inſula eſt maris Phœnicij. in Theſſalia ſunt montes quatuor & triginta, quorum nobiliſſimi Pieria, parens, domusq; muſarū. Pelion & Oſſa gigantum bello memorati. Ab oſſa oſſæus de-

ducitur. Ouidius, Fuſus in oſſææ uilloſis pellibus urſæ. hic mons centaurorum ſtabulum fuit, tantaq; in eo pinorum copia eſſe traditur, ut ex inflexione ramorum ſæpenumero tonitrua repræſententur. Luca. Quantus piniferæ, Boreas cum Thracius oſſæ Rupibus incubuit, curuato robore preſſæ Fit ſonus, aut rurſum redeuntis ad æthera ſyluæ. Item Pindus, et Othrys Laphitarū ſedes. Itē Olympus, cuius uſqueadeo uertex attollitur, ut ſumma eius cœlum accolæ uocent, propter qđ poëtæ cœlum olympum uocant. Dictus eſt autem olympus, quaſi ὅλος λάμπων, hoc eſt totus fulgens, quia ſolem clarum habet, nulliſq; unquam nubibus fuſcatur. Lucanus, Nubes excedit olympus. in eius cacumine aram fuiſſe commemorant Ioui dicatā, in qua ſiqua de extis remanebāt, nec difflabantur 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 cærimoniam incorruptæ pmanere. 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. unde 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 Athenienſium iudicis ſecundo anno primam olympiadem actam, quam Iphitus filius Praxonidis, ſiue Hæmonis ſimul cum gymnico certamine inſtituit. ab hoc tempore græca de temporibus hiſtoria uera eſſe creditur. Nam ante (ut cuique uiſum fuit) diuerſas ſententias protulerunt. Primus autem olympiacum certamen inſtituit Hercules in honorem Pelopis. A` quo uſque ad primam olympiadē 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. & Olympiadorus nomina propria. Eſt etiam alius mons Olympus in Gallogræcia, alius apud Myſios, ad cuius radices eſt urbs Pruſa ab Annibale (ut fertur) extructa. Alius eſt ſecus mare rubrum, haud longe ab Heliopoli oppido, qui oriente 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. A` Piſa Arcadiæ Piſæi dicuntur. A` Piſis Italiæ Piſani. Quidā ēt à Piſa Piſum dictum exiſtimant leguminis genus notum. Cuius caules ſparguntur in terram, niſi habeant adminicula. hoc enim abundare ea urbs proditur. A` piſum uero Piſones appellati, ſicut à lente Lentuli. à cicere Cicerones. à faba Fabij. Quidam tamen Piſones à piſendo potius dictos exiſtimant. A` piſa etiam, ſiue piſo, quod græci πισὸν dicunt, quidam deductum eſſe Piſiſtratum exiſtimant proprium uiri nomē. Fuit hoc nomine Hippocratis filius Athenarū tryannus, 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. ſunt præterea ī Theſſalia flumina, inter quæ claritate excedit Peneus ortus iuxta Gomphos inter Oſſam, &

Olympum

Olympum per nemoroſam conuallē defluens, collibus dextra, læuaq; molliter curuus, non paruo ſpatio nauigabilis. in eo curſu Tempe uocantur quinque millium paſſuum longitudine, et fermè ſex latitudine pulcherrimus ager, amœnus gramine. refertus arboribus. canorus auium concentu. iugis dextra, læuaq; leuiter ſeſe attollentibus. Fama eſt omnem hanc regionem quondā ſtagnaſſe, cum litus campis altius, et coniuncti inter ſe montes aquæ exitum non præberent. Sed ſecutis poſtea terræmotibus, uel (ut quidam uolunt) Neptuno, ut alij, Hercule authore Oſſa ab Olympo diuulſa, abruptiſq; litoribus, exiſſe Peneum in mare, et 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 quæcunq; 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. A` Pharſalo Pharſalij dicti. De oppidis uero Theſſaliæ egregia ſunt Phthia, Thebæ. A` quibus deducuntur Phthiotæ. Lariſſæi. Thebani. Thebæi. Thebais regio. Thebais Statij poëtæ opus, in quo de Thebis tractatur. Theſſalia autem 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 Deianiram coniugem ſibi rapere uolentem occidit. Neſſus inter centauros celeberrimus fuit, hic cum Laphitharū manus aſtu euaſiſſet, in Calydonium profugit agrū, et iuxta Euenum amnem conſedit. Vbi cum Deianiram Oenei filiam uidiſſet, in eius amorem maiorem in modum exarſit. contigit autem non multo interiecto tempore, ut per ea loca Hercules cum Deianira tranſiret. Sed, cum Euenum nimis tum imbribus tumentem traijcere non poſſent, Neſſus operam ſuam in traducenda in alterā ripam Deianira pollicitus eſt. Quod cū Hercules laudato centauri officio permiſiſſet, factū eſt, ut ipſo adhuc natante, illis autem iam flumen egreſſis, Centaurus opportunitatem nactus fugere cum Deianira mira celeritate contenderit. Quod conſpicatus Hercules ſagitta fugientem transfixit. hic poſtquā ſe ſaucium, et eo uulnere periturum intellexiſſet, ueſtem uenenato cruore inſperſam dono Deianiræ dedit, in ea uim eſſe affirmans, qua à quibuſcunq; 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, quemadmodum poſterius dicemus. Calydon uero, à quo ager calydonius, Aetoliæ oppidum eſt ſeptem millium quingentorum paſſuum ſpatio à mari diſtans, per quod Euenus fluit. Lucanus, Et Meleagræam maculatus ſanguine Neſſi Euenus Calydona ſecat. hunc fluuium poſt Neſſi mortem, Centaurum poëtæ ap-

pellarunt. Meleagræa autem icirco Colydō 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 Britānia Calidonia ſylua ingens, & è continenti illuc nauigantibus primo occurrens, à qua Britānicum pelagus Oceanus, & Britāni aliquando Calydonij uocantur ſecunda ſyllaba longa, et tertia breui, ubi cū de Aetolico agro intelligimus, ſecunda ſyllaba breuis eſt, & tertia longa. Mart. Quinte Calydonios Ouidi uiſere Britānos. Ouidi. Huius opes Calydon quamuis Meleagron haberet. è Calydonia ſylua Britāniæ ingentes, ac ſæui urſi mittebantur. Mart. Nuda calydonio ſic uiſcera præbuit urſo. à Calydone Aetoliæ etiam Calydonis deducitur. Ouidius, Tradidit Aonius pauidam Calydonida Neſſo. Aetolia Græcæ prouincia eſt in tertio ſinu Europæ, Epeiro, Acarnaniæ, & Locris finitima, ab Aetolo Martis filio appellata, cum ex Elide à rege Salmoneo ſimul cum Epeo, & Piſanto eiectus ad eam habitandā ueniſſet. Aetolus, & ætolicus ab eo deducuntur, unde Aetolorum agrum, & ætolicum dicimus. Hercules undecim filios Nelei occidit, totamq; eius domum, patriāq; euertit. Neleus Neptuni filius fuit ex Tyro nympha filia Salmonei regis, ex qua Peliam quoque huius Nelei fratrē natu grādiorē genuit. Sed Neleus, 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, cum aliquādiu cultoribus uacua fuiſſet, ſecundo ab Athenienſibus ædificata eſt, quo tempore cum Eurymedonte, & Stratocle in Siciliam nauigabant, ut aduerſus Lacedæmonios murum interponerent. Ab hac urbe Neſtor Pylius eſt dictus. Ouid. Illius attactu Pylius iuueneſcere poſſet. idem. Crede mihi, Pylio Neſtore maior ero. Hic Neſtor Nelei filius fuit ex Chlori uxore, ex qua ſimiliter genuit Chroniū. Perichymenon. Agerochum. Peronem. & ſeptem alios filios. Sed Hercules in ultionem Epeirorum aduerſus Pylios profectus, domum eius, patriamq; euertit, et filios omnes 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 Perichymenum Neleidem, cui (ut Ouidius inquit) poſſe ſagittas ſumere, quas uellet, rurſuſq; reponere ſumptas Neptunus dederat Nelæi ſanguinis author, cum in aquilam ſe uertiſſet, & faciem eius roſtro, ac unguibus laceraſſet, ſagitta in altum uolantem transfixit. idem, Tendit in hāc nimium certos Tirynthius arcus. Atque inter nubes ſublimia membra ferentem, Pendētemq; ferit, lateri qua iūgitur ala. Tirynthius Hercules dictus eſt, quaſi argiuus, quod in ea prouincia geſta eius maxime claruerunt. Argos, & Tirynthis duo Græciæ clariſſima oppida fuerunt. Home. Qui tenuere Argos, Tirynthaq; mœnibus altam. Tiryntha Cyclopum arte, atque opera, arce, & mœnibus munitam fuiſſe commemorant. hos è Lycia à Prœto uocatos fuiſſe, qui ſeptem numero erant, quos gaſterochiras, hoc eſt uentri manus appellabant, quoniam manuum artificio uiuebant. A` Neleo enim fit neleides patronymicum, & nelæus poſſeſſiuum. Ouidius, Nelæi ſanguinis author. Neſtor (ut Homerus tradit) cum quinquaginta nauibus è Pylo aduerſus Troianos nauigauit, quamuis ætate iam prouectus, & trecenteſimum uitæ ſuæ annum agens. Ouidius, annos Vixi bis centum, nunc tertia uiuitur ætas. Iuuenalis, Rex Pylius, magno ſi quicquā credis Homero, Exemplum uitæ fuit à Cornice ſecundæ. Hoc autem fictum eſt de Neſtore, quoniam circiter nonageſimum annum uixit, quæ ſunt tres ætates. qppe 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 etiã ſingula millia annorum quidam uixiſſe produntur. Cuius rei plerique ignari pro hiſtorijs fabuloſa conſcribunt, ut Anacreon poëta Arganthonio Tarteſſiorum regi centum & quinquaginta annos tribuit, Cyniræ Cypriorum CLX. Theopompus Epimenidi Cnoſſio CLIII. Hellanicus quibuſdam in Aetolia Epeorum gentibus ducentos. cui aſtipulatur Damaſtes memorans Pictoreum quendam ex ijs præcipuum corpore, uiribuſq; 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, potuq; abſtinentia uſus eſt. Nunq̃ enim ad ſatietatem comedit, aut bibit, nec crudum quicq̃ unquam guſtauit, odoriferum ſemper anhelitum ſpirans, & ſine aliquo morbo ſola ſenectute defecit. Maſiniſſam ſexaginta annis regnaſſe indubitatum eſt. Gorgiam Siculum centum octo uixiſſe. Qu. Fabius Maximus ſexaginta tribus annis augur fuit. M. Valerius Coruinus centum annos impleuit. Cuius inter primum, & ſextũ conſulatum quadraginta ſex anni fuere. Tantundem etiam uixit Metellus Pontifex. Et ex fœminis Liuia Rutilia XCVII annos exceſſit, Statilia Claudio principe ex nobili domo nonaginta nouem. Terentia Ciceronis CIII. Clodia CXV enixa etiam quindecies. Luceia mima centum annis in ſcena pronuntiauit. Samullã quoq; centũ decem annis uixiſſe teſtatur Aſconius Pedianus. in Tmoli montis cacumine, quod uocant Tẽpſin, 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 Chryſorrhoas dictus. Abũdat ẽt croco. Virg. non'ne uides, croceos ut Tmolus odores, India mittit ebur. Lydia prouincia eſt Aſiæ, quæ flexuoſis Mæandri amnis recurſibus perfuſa, ſuper Ioniam procedit, Phrygiæ ab exortu ſolis uicina, ad ſeptentrionẽ Myſiæ, meridiana pte Cariã 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, atq; Omphales prognatis, cum ob ſterilitatem, fameq; emittere populũ cogeretur, è duobus filijs ſorte iacta, Lydum quidem regni ſucceſſorem inſtituit, Tyrrhenũ uero cum maiori populi parte abire iuſſit, qui tandem occupata ea pte Italiæ, quæ ad mare inferum ſita eſt, Tyrrheniã uocitauit, & mare ipſum Tyrrhenum. quãuis aliqui uelint mari hoc nomen inditum, uel quod Tyrrheniam alluit, uel ꝙ tyrrheni nautæ in hoc ſe deiecerunt. Piſeum Tyrrhenum conſtat tubã primum omniũ inueniſſe. Quoniã. n. 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, et Thuſcia aruſpicinam repertam. Lucanus. ſed conditor artis Finxerit iſta Tages. Nã primũ eius inuẽtorem ſcribit Plyn. Delphon fuiſſe. Sunt etiam qui Thuſciam à Tuſco Herculis filio appellatam uelint. & ideo ſine aſpiratione ſcribi debere. A' Thuſcia thuſcus deducitur poſſeſſiuum nomen et Romæ Vicus thuſcus, ꝙ ibi habitauerint Thuſci, qui recedente ab obſidione Porſena rege, ibi remanſerunt. et Thuſcana oppidum Thuſciæ propè Tarquinios. à quo Thuſcanenſes. Thuſculum uero oppidũ Latij, à quo Thuſculani, ſic appellatum eſt,

quod aditum difficilem habeat, quaſi τὸ δύσκολον, hoc eſt fatigans, uexans, quoniam in præalto, atq; arduo monte erat ſitũ. Thus autem à tundendo deductum putant, q̃a 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 cognomentũ eſt. Sabota urbs eſt Arabiæ in monte excelſo, à quo octo mãſionibus diſtat regio corũ Thurifera. Saba appellatur, de qua ſuperius diximus. Sabæi ditiſſimi ſunt ſyluarũ fertilitate odorifera. auri metallis. agrorum riguis. mellis, ceræq; prouentu. ſpectat hæc regio ortum ſolis æſtiui, undiq; rupibus inuia, & à dextra maris ſcopulis inacceſſa. Id ſolum è rubro lacteum traditur. ſyluarum longitudo eſt ſchœnorum uiginti, latitudo dimidium eius. Attolluntur colles alti, decurrunt'q; & in plana, arbores ſponte natæ. terrã argilloſam eſſe conuenit raris fontibus, ac nitroſis. Attingunt & Minæi pagus alius, per quos thus uno tramite anguſto euehitur. Hi primi commercium thuris fecere. A' quibus et Minæum dictum eſt, nec præter hos Arabes, alij thuris arborẽ uident. Trecentas non amplius aiũt 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 prægnãs, et ubi tenuiſſimus tenditur cortex. Laxatur plaga, nõ adimitur, profluit inde ſpuma pinguis, quæ cõcreta denſatur. q̃buſdam in locis teges palmea excipit, alibi area circũ pauita. 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. Autũno legitur partus æſtiuus, hoc puriſſimum, candidum'q; eſt. Secundo metitur uere corticibus hyeme inciſis. Rufum hoc exit, nec comparandũ priori. illud Carpheotum uocatur, quia græci καρφεωτὸν terridum dicunt, hoc Erythræum, quippe ἐρυθρωτὸν rufum ſignificat, quod ex eo rotunditate guttæ pependit, Maſculũ uocatur, cum aliàs nunquã ferè mas nominetur, ubi non ſit fœmina. Tribuerunt hoc religioni, ne in eo fœminei ſexus uſurparetur. Quidam putant maſculum à ſpecie teſtiũ dictum, ſicut mammoſum à mammarum ſimilitudine uocamus, cum hærete priore lachryma, alia mox ſecuta ſe miſcuit. Viſa ſunt aliquando ſingula hæc manum implere, & pondere tertiã partem minæ, hoc eſt triginta nouem denariorum pondus excedere. græci tali modo ſtereogenian, & Atomiũ appellant illud à ſoliditate, nam στερεὸν ſolidum uocant hoc, quia nõ ſit diuiſum, nec in minutas partes conciſum, ἄτομον enim indiuiſum dicitur. Econtrario minorem uocant Orobiã, 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 poſtq̃ thuriferas gentes deuiciſſet, tali modo ſupplicaret, quãobrem Alexandrum Arabia potitum thure onuſtam nauim illi miſiſſe, exhortatum'q; eſſe illum, ut large deos adoraret. Thus collectum Sabotã camelis conuehitur, digredi uia capitale eſt. ibi decimas deo, quẽ uocãt Sabin, menſura non põdere accipere ſacerdotes ſolebant. inde p Gebbanitas portatur, quorum caput Thomna eſt, diſtatq; à Gaza noſtri litoris Iudææ oppido MDXXXVII millia paſſuum, q̃d diuiditur in duas et quadraginta manſiones Camelorum. probatur Thus candore, amplitudine, fragilitate, carbone, ut ſtatim ardeat. & fricetur potius, q̃ dentem recipiat. à thus Thureus deducitur. & thuribulũ uas, quo thus adoletur. & Thurife

rum à thure ferendo. & thurifico thure ſuffio. Quidã thus nabatheum uocant, ꝙ Nabathea regio eſt ab Arabia incipiẽs, eam'q; intra ſe continens, quæ uſq; ad mare rubrum ex latere dextro, pſicum ex ſiniſtro, indicũq; ex ſuperiori parte protenditur, nomen habens à Nabath primogenito Hiſmaëlis. A' Nabathea fit nabatheus adiectiuũ. Iuue. Et quos depoſuit Nabatheo bellua ſaltu. A' Lydo ẽt urbs Lyde appellata eſt. Nã Lyndus oppidũ eſt in inſula Rhodo, ubi ſacra Herculis maledictis, & execrationibus celebrari ſolebant. A' Lyndo Lyndij. Fuit et altera Lyndus in Dorica regione. Erat in Lydia præclara urbs Sardis tantũ multitudinis numero declinata. A' qua ſardinia iuriſdictio dicebatur, in quam cõueniebant Macedones, Cadueni, Philadelpheni, & ipſi in radice Tmoli Cogamo flumini appoſiti. Itẽ ſardonyx gẽma, de qua ſupra diximus. Eſt'q; aliquãdo fœminini generis. Perſius, Et natalicia tandẽ cum ſardonyce albus. Aliquãdo maſculini. Iuue. In manibus denſi radiãt teſtudine tota Sardonyces. Quidã ẽt ſardonycũ ſcripſerũt. idẽ. Arguit ipſorũ, quos litera, gẽma'q; princeps Sardonycus. ſed ut ad Neſtorẽ reuertamur, uir bello præclarus fuit, bellũ aduerſus Epios Achaiæ populos, q̃ poſtea Helij dicti ſunt. Oppida uero Helis, et Epie, uiuo adhuc patre adoleſcẽs geſſit, cum centauris in nuptijs Pirithoi pugnauit, eloquentia adeo excelluit, ut ex eius ore melle dulcior fluere diceretur oratio. Habuit uxorẽ Eurydicẽ Chymeni filiã, ex qua ſeptẽ filios, et unicam filiam Home. nominat, quãuis et alias filias uideatur habuiſſe. Antilochũ natu maiorẽ in bello troiano amiſit, cuius mortẽ magno mœrore, et multis lachrymis proſecutus eſt. Hor. At nõ ter æuo functus amabilẽ Plorauit omneis Antilochũ ſenex ãnos. Iuue.

Rex Pylius, magno ſi quicquam credis Homero,
Exemplum uitæ fuit à cornice ſecundæ,
Felix nimirum, qui per tot ſæcula 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 o' 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 carus filius iuſtitia, fortitudine'q; præclarus Antilochus, curſu celer, pugnator acerrimus. Secundo filio Noſtoris nomen fuit Piſiſtratus, quẽ idem Hom. in tertio Odyſseæ inducit Germani mortẽ acerbiſſime deflentem. Tertius dictus eſt Taſimenes. Quartus Echephron. Quintus Stratius. Sextus Perſeus. Septimus Anthos. Filia uero Polycaſte. A' Neſtore neſtorides patronymicum, & neſtoreus poſſeſſiuum nomen deducuntur. Hercules Albiona, & Beergiõ Neptuni filios uicit. inter Maſſiliam urbem Galliæ à Phocenſibus poſitã, & Rhodanũ flumen à Rhoda oppido Rhodiorũ noĩatum, q̃d ex alpibus ſe rapiens per Lemãnum lacũ progreditur. ſtagnũ eſt opere, ac nomine inſigne, cui aſſidet foſſa mariana, ſuperq; campus lapideus. Ad hæc loca appulſo quondam Hercule, Albiõ, et Beergios Neptuni filij, impedire eius tranſitum uoluerunt, cum q̃bus congreſſus Hercules, cũ deficientibus 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 conſpicetur, facile credat pluiſſe. in oſtio uero Rhodani ab Herculis nomine, q̃ græce ἡρακλῆς dicitur, Heraclea oppi-

dum, à quo heracleotes, & heracleoticus ædificatũ, inſtitutũq;, ut per Iouem lapideũ iuraretur, q̃d iuſiurãdum religioſiſſimũ habebatur. Hinc apud Aeſchylũ Prometheus ita loquitur. Ad fortem Ligurum & timoris inſcium exercitum, peruenies. Vbi ut te deſtituant tela, in fatis eſt datum. ibi ne lapidem quidem ullum capere è terra fas erit, tã mollis eſt, et tã lubricus ille locus, ſed cum te ſpectabit egentem opis Iupiter, Miſerebitur tui, nebulam'q; intendẽs, et imbrem, Rotundorũ lapidũ, totum inũdabit ſolum, cum q̃bus Ligurum protinus uaſtabis exercitum, Diſtat Campus lapideus à mari circiter XII millia paſſuum, eſt'q; ad circuli effigiem rotundus. Lapidibus magnitudo eſt, quæ manum impleat, ſub lapidibus lætiſſimum gramen exoritur ad pecudum paſtus uberrimus, in medio ſcaturigo eſt ſalſarum aquarũ. Ariſto. huiuſmodi lapides à terræmotibus, quos βράσους, hoc eſt ebullientes appellant, eiectos in plana, et ad curua loca prolapſos fuiſſe exiſtimat. Alij locum hunc putant aliquãdo lacũ fuiſſe, poſtea terræmotu, aut alia cauſa defeciſſe, ipſo'q; ibi huiuſmodi lapides aſſiduo fluctu ſtagni attenuatos reperiri, quaſi fluuialẽ glareã, aut litoreos lapillos. Rhodanus ſanè tria oſtia habet, duo libyca dicuntur, alterum Hiſpanienſe, alterum Metapmũ. tertiũ uero, q̃d ampliſſimum eſt, à Maſſilia maſſilioticum nũcupatur in Maſſiliæ arce Apollinis Delphici, & Epheſiæ Dianæ templum conditum fuit. illud quia Ionico nomini cõe eſt, hoc q̃a Phocenſes, cum è natali ſolo commigrarent, dixiſſe nauigationis principẽ aiunt, ut à Diana Epheſia curſum auſpicarentur. itaq; Epheſum profectos, quomodo à dea imperatum aſſequerentur, pcuntatos fuiſſe. porrò Ariſtarchæ matronæ apparuiſſe ĩ ſomnis Deam, et ut accepto à ſacris quodam ſimulachro, unà cum Phocenſibus nauigaret, imperaſſe. curſu igitur pfecto, et colonia ædificata, mox Epheſum quoq; erectum, & Ariſtarcham ſumma ueneratione habitam, ac tẽpli ſacerdotem deſignatam. Deductiſq; poſtea alijs colonis, eundem ritum ſacrorũ ab omnibus fuiſſe ſeruatũ. à Maſſilia maſſilienſis deducitur, & maſſilitanus. quippe Maſſilienſiũ Remp. dicimus, & maſſilitana uina. Hercules Heſionem Laomedontis filiã à monſtri marini diſcrimine liberauit. Laomedon rex Troianorum fuit à Ioue originem ducens, quippe Dardanus Iouis ex Electra filius fuit. Hic Erichthonium genuit, q̃ filium habuit Troẽ. Hic regionem, quæ antea à Dardano Iouis, & Electræ filio ſiue (ut Salluſtio placet) à rege Dardanorum Mida, q̃ Phrygiã tenuit, Dardania dicebatur, Troiam à ſuo nomine uocauit, filios habuit Aſſaracum, & Ilum, q̃ urbẽ Regiam à ſe Ilion nominauit. Huius filius fuit Laomedõ Priami pater. Qui, cum urbẽ ab Ilo patre ædificatam cingere mœnibus uellet, Apollini, & Neptuno id negotij dedit, pactus mercedẽ, quã mox ædificatis mœnibus ſe ſoluturũ iureiurando affirmauit. uerum pfecto ope cum Laomedõ mercedẽ, quã pactus fuerat, nequaq̃ exolueret, irati Dij, Neptunus quidem aquarum illuuiẽ, Apollo peſtilẽtiã Troiano agro immiſit. Quapropter duplici calamitate affectus Laomedon, de remedio oraculum cõſuluit, reſpõſum eſt nõ aliter placari deos poſſe, q̃ ſi ſingulis annis uirgo Troiana Ceto dilaceranda exponeretur. Inſtitutum itaq; uirginem quotannis exponi, eamq; ſorte eligi. ſed cũ tandẽ ſors in Heſionẽ Laomedõtis filiam cecidiſſet, et iam ſcopulo alligata, immanis belluæ aduentum præſtolaretur, tranſiens forte p eam regionẽ Hercules, liberaturũ ſe filiã Laomedõti pollicitus eſt, ſi equos diuino ſemine procreatos, quos habere eum conſtabat, præmiũ liberationis ſibi traderet. Hunc igitur ĩ modũ pactione facta, & fide mutuo data, Hercules interfecta bellua, uirginẽ liberauit. Sed cum Laomedõ ſeruare pactionẽ recuſaſſet, ĩdignatus Hercules, aliud inſigne facinus pegit. etenim non multo ĩteriecto tẽpore cum exercitu in Troiam uenit, pro=

uinciam omnē ferro, igniq; uaſtauit. Ilium cepit. & in prædā militibus dedit, Laomedontē occidit. Priamū eius filium captiuum duxit, qui poſtea auro à uicinis redemptus fuit, ideoq; ἀπὸ τοῦ πρίασθαι, hoc eſt à redimendo nomen obtinuit. Hic inſtaurauit Ilion, & (ut Cice. teſtatur) filios quinquaginta habuit, decem et 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 Erychthonius, 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. A' Laomedonte Laomedonteus, & laomedōtiades deducuntur. Alij Herculē tradunt, nō ob negatum ſibi à Laomedōte equorū præmiū aduerſus Troianos bellū geſſiſſe, ſed ꝙ dum Hylam puerum à ſe dilectum ꝑ orbē anxius quæritaret, Troiano portu à Laomedōte prohibitus fuit. Hylas Thyodamantis filius fuit, eximia pulchritudine adoleſcens, quē Hercules uehementer amauit, et cum Argonautis nauigās ſecum 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, perrexiſſē, & 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 Iune. Et multum quæſitus Hylas, urnamq; ſecutus. Hūc Hercules cum anxius aliquandiu expectaſſet, mox illo non redeunte totam regionē quæritando, et nomen Hylæ fruſtra clamando pagrauit. Vir. His adiungit Hylā, nautæ quo fonte relictum Clamaſſent, ut littus Hyla Hyla oē ſonaret. Hercules Lacinium prædonē extremā Italiæ oram, quæ magna Græcia dicitur, rapinis, ac latrocinijs infeſtantē occidit, et in promontorio eius loci, cuius ante orā duæ iſulæ ſunt, quarum altera decē millibus paſſuum à terra diſtans Dioſcorō, altera Calypſus, et ab Hom. Ogygia dicitur, tēplum Iunoni ædificauit, quā Laciniā à noie occiſi prædonis uocauit, tēplūq; ipſum, et promōtoriū Laciniū. id templū maxima i ueneratione habitū fuit, et locupletiſſimū extitit, ingentibusq;, ac frequētiſſimis donis refertū. Hercules (ut Hom. teſtatur) Iunonis papillā telo triſulco uulnerauit, qđ ab Euryſtheo hanc deā oium laborum ſuorū cām eſſe cognouerat. Triſulcū telum dicitur trifidum, hoc eſt treis acies habens, et à tribus partibus findens. & Biſulcū animal, qđ non ſolidas, ſed fiſſas ungulas habet. Plynius, Sues quibuſdam in locis ſolidas habent ungulas, cornigera ferè biſulca. & diſulcus porcus, cum in ceruice ſetas diuidit. Sulcus enim proprie uocatur quicquid in longitudine aculeatum eſt. Virgilius, & linguis micat ore triſulcis. Hinc ſulcatre proſcindere eſt. et ſulcus ipſa proſciſſio terræ, unde tertio. quarto. quinto ſulco ſerere dicimus, ideſt ter. quater. quinquies arando. Plynius, 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 æſtatem, 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 proſciſſio eſt. Virgilius, Auſim uel tenui uitem committere ſulco. Ab hoc fit ſulcatim aduerbium, quod ſignificat per ſulcos. Pomponius, Gerens præterea ſulcatim conciſam faciem. Papillam pro mamma uſurpant. Proprie autem Papillæ mammarum capi-

tula 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, quā græci ἄγριαν, hoc eſt feram appellant, in qua ſimiliter quidem, ſed magis cutis exaſperatur, exulceraturq;, ac uehementius eroditur, & rubet. Interdum ēt pilos remittit. quæ minus rotunda eſt, difficilius ſeneſcit. niſi ſublata eſt, in impetiginē uertitur, ſed leuis papula, etiam ſi ieiuna ſaliua quotidie defricatur ſeneſcit. maior cōmodiſſime murali herba tollitur. Papulæ ſudorū, oleo lētiſcino curantur. Virg. Ardentes papulæ, atq; immundus olentia ſudor Mēbra ſequebatur. Mirū eſt Seruiū alioquin honoratum grāmaticum, qđ papulæ ſudorum eſſent ignoraſſe. quippe papula Carbunculum interpretatur, cum papulæ ſudorum leuiſſima tubercula ſint. Carbunculus uero peſſimū uitium ſit ex inflāmatione proueniens. Ex omnibus enim, quæ interius aliqua corporū parte naſcuntur, nō aliud carbunculo peius eſt. Eius hæ notæ ſunt, Rubor eſt, ſuperq; cum non nimium puſtulæ imminent maxime nigræ, interdum ſubliuidæ, aut pallidæ, in ijs ſanies eſſe uidetur, infra color niger eſt, ipſum corpus aridum, et 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 colorē. Nam carbo notæ ſignificationis. A' quo & uiri cognomen deductum. Eſt etiā carbunculus uitium in uitibus, atq; arboribus, cum quodam, quaſi uredinis carbone uuæ, & fructus exuruntur. Solet id accidere uuis III, & II Iduum Auguſti, ſub decretorio illo uuis ſydere, quod caniculam diximus appellari. unde carbunculatæ uuæ dicuntur, & ipſa res carbunculatio uocitatur. Non eſt malum aliquod huic comparandum, non grandines, nō procellæ, nec quæcunq; unquam annonæ intulere caritatē. Agrorum mala ſunt illa, carbunculus late patētium regionum, nec aliquod huic rei remedium eſt, præterquam doctrinæ, intelligendo ſcilicet, quando id malum futurum ſit, & fructus prioris anni comparando, ac diligenter ſeruando. Quod Democritum philoſophum memorant feciſſe, qui cum ex ratione ſyderum futuram olei caritatē intellexiſſet, eſſetq; tunc oleum propter ſpem oliuæ uiliſſimum, in toto tractu oleum parua pecunia coëmit, cunctis admirantibus, qđ ei ſciebant paupertatem, & quietem doctrinarum in primis cordi eſſe, animumq; ab omni ſpe quæſtus alienum. Sed poſtquā cauſa apparuit, et ingens diuitiarum curſus, auidæ domnorū pœnitentiæ mercedē reſtituit, cōtentus ita probaſſe, opes, cum ſibi uellet, nō defuturas. Hoc idem Seſtium poſtea Romanum Athenis feciſſe cōpertum eſt. Sunt tamen qui tradant treis cancros uiuos cremari in arbuſtis debere, ut carbunculi nō noceant. Alij Siluri carnem leuiter uri, unde flat uentus, ut ꝑ 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 uſq; ad papillam denudo. Plau. idem connexum in humero læuo expapillato brachio, hoc eſt uſq; ad mammam denudato. Hercules cœlum humeris ſuſtinuit. Tradunt enim, cum Gigantes aduerſus deos pugnarent, deos omneis in unam cœli partem cōcurriſſe, tantumq; pōderis adieciſſe, ut cœlum ruinam minari uideretur. Quapropter Herculem cum Atlante cœlo humeros ſuppoſuiſſe. Alij Herculem affirmant feſſo olim Atlante, & humerum mutare cupiente, tandiu cœlum, ſuſtinuiſſe,

ſtinuiſſe, quoad ille humerum mutaret. Ouid. Hac cœlum ceruice tuli. Atlas Iapeti filius fuit ex Climene (ut quidā putant) ut alij ex Aſia. Plyn. Ex Libya genitum memorat. Hunc tradunt, cum Perſeus Iouis filius iuſſu Polydectis regis Seriphi, à quo fuerat educatus, Meduſam ſuperaſſet, et cum eius capite reuerteretur, hoſpitium ei negaſſe, qđ oraculo monitus fuerat, unum è Iouis filijs ſe regno depulſurū. Quapropter indignatum Perſeū deiecto Gorgonis capite, illum in montem ſui nominis tranſmutaſſe, & hanc pœnam addidiſſe, ut in perpetuū cœlum uertice ſuſtineret. Quod ideo fictum eſt, ꝗa Atlas mons in medijs Africæ arenis ſitus, ſatis dēſe conſurgit, uerum inciſis undiq; rupibus præceps, inuius, et quo magis exurgit, exilior. Quod ergo altius, quàm cōſpici poteſt, uſq; in nubila exurgit, cœlum, et ſydera non modo tangere uertice, ſed ſuſtinere quoq; dictus eſt. Alij hunc aſperum, ſqualentemq; eſſe ſcribūt, duntaxat quà uergit ad litora Oceani, ꝗ ab eo Atlāticus dictus ē, ſed qua ſpectat Africam, opacum eſſe, nemoroſumq;, & ſcaturientibus undiq; fontibus irriguum, fructibus omniū generum ſponte ita ſubnaſcentibus, ut nunquam ſatietas uoluptatis deſit. Incolarum neminem interdiu cerni, ſilere oīa ſolitudinū horrore, ſubire tacitam religionem animos eorū, qui propius accedunt, præterq; ſtuporē elati ſuper nubila, atq; in uicina lunaris circuli, eundē noctibus micare crebris ignibus ægipanū, ſatyrorumq; laſciuia, impleri tibiarū, ac fiſtulæ cantu, tympanorumq;, & cymbalorū ſonitu ſtrepere. Sueto. Paulinus, qui primus Romanorū ducū aliquot milliū ſpatio Atlantē tranſgreſſus eſt, de excelſitate quidē eius ea, quæ cæteri, prodidit, ſed imas radices denſis, altisq; repletas ſyluis incognito genere arborū, proceritatem enodi nitore ſpectabilem, frondeis cupreſſi ſimileis, tenui obductas lanugine, quibus addita arte ueſteis bōbicinus ſimileis poſſe confici. Verticē altis etiam æſtate operiri niuibus. Decimis ſe eò ꝑueniſſe caſtris, et ultra ad fluuiū, qui Nigris uocatur, per ſolitudines nigri pulueris eminentibus interdū, uelut exuſtis cautibus, loca ēt hyeme propter feruorem inhabitabilia. Qui proximos colunt ſaltus refertos Elephantorum, ferarumq;, et ſerpentum omni genere canarios appellari, qđ uictus eius aīalis ijs promiſcuus ſit, uiſcera ferarū diuidua. Sunt alij quoq; in Aethiopia canarij, quorum urbs Cynopolis, hoc eſt canum ciuitas dicitur, in qua Anubis colitur, et honor, et ſacer qdā cibus canibus eſt conſtitutus. Ab hac Cynopolitana præfectura appellata eſt. à canis nomine & Cynomyia dicta, quaſi canina muſca, quæ eius aīalis lancinat aureis. et cynocephalus animal ex ſimiarum genere humanā ſpeciem deferens, præterquā in capite, qđ caninum habet. Eſt in partibus Aethiopiæ uiolentus ad ſaltum. & cynocephalea herba canino capiti ſimilis, quæ ab Aegyptijs oſirites dicitur. Tradunt, ſiquis eam totam eruat, hunc ſtatim mori. et cynogloſſa alia herba uulgo nota, quæ lingua canina à noſtris uocatur. et cynoſura, quaſi canis cauda, ſydus, de quo ſuperius diximus è nutrice Iouis factum ex nymphis idæis, à qua & portus ibi, & agri magna pars nomen ſumpſit. et Procyō aliud ſydus, qđ ante maiorem canē oriatur, ita appellatū. Hic in lacteo circulo defixis pedibus æquinoctialem circulum tangit. ſpectat occaſum, ut inter geminos, et cancrum cōſtitutus. occidit exortu capricorni. exoritur cum leone. cōſtat tribus in totū ſtellis. Cice. Anticanem, Procyon grato ꝗ 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, paruisq;, 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. Ex ijs radicibus ſi maiorē edant uiri, mares generari dicuntur, fœminæ alterū ſexum. in Theſſalia molliorem in lacte caprino uiri bibunt ad ſtimulandos coitus, duriorem uero ad inhibendos, ita alter alteri aduerſatur. Sed ut ad propoſitū reuertamur, monti iunctam huic Aethiopum gentem conſtat, quos Perorros uocant. Sunt etiam qui tradant gigni in Atlante herbam Euphorbiam nomine, quā 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. Sueto. Graueis, & periculoſas ægritudines ꝑ omnē 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 nō proderant, frigidis curari coactus, authore Antonio Muſa. Idē fratres inſtituere à balneis multa frigida corpora aſtringi, cum antea non niſi calida lauari ſolerent. Euphorbiū acantina folia habet. Tanta ei uis eſt, ut exciſæ conto è longinquo ſuccus excipiatur. Suſcipitur expenſo utriculo hœdino, humor lactis uidetur effluere, ſiccatur, & thuris effigiem habet. Quī colligunt, clarius uident. Contra ſerpenteis medetur, è quacunq; 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 colūnis Herculis uicinior, alter in interiora Libyæ remotior, de quo diximus, quem incolæ cœli columnam nominant. & ab Atlante rege in eum conuerſo, Atlantem putant uocatū, 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 ſumma montis Aemi uerſus Septentrionem in Iſtrum fluens, quem ab Atlante Arcadiæ rege cognominatum nonnulli putant. Tres enim Atlantes fuiſſe memorantur, unus rex Italiæ, & pater Electræ uxoris Coriti. Alter rex Arcadiæ, & pater Maiæ, ex qua natus eſt Mercurius. Tertius Maurus, qui dictus eſt maximus. Ab Atlāte atlantides patronymicum nomen deducitur, & licentia poëtica atlantiadès. & Atlantes populi. & atlanticum mare, de quo ſupra diximus. Atlantes degeneres humani ritus eſſe feruntur. Nam neq; nominum ullorum inter eos appellatio eſt, & ſolam orientem, occidentemq; dira imprecatione contuentur, tanquam ipſis agrisq; ſuis exitialem, neq; inſomnia uiſunt, qualia reliqui mortales. Sed quoniam Meduſæ, & Gorgonis mentionem fecimus, operæpretium eſt, ut de ijs quoq; aliquid dicamus. Phorcus Thoſeæ nymphæ, & Neptuni filius fuit, & (ut Varro ſcribit) rex Corſicæ, & Sardiniæ, qui initio olim cum Atlante nauali prælio uictus, & in mare ſubmerſus eſt, ac marinus deus effectus. Virgil. Tritonesq; citi, Phorciq; exercitus omnis. Huic quatuor filiæ fuerunt. Scylla. Meduſa. Stenio, & Euryale. Scyllam ex Cratæea 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, & piſceis, quos ea nocte ceperat, forte recenſeret, uidit illos, quamprimum tacto gramine palpitare, mox mouere latus, & perinde niti, ac ſi in

æquore eſſent, quod dum miratur, omnis piſcium multitudo ſubito ſe merſit in mare. Obſtupuit Glaucus, dúq; cauſam eius rei mente agitat, dubius numne alicuius dei, an guſtu herbarum, quas nullū unquā aīal attigerat, id actū eſſet, decerpere manu gramē cœpit, paulatimq; guſtare. Quo facto, mente ſtatim alienatus alterius uitæ deſyderio ſeſe in mare proiecit, ſed miſeratione deorū maris, in regni conſortiū aſſumptus, extrema parte corporis in piſcis caudā mutata, barbæ naturali colore in uiridē. Reliq corporis in cœruleū, qui et glaucus color dicitur. Fuit & alius Glaucus, qui primus ferri conſolidaturā inuenit, Chius patria. alius ex Potnia urbe. Itē alius Hippolichi filius, à quo Ioues nati ſunt reges. Cū igitur Scylla Glaucum ſperneret, & ecōtrario Circe mirū in modū illum deperiret, ſuaſiſſe Glauco Circe dicitur, ut ſpernentē ſe Scyllā miſſam faceret, ſibiq; in amore reſpōderet. Sed cū remouere eū à Scyllæ amore non poſſet, infeciſſe aquas ueneficijs, qbus lauari Scylla cōſueuerat. is locus erat in freto ſiculo paruus gurges, ueluti in arcū ſinuatus. id faciēte ſaxo, qđ à Zācle propinquo Siciliæ oppido Zanclæū dicebatur. Zācle Pelopōneſi oppidum fuit, uarijs temporibus clarū in regione Meſſennia, in qua ipſa Meſſene. Meſſenij aūt in Sicilia urbē condiderunt in Pelori ſinu, ubi ad orientem maxime flectitur, quā è ſuo noīe dixerunt Meſſanā. Nā prius id quoq; oppidum Zancle dicebatur à loci curuitate. Curua. n. Zanclia uocant, eratq; Naxiorū opus, qui ſunt iuxta Catanā. Poſtea cū Mamertini natio cāpana eò colonos miſiſſent, ipſi quoq; Mamertini potius q̃ Meſſanenſes ſunt uocati, & cum ager eorū uini feraciſſimus ſit, Mamertinū uinū nō Meſſanēſe appellatum eſt. Mart. Amphora neſtorea tibi mamertina ſenecta Si detur, qđ uis nomen habere poteſt. A Meſſana quidam Meſſalā dictum putāt, propriū uiri nomen, ꝙ Meſſanam Siciliæ urbē ui ceperit. Ab eo Meſſalina nomen mulieris. Hæc barbati Meſſalæ conſobrini Claudij Cæſaris filia fuit, quā cū Claudius in matrimonium excepiſſet, nec diu poſt cōperiſſet ſuper cætera flagitia, atq; dedecora C. Silio ēt nupſiſſe, dote inter auſpices conſignata, ſupplicio affecit. Hæc libidinoſiſſima fuit, et ſæpe mutata ueſte lupanaria celebrauit, quinetiā cum ſcorto famoſo aliquādo certauit, et ſuperatā à ſe meretricē gloriata eſt, iter diē, et noctē quinq; et uiginti paſſa cō cubitus affirmauit, præterea ſeſe labore potius feſſam, q̃ concubitu ſatiatā deſtitiſſe. Iuue. Et laſſata uiris, non dum ſatiata receſſit. Eò igitur cū Scylla ſeſe ab æſtu recepiſſet, uſq; ad mediā aluum ſubmerſa aīaduertit ueluti canes inguinibus ſuis admotos, fœdo latratu oīa complectentes, et primo qdem ſeparata eſſe hæc monſtra à ſuo corpore exiſtimauit. Mox uero cū ab ijs fugere conaretur, intellexit uētrem qdem, et ſuperiores partes ſibi uirginis remanſiſſe, reliquū uero corpus in fœdiſſimos canum rictus eſſe mutatum. Coluiſſe itaq; hunc locum dicitur Circe ſemꝑ infeſſa, qđ in ſocijs Vlyſſis oſtendit, et pro uirgine mōſtrū fuiſſe. Oui. Altera ſcylla maris monſtrū medicamine Circes, Pube premit rapidos inguinibusq; canes. Virgilius aliter eam deſcripſit. Prima hominis facie, et pulchro pectore uirgo Pubetenus, poſtrema immani corpore priſtis, Delphinū caudas utero cōmiſſa luporum. Vbi obiter dicēdum priſtim aliquādo nauim eſſe oblōgam, à forma priſtiū marinarū ita appellatā, quæ lōgiſſimi corporis ſunt, atq; anguſti. idē. Velocē Mneſtheus agit acri remige Priſtin. Longiſſimi uero corporis eſſe Priſtes declarat Plyn. qui in mari indico balænas quaternum iugerū reperiri ſcribit, Priſtes ducenum cubitorum. Hæ ita appellatæ ſunt à ſectione undarū. Scindunt enim mirū in modū fluctus propter tenuitatem. Græci autem πρίσιν ſectionem, πρίσιν ſectorē nominant, ex quo facile eſt irridere ineptias eorum, qui Piſtrin, nō Priſtin ſcribunt, & per X aliquādo ſcribi poſſe aſſeuerāt. Sed,

ut ad Scyllā reuertamur, ob eam cauſam datus eſt huic fabulæ locus, qđ in freto Siculo ſaxum eſt ingēs in ſuperiori parte humanam effigiem habens, in inferiori uero plures reſectos ſcopulos ſub radicibus cauernoſos, intra quos dum æſtuoſum mare ingreditur, ab ijs refractum tumultuādo repræſentat latratum canum, & uluiantes lupos. Homerus Scyllā ſcribit latratum emittere catuli nuper editi, 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 profundiſſimū mare, piſcantemq; & delphinos, ac balænas deuorātem. Sunt etiā qui Scyllā tradant cum Neptuno aliquando cō cubuiſſe. propter qđ iratam Amphitriten ſparſis ueneno aquis, in qbus lauari uirgo conſueuerat, in canē eam mutaſſe. Herculē uero, cum ſuperato Geryone ex Hiſpania reuerteretur, quoniā boues quoſdā ſibi ex armento ſubtraxerat, eam occidiſſe. Sed à patre mox ei uitam fuiſſe reſtitutam. Amphitrite Neptuni uxor fuit. Cuius nuptias cum à principio fugeret, uirginitatem ſeruare cupiēs, miſit ad eā Neptunus Delphinū, qui uaria per loca quæſitam tandem ad radices Atlantis inuenit, et ut Neptuno iūgeretur, perſuaſit. Hinc poëtæ maris deam eſſe dixere. et pro ipſo mari uſurpare conſueuerunt. Ouid. nec brachia longo Margine terrarum porrexerat Amphitrite. Ob hanc cauſam Neptuni ſimulachra facientes, Delphinum ſub pede eius conſtituebāt, tanquam huic deo gratiſſimum. Ideo etiam hic Delphinus in cœlum ſublatus fuit, et inter ſydera collocatus, non lōge ab Aquilæ ſigno, capite penè roſtrum Pegaſi equi contingens, oritur cum Sagittarij poſteriore parte, occidit, cum uirgo exorta eſt à capite. habet in capite ſtellam unam. ſupra caput ad uerticem uerſus alias duas. ab ea, quæ in uentre uelut pennæ uidētur, ſtellas treis. in ſcapulis unam. in cauda duas. Sunt in totum nouem. ideo hoc ſignū muſicum uocant à nouē muſarū numero. Sunt tamen qui de hoc Delphino aliter ſcribāt, Tyrrhenos. ſ. quoſdam nauicularios, cum Liberum patrē puerum quōdam recepiſſent, ut Naxum cum comitibus tranſueherent, & nymphis nutricibus redderent, ſpe prædæ inductos nauē auertere uoluiſſe. Liberū uero, cum id ſuſpicatus fuiſſet, comitibus ſuis, ut ſymphonia canerent iuſſiſſe, quo cantu adeo oblectatos Tyrrhenos, ut ſaltare ēt cœperint, et nimis laſciuiēdo ſeſe ī mare proiecerint, quo facto, omneis in Delphinos eſſe conuerſos. Cuius rei memoriā cum mādare Liber pater poſteris uellet, unū eorū inter ſydera collocaſſe. Alij tradūt hūc eſſe Delphinū, q Arionē uexit. Ariō nobilis cytharœdus fuit ex īſula Leſbo, oppido Methymnæ, Periandro Corinthiorum regi per carus artis gratia. is cum īpetrata à rege uenia in Italiā profectus cātando grādē pecuniā cōparaſſet, Corinthū reuerti ſtatuēs, Corīthios nautas, tanq̃ ſibi notiores, elegit. Hi ergo Arione accepto, cū in altū nauigaſſent, ſpe prædæ cōſilium de eo necādo cœperunt, quare intellecta, Ariō oēm pecuniā, reſq; ſuas omneis illis tradere, et uitā tātū orare ſe dixit. Quarū precū eatenus miſerti ſunt nautæ, ut ab inferēda ei ſuis manibus nece tēperarēt, iuberēt tamē, ut ſeſe ſtati præcipitē daret ī mare. Tū ille ꝑterritus, et oī uitæ ſpe deſtitutus, id unū poſtremo obſecrauit, ut prius q̃ mortē oppeteret, ueſtimēta ſua ſeſe īduere, et fides ſumere, carmēq; conſolatoriū canere ꝑmitterent. Quare à nautis īpetrata, de more cinctus, atq; amictus, ſtanſq; in ſumma puppi, et cithara ſimul, ac uoce canens Delphinos ad ſe audiēdū prouocauit. Tū uero in mare ſe deijciens ab uno eorū exceptus, et ita, ut erat amictus, ac citharā tenēs, Tænarū. qđ oppidū eſt Laconiæ à Tænaro promontorio ita appellatū, peruectus eſt, hinc relicto Delphino Corinthum petijt, talemq; ſe Periādro regi, qualis Delphino uectus fuerat, oſtendit, rē omnē ordine narrauit.

Quod cū rex non facile crederet, cuſtodiri Arionē diligēter, nautas uero ꝑquiri, et ad ſe duci iuſſit. Qui cum ueniſſent, & periſſe procul dubio Arionem crederēt, qđ de eo eſſent à rege interrogati, in Italia eſſe, ac bene ſe habere reſponderūt, feliciterq; ei, ac pro uoto ſuccedere. inter hæc Arion cum fidibus, & indumentis, cum qbus ſe in mare deiecerat, iuſſu regis productus eſt, quo uiſo obſtupefacti nautæ inficias ire nō potuerunt. Hinc duo ſimulachra ærea apud Tænarū facta ſunt. Delphinus uehens, & homo inſidens. Delphinus piſcis eſt, uel potius maris bellua oīum non modo marinorū, ſed etiā terreſtrium animalium uelociſſimus penè uolucrē æquans, & niſi multum infra roſtrū os illi foret, medio penè in uentre, nullus piſcium celeritatem eius euaderet. Sed affert morā prouidentia naturæ, quia, niſi reſupini non corripiunt, quæ cauſa præcipue uelocitatem eorū oſtendit, nam cum fame concitati fugientem in uada piſcem ꝑſequendo diutius ſpiritum continuere, ueluti arcu emiſſi ad reſpirandum emicant tanta ui exilientes, ut plerunq; uela nauium tranſuolent. Iuncti agunt uera cōiugia, pariunt catulos decimo menſe. interdum binos nutriunt uberibus, ſicut balæna. Geſtant fœtus infantia infirmos, & adultos quoq; comitantur, magna erga partus caritate. Adoleſcunt celeriter, et decem annis ad ſummam magnitudinem ꝑueniūt, uiuuntq; tricenis, qđ cognitum eſt aliquorum caudis præciſis. Occultantur tricenis diebus circa canis ortum incognito modo, quod certe mirandū eſſet, ſi ſpirare in aqua negrent (ut ſentit Ariſto.) qui neq; hūc, neq; aliqđ animal ſine pulmone ſpirare poſſe affirmat, quaſi non poſſint pulmonis uice alia alijs ſpirabilia ineſſe uiſcera, ita uolente natura, ſicut et pro ſanguine aliquibus aliū humorē ineſſe conſpicimus. Nā in aquas penetrare hunc uitalē ſpiritum qs miretur: cum uideat in terrā quoq; tanto ſpiſſiorē penetrare, ut talpæ, et cætera animalia defoſſa oſtendunt. Spirare certe piſceis duo illa indicia eſſē uidētur. Primū qđ æſtiuo calore quædam eorū anhelatio notatur. Secundo quod bullantiū aquarū ſufflationem ſæpenumero uidemus. Sed, ut ad Delphinos reuertamur, Lingua eſt ijs contra naturam aquatiliū mobilis pro uoce, gemitus humano ſimilis, dorſum repandū. Roſtrum ſimū, qua de cauſa nomen Simonis agnoſcere oēs dicuntur. mulcetur muſica arte, præſertim Symphoniæ cantu, hominem non expaueſcit, obuiā nauigijs uenit. Puerorū amore ducitur. Appion uidiſſe ſe ſcribit apud Puteolos Delphinum puerū miro modo amantē, à quo Simon uocatus, uenire ad eum ſolebat, et pinnæ aculeos uelut uagina condens, ne dilectū ſibi corpus laceraret. præbere aſcenſuro dorſum, receptumq; eqtis modo inſidentem per magnū æquor ad triginta millia paſſuum deferre, ad qđ ſpectaculū Roma, atq; omnis Italia concurrebat. Poſtea uero cum idē ille puer à Delphino amatus morbo periſſet, Delphinum ſæpe ad ſolitum litus adnare uiſum, ubi poſtquā puerum, qui in primo uado aduentum eius operiri conſueuerat, nuſquam uidit, deſyderio contabuiſſe, & ipſum quoq; eſſe exanimatum, 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 unguēto perunctus, odoris nouitate fluctuans, et ferè ſemianimis, per aliquot deinde menſeis latuit. Alium quoq; delphinum in Ialiſo urbe uiſum memorant, qui amore pueri captus, dum abeūtem in litus auide ſeqtur, in arenam inuectus expirauit. Puerū hunc Alexander Magnus, Babyloni Neptuni ſacerdotio præfecit, amorē illū numinis propitij fuiſſe interpretatus. In eadē urbe Ialiſo aliū quoq; puerū à Delphino longo tempore amatū ferunt, Hermiam nomine, quē cum aliquot millibus paſſuū intra mare ue-

xiſſet, repentinæ procellæ fluctibus fuiſſe exanimatū. Eum tamen uſq; in litus Delphinū reduxiſſe, & ueluti cauſam leti fatentem non reuerſum amplius in maria, ſed in ſicco expiraſſe. Hoc idem & Naupacti accidiſſe ſcribit Theophra. Eſt in prouincia Narbonenſi, & nemuſienſi agro ſtagnum, quod Laterna appellatur, ubi cum homine delphini ſocietate piſcantur, & capi ſe permittunt cum cæteris piſcibus. nihil de futura liberatione dubitantes. Peracta captura in partē prædæ uocantur, cū etiā non piſcibus tantum, ſed intrita panis, ac uino ſatiantur, ipſis quoq; inter ſe publica ſocietas eſt. Capto quondā à rege Cariæ, alligatoq; in portu delphino, ingens reliquorum multitudo conuenit, ueluti quadā animi mœſtitia miſerationem petens. donec dimitti uinctum rex iuſſit. iam uero et paruos ſemper aliquis grandior comitatur, ut cuſtos. Viſiq; etiā aliquādo defunctū portare, ne laceraretur à belluis. De prælio eorum cū Crocodilis ſuperius diſſeruimus. Sicilia ſanè inſula Italiæ eſt olim cōtinēs, et agro Brutio adnexa mox interfuſo mari ſiculo auulſa. ob hoc græci Rhegyo nomē dedere, ut ſupra oſtēdimus, quaſi auulſo, hinc etiā Sicilia ipſa quaſi ſicalita, hoc eſt excēta uocitata eſt, & nō à Sicolo duce (ut qdā putant) nūcupata. Vir.

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 Sicori flumine appellatos, de quo Luca. Heſperios inter Sicoris non ultimus amnis. Hi in Italiā quondā appulſi, eam expulſis Aborigenibus tenuere, ſed mox ipſi quoq; ab eiſdē expulſi, inſulā Italiæ uicinā occupauerūt, & à ſuo nomine Sicaniā nūcupauerunt. ab alijs triquetra uocatur, quod trianguli figuram habeat huiuſmodi Δ. Triquetrā. n. figuram ueteres Triangularem uocabant. Dicitur etiā Trinacria, qđ tria acra hoc eſt tria cacumina habeat. Tribus. n. promontorijs in diuerſa procurrit. Pachynū uocatur, qđ Græciam ſpectat, et à craſſitudine aëris nomen habet impoſitum. Græci. n. παχύ pingue appellāt. Lilybæū, quod in Africā, Libyē, à qua Lilybæum. Pelorus, quod in Italiā uergens Scyllæ aduerſum eſt. Cauſa nominis Pelorus gubernator illic ab Annibale conditus, quē profugus ex Africa, & per ea loca Syriā petens, quia procul intuenti uiderentur continua eſſe litora, et non peruiū pelagus, proditum ſe arbitratus occiderat. Fretum ſiculum anguſtum, atq; anceps alterno curſu modo in thuſcū, modo in Ioniū pelagus influxit, atrox. uorticoſum. et Scyllæ, ac Charybdis ſæuitia inclytū. Scylla ſaxum eſt (ut diximus) Charybdis mare periculoſum nautis, qđ contrarius fluctuū curſus colliſionem facit, & rapta quæq; abſorbet. et reijcit. Oui. Et uomit epotas ſæua Charybdis aquas. Sene. Quod rapax hauſit, reuomit charybdis. Fuit autē Charybdis uetula quædā uoraciſſima, quæ ꝙ boues Herculis furata fuerat. ab eo in id mare proiecta fuit, qđ eſt alterū Herculis facinus, deditq; huic loco nomen, et ueteres nūc quoq; exercet rapinas. Fuit et altera Scylla Niſi Megarēſiū regis filia, cuius patriā cū Minos obſideret, et ſtatutū fato eſſet, urbē capi nō poſſe quouſq; Niſus purpureā, quā habebat, comā conſeruaret, Scylla Minois amore capta, capillū patri abſcidit, patremq;, et patriam hoſtibus prodidit. ſed à Minoë tandem ſpreta, ac pro nihilo habita, lamentabili queſtu, & multis lachrymis exinanita defecit, & in auem ſui nominis mutata eſt. Ouid. Filia purpureos Niſi furata capillos, Puppe cadens nauis facta refertur auis. Scylla etiam piſcis genus eſt, quo maxime abundat Lyris amnis Campaniæ Minturnēſium urbē interfluens. Martia. Cœruleus nos Lyris amat, quem ſylua maricæ Protegit, hinc ſcyllæ maxima turba ſumus. Ab hac

ſcylla loca ipſa, in quibus hi piſces capiuntur, ſcylleta dicuntur. Cice. Hac lege tribunitia decemuiri uendent agrum campanum. Accedet ei mons Gaurus. accedent ſcylleta ad Minturnas. A` ſcylla uero monſtro ſcyllacæum deducitur Athenienſiũ colonia in ultimo Italiæ, ab Athenienſibus, dum conderetur, ſcyletium dictum. à quo ſinus ſcyllacæus, qui ad hipponiatem ſinum iſthmum facit, quem Dionyſius maior munire mœnibus cogitauit. Virg. Caulonisq; arces, & naufragum ſcyllacæum. A` Sicilia fit Siculus paucorum ſyllabarũ quàm primitiuũ, quod raro uſu uenit, ut ab Hiſpania Hiſpanus, A` Lauinia Lauinus. Item Sicilis: Virg. Sicilides muſæ paulo maiora canamus. Item Sicilienſis. Hoc autem differt Siciliẽſis 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 Romananſes, & Hiſpanenſes negotiatores dicimus, qui in alienis ciuitatibus negotiantur. Mar. Ne Romam ſi ita decreueris, Hiſpanẽſem librũ mittamus, ſed Hiſpanum. ſed iam ad Meduſam, & reliquas Gorgones ueniamus, hæ Dorcades inſulas in Oceano Aethiopico ſitas habitaſſe dicuntur, contra Heſperidum hortos, uno tantum oculo, quo uiciſſim, prout cuiq; neceſſe erat, utebantur, alioqui corporum forma, & crinibus aureis inſignes, quapropter & ab agilitate nomen habent. Quippe græci γοργὸν aglem dicunt. agrorũ præterea ubertate diuites erant, & tam omni ex parte ſimiles, ut una diſcerni ab altera nõ poſſit. 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 tradunt, quod dum ſola circa litus uagaretur, Neptunus pulchritudine eius captus, complecti eam uoluit. Sed cum illa hoc animaduertens fugere cœpiſſet, ſecutus eſt Neptunus uſq; ad templum Mineruæ, ibiq; uiolato delubro, cum ea concubuit. Quam iniuriam, cum graui, & iniquo animo Minerua tuliſſet, Meduſæ crineis, quibus maxime Neptuno placuerat, mutauit in angueis, deditq; ut omnes eã 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 poſſet, ex improuiſo, cum ipſa, anguesq; ſopiti eſſent, adortus, uno ualidiſſimo ictu peremit, ex cuius cruore mox natus Pegaſus alatus equus ꝑhibetur, 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, & pleriq; alij hunc equum Neptuni, & Meduſæ filiũ dixerunt. Fons ipſe muſis eſt dicatus. Pegaſus in cœlum euolauit, ibiq; inter ſydera 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. Gorgoneum caput extinctæ Meduſæ, Pallas in clypeo ſemper geſtauit, ut formidabilior hoſtibus uideretur. idem. Gorgoneum crinem turpeis mutauit in hydros. Nunc quoq; ut attonitos formidine terreat hoſteis, Pectore in aduerſo, quos fecit, ſuſtinet angueis. A` pegaſo pegaſeus deriuatur. Item Pegaſa Theſſaliæ oppidum, quod poſtea Demetrias dictum eſt. Propter quod nauis longa argonautarum Pegaſea nuncupatur, q̄d Iaſon, qui eam ædificauit, et princeps nauigationis extitit, fuit filius Aeſonis fratris Peliæ regis Theſſaliæ. Oui. 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, cum antea ratibus nauigaretur, hoc eſt connexis inuicem trabibus. Vnde Poëtæ plerũq; rates pro nauibus uſurpant. Virgil. Diſiecitq; rateis. Hinc tantum ueteres 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 britãnico oceano primo inuentas putant corio circũſutas. in Nilo ex papyro, & ſcyrpo, & arundine fiunt. Biremem Erythræi inuenerunt. triremẽ (ut Thucydides affirmat) Amocles Corinthius. Quadriremẽ (ut Ariſto. ſentit) Carthaginiẽſes. Quinqueremẽ Neſichthon Salaminius. Sex ordinum Zenagoras Syracuſanus. Ab ea ad Decremẽ Neſigiton. Ad duodecim ordines Alexandrũ Magnum inſtituiſſe cõmemorant. Ad quindecim Ptolemæum Soterem. Ad triginta Demetriũ Antigeni. Ptolemæun Philadelphum. Ad quadraginta Ptolemæum Philopatorẽ, qui Triphon 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 nauicula celeritate præſtans eſt, ita appellata, q̄d facile agi poſſit. Sallu. His actuariæ naues circiter triginta, decem onerariæ erant. Onerariam nauem etiam corbitam nominant. Plau. Tardiores, quàm corbitæ ſunt, & in trãquillo mari. Luci. Poliphemo maius brachiũ, quàm malus nauis in corbita maximus ulla. Corbitas autem dictas tradunt, quod in malo earum ſummo, pro ſigno corbes ſolerent ſuſpendi. Lembũ Cyrenenſes. Eſt autem lembus breuis nauicula piſcatoria. Plau. Dum hæc aguntur, lembo aduehitur tuus pater pauxillulo. Virg. Non aliter, quàm qui aduerſo uix flumine lembũ Remigio ſubigit. Hinc et lẽnunculus dicitur. Sallu. primo indicit per noctem lẽnunculo piſcandum. ſtlẽbus uero pro graui, & tardo à ueteribus uſurpabatur. Luci. Atq; equũ pedibus ſtlembum. item Horia, Plau. Mea opera laboratur et rate et horia. Eius diminutiuum horiola. cymbam Phœnices, ipſa quoq; parua nauicula eſt in medio latior. Cicero. Cymbarum ante pedes multitudo pro ſe quiſq;, quod ceperat, afferebat. Hinc cymbam piſcatoriam dicimus. Afranius. Tum conſcendo cymbam piſcatoriam, uenio. iacitur anchora. inhibent leuiter. Ab huius ſimilitudine cymbium deriuatur poculi genus procerũ, ac nauibus ſimile. Virgil. Cymbiaq; argento perfecta, atq; aſpera ſignis. Quidã tamen cymbiũ dictum exiſtimant, quaſi ciſſimbiũ, uoluntq; ligneũ poculũ eſſe ex edera, quã græci κισσὸν appellãt. Celocẽ Rhodij, id quoq; breue nauigiũ eſt, à celeritate appellatũ. Var. nautæ remiuagã mouent celocẽ. Plau. Vñ ſumã? quẽ iteruertã? quò hanc celocẽ cõferã? Hãc et celotim uocant, & oxyã. Circerũ Cyprij. Nauis hæc eſt aſiana prægrandis. Plau. Cum percuntor portitores, & quæ nauis uenerit ex Aſia, negant ueniſſe. Conſpicatus ſum interim circerum, quo maiorem non cenſeo. Myoparonem Tyrrheni. genus nauiculæ eſt piraticæ. Ci. Nã cum quæreretur ex eo quo ſcelere impulſus mare haberet infeſtum, uno myoparone eodem inquit, quo tu orbem terræ. Sallu. & forte in nauigando cohors una grandi phaſelo uecta à cæteris deerrauit, mariq; placido à duobus prædonum myoparonibus circũuenta. Paro quoq; genus nauigij eſt. A` quo myoparo. Varro. Iamq; duo parones habebant inſtructos. Phaſelũ campani uelox nauigiũ, atq; oblõgum, quale ſtagnãte Nilo in Aegypto uſurpant. Hora. Fragilemq; mecũ ſoluat phaſelũ. Lintres Germani circa Danubium habitantes. Sũt autem nauiculæ è cauatis arboribus factæ. Virg. Cauat arbore lintres. Scaphas Illyrij. nauiculæ ſunt, quæ maiores naueis conſequuntur. Sall. Magna induſtria perquirebãt eum per tot ſcaphas, quas ad oſtia percontatum miſerãt. Ab huius ſimilitudine ſcaphia dicũtur uaſa, quæ ſordiũ, & purgandi uentris cauſa fiũt. Vlpia. Scaphia habita uentris cauſa nõ puto argento legato contineri. Iuue. Et ride poſitis ſcaphiũ cum ſumitur armis. Hinc ẽt paruæ ad piſcandũ nauiculæ piſcatoriæ ſcaphæ dicuntur. Eſt autem hoc nomen à græcis ſumptum, apud quos σκάφη alueus dicitur. Item concauitas, foſſura. Nam & σκάπτειν fodere eſt. & σκαφεὺς foſſor. Vnde Scapus appellatus ſiliqua, in qua ſemina continentur, ut fabe, papaueris, & ſimilium. Hinc etiam ſcabo deducitur, quod ſignificat confero, & quaſi unguibus fodio. A` quo ſcabies, quæ & pſora dicitur. unde ſcabioſus, & ſcaber aſper, q̄d ſcabies aſperitatem in cute faciat. Virgili. Exeſa inueniet ſcabra rubigine pila. Hinc ſcabrities, aſperitas. & ſcabre, aſpere, & ſquamæ, quibus coriũ piſciũ, & quarũdam ſerpentum tegitur. Vnde deſquamo, & exquamo uerba, hoc eſt, ſquamas detraho. Vnde exquamati, & deſquamati piſces dicuntur, quibus ſquamæ ſunt detractæ. Ab harum ſimilitudine loricarum quoque catheulæ ſquamæ dicuntur. Virg. quem pellis ahenis In plumã ſquamis auro conſerta tegebat. idẽ. Iamq; adeo rutilũ thoraca ĩdutus ahenis, Horrebat ſquamis. A` ſquama ſquamoſus deducitur, ſquamis plenus. & ſqualeo, quod proprie ſignificat plenus ſum. idẽ. Per tunicã ſqualẽtem auro latus haurit apertũ. Quicquid enim nimis inculcatũ, obſitumq; aliquare erat, ita ut ĩcuteret 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 etiã pro ſqualida dixere. Ennius. Elauere lachrymis ueſtem ſquallã, & 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 argentũ ſolebat. Lucre. Quales expiret ſcaptenſula ſubter odores. Item Scaptia urbs. à qua ſcaptia tribus uocitata eſt. Sunt qui à ſcapto ſcalpo quoque 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. & ſcalprum notum inſtrumentum, cuius diminutiuũ eſt ſcalpellũ. & auriſcalpium inſtrumentum ad ſcalpuriendas aureis. & ſculpo, q̄d græci dicunt γλύφω. à quo ſculptor. ſculptrix. & ſculptile, q̄d ſculptũ eſt. itẽ inſculpo. & exculpo compoſita. Stlatã ſardi, genus nauis latũ magis, q̃ altum. unde à latitudine nomẽ hẽt. Veteres. n. dictionibus ab. l. incipientibus præponere. ſt. literas ſolebant, ſic ſtlatũ, latum. ſtlitibus iudicãdis, pro litibus iudicandis dicebãt. A` ſtlata ſtlatarius deducitur. ſicut à ſcapha ſcapharius. A` claſſe claſſiarius. Aliquando ſtlatarium dicitur, q̄d mari portatũ eſt quaſi Stlata aduectũ. Codiatrias naueis Latiũ, hæ & caudicariæ dicũtur q̄ è caudicibus, hoc eſt lignis groſſioribus factæ ſint. Varro. Quod antiqui plureis tabulas coniũctas codices dicebãt. Etiã in Tyberim naues codicarias appellamus. Sall. Et q̄ ibi naues codicariæ per hyemem occultæ fabricatæ aderant. Proſumias Brutij. id quoq; genus nauigij eſt leuis ſpeculatorij. Plau. De nocte ad portũ prouectus ſum proſumia. Cæci. Qui pro gubernatore ſe gerens propè uertit proſumiam. hæ & geſeoretæ à nõnullis uocantur. Pontones ij, q circa Circæios & Pontinã paludem habitabant. Naues ſunt, quibus in traijciendis amnibus utuntur. Apule. Et ſi uado nõ poterunt, pontonibus tranſibunt. cattas. mucſtucias. medias, Medi. marplacidas Siculi. gaulos genus nauigij parui & rotundi. remeculos, Lẽnij. Ratarias, quæ à ratiũ ſimilitudine appellatæ ſunt, Tarentini. Ciclarũ, et Cataſcopiũ, qui Diomedis quondã inſulam coluerunt. ſyderum obſeruationem in nauigando, Phœnices. remũ copæ, hoc eſt inſtrumentum, quo naues aguntur, & quaſi nauis pes. A` quo remiges dicuntur, qui remos agunt, & remigo, remos ago. & remigiũ ipſa agitatio remorũ, & (ut ita dicã) remigatio, q̄d aliquando per metaphoram de auibus dicitur. Virg. Remigio alarum. Et ab eo compoſitum Eremigo, q̄d ſignificat enauigo. emetior. Plynius, Circa Caſpium quoq; multa oceani litora explorata, paruoq; breuius, q̃ totus hinc, aut illinc ſeptentrio remigatus. & remulco, q̄d proprie eſt remigando à ſcapha grãdiorẽ nauim traho, quod aliqñ non neceſſitatis gratia fit, ſed ut nauis quietius agitur. Hinc remulcare quoq; aliquando dicimus molli, ac leui tractu ad progreſſum mulcere. Siſenna. ſi quæ celeriter ſolui poterat, in altum remulcando trahitur. Item in eadem ſignificatione remulco, & promulco agi nauis dicitur, unde quidam utrunq; à remulcando, ac promulcando exiſtimant deductum. Remi latitudinem Platæ. nam principio tereti remo utebantur. & remillum à remi ſimilitudine repandum dicimus. Remus etiam lorum ſignificat, quod continet tubam. Sunt etiã qui remoremis deriuatum à remo exiſtiment. Remere enim repetere eſt. Ennius. Riuos, camposq; remant. Alij remere putant dictum, quaſi remeare. uela Icarus. Malum, hoc eſt arborem nauis, & antẽnam, hoc eſt lignum per tranſuerſum in malo poſitum, in quo uelum alligatur, à circuntendendo ſic nominatum Dædalus. hippagum, hoc eſt uectionem equorum, à quo & naues ipſæ, quibus equi uehuntur, hippagines dictæ, ſecundum quoſdam, Salamannij, ſecundũ alios, Athenienſes. Tectas longas Taſij. antea ex prora tantum & puppi pugnabatur. Roſtra addidit Piſeus, hoc eſt partem illã exporrectam è prora, atq; acutam ad ſimilitudinem roſtri auium, à quo naues, ipſæ roſtratæ dicuntur. Dicitur tamen roſtrum non modo de auibus, ſed de reliquis quoq; animalibus & ipſo homine. Plynius. Et mugilis roſtrum. Plau. Ad uſq; roſtrum hominis. A` roſtris nauium, quas Romani deuicta, ac profligata Antiatum claſſe ceperunt. Roſtra dictum eſt templum ante curiam, quod ibi roſtra ab hoſtibus capta fixa eſſent, ut ſuperius oſtendimus. Anchoram Thuſci, quod uocabulum à græco deriuatur ἄγκυρα. Sed apud nos ueteri conſuetudine aſpiratur. Ab hoc anchorarij dicuntur nautæ, qui demittendi ac leuandi anchoram curam habent. & funes anchorarij, quibus anchoræ demittuntur, ac leuantur. Hircius. Storias autem ex funibus anchorarijs treis fecerunt. Eupalmius eãdem bidẽtem fecit, alij poſtmodum & tertium dentem addidere. Harpagonas Anacharſis inuenit, telum eſt in ſummitate aduncum, quo nauigia capiuntur ἀπὸ τοῦ ἁρπάζειν, quod eſt rapere. Vnde harpya. & harpaſtum, de quibus alibi diximus. et harpago uerbum quo ueteres uſi fuere pro rapio. Plau. Hei miſero mihi, aurum mihi intus hapagatum eſt. Et harpe enſis falcatus, quo uſum fuiſſe Perſeum poëtæ prodiderunt. Luca. Harpẽ alterius monſtri iam cæde rubentem. & Harpalus nomen propriũ uiri. & Harpalicæ, proprium mulieris. Sic enim dicta eſt fi-

lia Harpali regis Thracum Amazonum regina, quæ patrem à Getis captum liberauit. & Harpaſa oppidum Aſiæ. Malum 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 oſtẽdimus. Hercules (ut Homerus ſcribit) in bello, quod aduerſus Pylon Neſtoris patriã geſſit, Plutonem, qui Neſtori & fratribus ſuppetias tulerat, uulnerauit. Seneca. Hic qui rex populis pluribus imperat, Bello cum peteret neſtoriam pylon, Tecum conſeruit peſtiferas manus, Telum tergemina cuſpide perferens, Effugit tenui cuſpide ſaucius. Et mortis dominus pertimuit mori. Scribit præterea Homerus Pœonem medicinæ artis peritiſſimum Plutonem ab Hercule uulneratum liberaſſe. Hic herbã inuenit, quæ ab eius nomine dicta eſt Pœonia. Alij pentorbon nominant à quinque granis, quæ fert erui magnitudine. ὄρβον .n. græci eruum dicunt. Alij glycyſiden à dulcedine. naſcitur opacis montibus, caule inter folia digitorũ quatuor, ferentem in cacumine ueluti græcas nuces quatuor aut quinq;. Medetur faunorum in quiete ludibrijs. Pœonia etiam regio eſt, poſtea à regis nomine dicta Emathia, pars Macedoniæ, à qua Pœones populi. Poniturq; aliquando Pœonia pro Macedonia, ſicut Emathia, cuius litoralis regio iuxta Sithoniam, et Themopontum Pallene uocatur, in qua urbes fuerunt Aphytia. Potidea. Neapolis. Aega. Therambum. Sciona. Meda. & Sana. Hanc patriam Prothei Oceani filij, ſummi uatis, qui Aegyptijs poſtea imperauit fuiſſe teſtatur. Virgili. Hic nunc Emathiæ portus, patriamq; reuiſit Pallenem. Fuit etiam Pallene oppidum Achaiæ. Pluto Saturni filius fuit ex Opi coniuge quemadmodum ſupra diximis. & frater Iouis, atq; Neptuni, qui cum ad regni diuiſionem ueniſſent, Plutoni, qui natu minor erat, & Ageſilaus uocabatur, pars occidentis obtigit ſeu ius inferũ mare. Ioui, qui primus erat, plaga oriẽtis, Neptuno inſulæ. Hinc datus fabulæ locus, ut Ioui imperiũ cœli, Neptuno maris, Plutoni inferorum obtigerit. Statius.

Dux herebi populo poſcebat crimina uitæ,
Nil hominum miſerans, iratuſq; omnibus umbris.
Sunt furiæ circũ, uariæq; ex ordine mortis,
Sæuaq; multiſonas exercet pœna cathenas.

Hunc fingebant currum habere trium rotarũ, quem tres equi ducebant, & canem tricipitem nomine Cerberum, ſtupendæ immanitatis, & colubris iubas lambentibus horrẽdũ. 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 aũt Cerberus quaſi κρεοβόρος, hoc eſt carnem uorans. quippe græci κρέας carnem, βορὸν edacem dicunt. Dirum præterea aſpectu eſſe Plutonẽ, & oĩbus formidabilẽ, ac Iouis tantum uultum habere, ſed fulminãtis. Domum ei eſſe in ſeceſſu Tartari obſcurã, et liuentibus ſemper umbris, ac dira caligne opacam. Fœdam præterea paludem nomine cocytum, ubi ſemper luctiferi bubonis gemitus, & aliarum dirarũ 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 Cocytum appellatum uolunt, cuius uox quoq; cocytus dicitur, ex accipitrum genere eſt, modico tempore æſtatis uiſa, poſtea nõ cernitur, propter qđ ſunt qui eam putent figurã mutare, ſola accipitrũ un

gueis habet nequaquam aduncos, nec capite ijs ſimilis eſt, ſed tãtum colore. Rictum potius colũbi habet. Quinetiã abſumitur ab accipitre, ſola omniũ auis à ſuo genere interẽpta, cum alioqui nulla ſit tam rabioſa bellua, cui non imago ſua ſancta ſit. procedit uere, occultatur caniculæ ortu, ſemperq; parit in alienis nidis, maxime auis, quæ curuca uocatur, maiori ex parte ſingula oua, quod nulli alteri aui accidit, raro bina. cauſa ſubijciẽdi pullos exiſtimatur, quia ſe ſcit cunctis auibus inuiſam eſſe, nã paruæ quoq; auiculæ eam infeſtant, itaq; nõ fore tutam generi ſuo ſtirpẽ opinatur, niſi fefellerit, idcirco nullũ facit nidũ. Educat ergo ſubditũ fœtu tanquam ſuum. ille natura auidus præripit reliquis pullis cibos, propter qđ magis pingueſcens, nitore in ſe nutricem conuertit. Gaudet illa eius ſpecie, et ſeſe qđ talem pepererit, admiratur, ſuos cõparatione illius ueluti alienos dãnat. Abſumiq; etiã ſe inſpectante patitur, donec ipſam quoq; iam uolandi potens corripit. Nulla hoc tempore auis ſuauitate carnis ei cõparatur. Poſtquã per ſe uiuit, mutat ſaporẽ. Sunt ẽt qui Cocytum ἀπὸ τοῦ κωκύω deductum putãt, qđ apud græcos gemo ſignificat, propter gemitum ãnimarum. Virg. Continuo auditæ uoces, uagitus & ingens, Infantumq; animæ flentes in limine primo. Nec procul hinc partem fuſi monſtrantur in omnem Lugentes campi, ſic illos nomine dicunt. À cocyto palude & Pluto ipſe cocytus dicitur. & Proſerpina Cereris filia, quã in inſula Sicilia raptã uxorẽ duxit. Iuue. Talia ſecreta coluerunt orgia teda Cecropiã iuſſi baptæ laſſare cocytõ. à qua cocytia ſacra dicta ſunt. Hora. inultus ut tu riſeris cocytia, Vulgata ſacrũ liberi cupidinis. Sed qm̃ teſtimoniũ Iuuenalis adduximus, in quo interpretes eius multa inepte, ac pueriliter diſſeruerũt, operæpretiũ eſſe exiſtimauimus eũ locum exponere. Dãnat hoc loco poëta uiros ſui temporis ita molles, laſciuos atq; effœminatos, ut non pudeat eos et muliebrẽ ueſtem induere, & frontẽ ornare redimiculis, & colla monilibus cingere, et quo nihil dici fœdius poteſt, præter ius, faſq; ſacris Bonæ deæ intereſſe, eiectis ẽt mulieribus, qbus ſolis ſacrorũ locũ ingredi licebat. Erat .n. Bona dea, quam ueteres Faunam, ſiue Fatuam, ſiue (ut aliqui uolũt) Sentã dixere. Hãc Varro ſcripſit tãtæ pudicitiæ fuiſſe, ut nemo illã, dum uixit, præter uirũ ſuũ mas uiderit, nec nomen eius audierit, pp qđ illi in operto muliẽres ſacrificabant, & Bonã deã noĩabãt. Quidã putant hanc Proſerpinam eſſe, & idcirco ei porcã rẽ diuinã fieri, quia ſegetem quã Ceres mortalibus tribuit, porca depaſta eſt. Mares ergo inquit Iuuenalis, nũc Bonæ deæ ſacrificia ꝓſoluũt. ipſi litant. ipſi porcam ĩmolant. ipſi uina offerũt. muliẽres non patiuntur intrare, ſed eas abigunt, et faceſſite hinc exclamãt. Nõ eſſe nobis hic amplius licet, nõ tibias, aut choreas exercere, et ut facto addãt authoritatẽ, talia ĩquiũt ſacrificia coluerũt mares Athenis, noctu exercẽtes Cocytias cerimonias, hoc eſt ſacra Proſerpinæ. Orgia qppe ſacra ſunt, quæ Dijs ĩmortalibus fiũt ἀπὸ τῆς ὀργῆς, hoc eſt à furore, quia ſacrificantes diuino quodam furore corripi uidẽtur, uel (ut qdam putãt) ἀπὸ τοῦ θύειν ἐν τοῖς ὄρεσι, qđ in montibus ſacra facere Dijs ſolebãt ueluti locis cœlo propinquioribus, ut in olympo mõte. Hinc abuſiue ſacra Liberi patris dicta ſunt orgia, in Thracia primo ab Orpheo inſtituta. hæc principio à ſolis mulieribus, quæ menſtrua paterẽtur, celebrari ſtatuit, quo eas tã fœdi, ac pnicioſi morbi tpe à uiris ſepararet. Poſtea ut ratio pudoris haberetur, cæteris quoq; mulieribus idem indulſit. Sed hoc loco Orgia pro ſacris poſuit Iuuenalis. Quæ cocyto, hoc eſt Proſerpinæ exhibebantur, quam eandem cum Bona dea eſſe diximus. Celebrabantur autem Proſerpinæ ſacra Athenis nocturno tempore à ſolis mulieribus, crinibus paſſis, & ad tedarum lumina, nec fas erat alicui uiro introire. Horatius. 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, inacceſſumq; 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, et ab Orco rege Moloſſorum tempore Eleuſij Athenienſium regis raptam ferunt, huius ſacra quotannis Athenis celebrantur, quod Ceres mater eius, dum illam quæritaret, Triptolemo Atticæ regi imperiũ tradidit. Eleuſio rege patre eius occiſo, artemq; ſerendarum frugum, et currum ei tradidit. Triptolemus uero oppidum ædificauit, quod ex patris nomine Eleuſium, & ſacra Cereri quoq; inſtituit, quæ græci Theſmophoria appellãt, 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. Ouid. Prima Ceres unco glebam dimouit aratro, Prima dedit fruges, alimentaq; mitia terris, Prima dedit leges, Cereris ſunt omnia munus. Quod uero pollutis Proſerpinæ ſacris, uiri quoque ad ea accedere ſoliti ſint, teſtatur Hor. Inultus ut tu riſeris cocytia uulgata, hoc eſt tibi quoque & alijs maribus iam nota. Baptæ huiuſmodi uiri dicebantur, qđ tincti fucatiq; ſacris intereſſent, inſtar muliẽrum. βάπτειν .n. inficere eſt. tingere fucare, & βάπται tincti dicuntur. Vnde mox poëta addit. Ille ſupercliũ madida fuligine tinctum Obliqua producit acu, pingitq; trementeis Attollens oculos. Laſſare autem inquit, precibus fatigare, ut eſt, Deoſq; in uota fatigant. Hor. prece qua fatigent Virgines ſanctæ minus audientem Carmina Veſtam. Propertius. Et defeſſa choris Calliopea meis. Sed, ut ad propoſitum reuertamur, lethẽ quoq; flumen apud inferos eſſe prodiderunt, cuius latices ſiquis guſtauerit, omnium præteritarũ rerum obliuiſcitur. idcirco ἀπὸ τῆς λήθης, hoc eſt ab obliuione nomen habet. Datus autem huic fabulæ locus eſt, quia morienteis rerum omnium obliuio ſubrepit. Conſtat ſanè hunc amnẽ in Africa circa extremum Syrtium cornu Berenicen urbem alluere, quam Berenice muniuit Ptolemæo tertio nupta, & in maiori ſyrte locauit, ſed eum apud omneis fama eſt ad ea loca inferna exundatione prorũpere. Sene. Intus immenſo ſinu placido quieta Labitur lethes uado, demitq; curas, Ne'ue remeãdo 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. idẽ. Non me lethææ coniux obliuia ripæ Immemorem fecere tui. Item lethargus ἀπὸ τῆς λήθης, hoc eſt ab obliuione deriuatur, morbus eſt, quẽ Latini torporẽ appellant. Prouenit ex pituita humidiore, frigidioreq; cerebrũ madefaciẽte. Accidit in eo morbo obliuio rerum omniũ. Differt à ueterno, de quo ſupra diximus, qđ genus morbi græci κῶμα appellant, qñ nec Lethargicum ſeqtur neceſſario ſomnus, neq; comaticum, ſiue ueternoſum obliuio. Cognatæ alioqui ſunt ægritudines. Quidam etiam hinc lethum, cum mortem ſignificat deductum putant, quod morientes, 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 mortiferũ. ut letale uulnus. letalis plaga. letale uenenum. Item letiferum. & leficum, qbus poëtæ utuntur. À leo uero fit deleo, à quo deletile dicimus non ſolũ, quod deletur, ſed etiam quod delet. Varro. Si diſplicet tibi tam magnum, ſumam ſpongiam deletilem. Item delebile, quod deleri poteſt, cuius contrariũ eſt indelebile. Eleo quoq; ueteres pro eo, quod eſt maculo, uſurpauere. Lual. Si hic ueſtimenta eleuit luto ab eo riſum magnum ad cachinnum imprudẽs ſubij

cit. & eleuiem pro purgatione idem. Vt eleuiem facere per uẽtum 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 autem à lato deriuatur, quia qui læti ſunt, hoc eſt qui gaudiũ affectu promunt, dilatare quodammodo 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. Virg. Imperio læti parent. idem. & lætus eois Currus equis. ſed quia natura ita cõparatum eſt, ut quæ bona corporis habitudine ſunt, alacriora, quæ uero debili triſtia ſunt, 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. idem. Vñ prius lætum ſiliqua quaſſante legumen. Lætum etiam aliqñ uocamus, quod nos lætos facit, ſicut tutũ locum, qui nos tutos reddit. ſic læta prata. lætam domum. lætam porticum dicimus. Sic lætamen appellamus fimum, quod agrum faciat lætum, hoc eſt pinguem, & fertilem. À læto lætabundus deducitur. & lætor. & læte aduerbium. & lætabunde. Item lætitia, quæ ita à quibuſdam definitur. Lætitia eſt exultatio animi gaudio efferuentiore, propter euentum rerum expetitarum. À ueteribus etiam lætitudo dicebatur. Accius. Alacrem reddidiſti, ac me excitaſti ex luctu in lætitudinem. Idem. Quanta in uenando affectus eſt lætitudine. item læto uerbum, quod eſt lætum facio. Liuius. iamne oculos ſpecie lætauiſti optabili? Accius. Vt te triplici lætarem bono. Item lætiſco, lætus fio, Siſenna. Vtrumne Dij cultu ergo ſe mortalium lætiſcant, an ſupernæ gentes humana negligant. Item lætifico, lætum reddo. Plautus. ita mihi meum cor hæc anus lætificauit modo. Gaudium uero ita definitur. Gaudium eſt affectio animi alicuius præſentis boni opinione concepta. À quo fit gaudeo uerbum. Plautus Gaudiloquium poſuit pro eo, qui cum gaudio loquitur, & gaudiolum diminutiuum. quidam gaudium à græco deriuatum putant, dictumq; quaſi gaurium. Græci enim γαυρὸν lætum dicunt. Præterea acheronta alium inferorum amnem commemorant dictum ab α priuatiua particula, & χαίρων, quod ſignificat gaudens, quaſi ſine gaudio. Seneca. At hinc tumultu rapitur ingenti ferox. Et ſaxa fluctu uoluit acheron inuius Renauigari. 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 fingunt, hæc ratio eſt, quia omnia uicina huic loca ſcatent aquis calidis, ac ſulfuratis. ſine gaudio, qđ 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. Virgil. quando hic inferni ianua regis Dicitur, & tenebroſa palus Acheronte refuſo. hinc propinqua cumis Palus acheruſia uocitata. Itẽ. Acheruſia ſpecus iuxta Euxinum, de quo paulo mox dicemus. Nos Acheronta legimus flumen eſſe in brutijs non longe à Conſentia oppido. à quo oppidani acherontini ſunt dicti. ab acheron etiam acherontius deriuatur. Item aliud inferorum flumẽ, quod Phlegethon dicitur, flammis æſtuantibus rapidum, unde ἀπὸ τοῦ φλέγω, quod eſt ardeo deriuatur. Virgi. Quæ rapidus flammis ambit torrentibus amnis Tartareus phlegethon. torquetq; ſonantia ſaxa. Ab hoc fit phlegethonteus. Poſtremo aliam quoq; apud inferos paludem eſſe, quæ Styx dicitur, poëtarũ carminibus celebris. hoc nomen alij ἀπὸ τοῦ στυγῶ deductum exiſtimant, quod eſt timeo. odi, qđ terrori omnibus ſit, alij ἀπὸ τοῦ στυγνοῦ, quod mœſtum, triſtemq; ſignificat. De his

aquis multa poëtæ finxerunt. Quippe cocytum ſtygis filium eſſe dixere, ex eo Phlegethonta genitum, huius filium eſſe lethen, Stygem uero Acherontis, & terræ filiam ſecundum aliquos, ſecundum Heſiodum Oceani & Tethyos, ex eaq; et Pallante natos eſſe Zelum, atq; Victoriã. Quoniam uero uictoria in bello gigãteo Ioui opem tuliſſet, conceſſum ei à Ioue honoris gratia, ut Dij per matrem eius, hoc eſt per Stygiam paludem iurarent, nec tale iuramentum eſſet uiolare. Siquis deorum uiolaſſet, centum annis à nectare abſtineret, & numinis maieſtate eſſet priuatus. Virgilius. ſtygiamq; paludem, Dij cuius iurare timent, & fallere numen. Homerus. Καὶ τὸ κατειβόμενον ϛυγὸς 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 animalibus. Eius aqua uenenum eſt præſentiſſimum, epota ilico necat. eſſe piſceis paruos in ea tradit Theophraſtus, letaleis et ipſos. Noxiam putant eſſe nimio frigore, utpote cum profluẽs ipſa ſtatim lapideſcat. Traduntq; etiam æs, ac ferrum ea erodi, & ſola mulæ ungula contineri. Cætera uaſa nullo modo eam uim ferre poſſe, ſed ſtatim frigoris magnitudine dirumpi. Antipatrum hoc uenenum conſilio (ut quidam putant) Ariſtotelis, Alexandro regi tradunt dediſſe. Eſt & alia palus in Aegypto iuxta Memphim, quam ueteres Stygã uocauere. À ſtyx deducitur ſtygius. Seneca. Hic ſæuus umbras territat Stygius canis. præterea Erebum quoq; fluuium eſſe inferorum dicunt. poniturq; interdum pro obſcuriore parte inferni. Virg. Imas Erebi deſcendit ad umbras. Idem. & magnos Erebi tranſnauimus amneis. Varro. Erebo natã noctem affirmat, cum inquit: Erebo creatam fuſcis crinibus noctem inuoco. Orcus quoq; amnis apud inferos eſſe memoratur, ſed ego ut eundẽ hunc eſſe cum Styge exiſtimem, authoritate Homeri adducor, qui fluuiũ eſſe Theſſaliæ oſtendit ab inferis manantem, & in Peneum defluentem, quem nec Peneus recipit, ſed olei modo ſupernatantem breui ſpatio portatum abdicat, nec pœnaleis aquas, dirisq; genitas, argenteis ſuis miſceri permittit. ideo autem Orci ei nomen impoſuit, quia per hunc Dij iurare conſueuerunt. ſiquidem græci ὅρκον dicunt, quamuis aliqui ab orco potius dictum iuſiurandum uelint. Orcum uero ab urgendo, qđ in mortẽ 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 ταράττειν, quod eſt turbare. Ab eo fit tartareus. Sene. Ut uincla tulerit dura tartareus canis. Veteres etiam tartarinum dixerunt horrendũ, atq; terribile, Plutoni diuitiæ nomen dederunt. Quippe πλοῦτον græci diuitias dicunt. Quapropter & à nobis Dis, hoc eſt diues appellatur. Quippe terrenam omnem uim, atq; naturã Diti patri dedicatam putabant, quod diuitiæ omnes è terris oriantur, & in terras recidant. Claudianus. ſemperq; tenemus, Quæ ſuperi tenuere ſemel. idem in pontificum libris Diſpater. Tellumon. Altor. Runſor. Cocytus nominabatur, quẽadmodum proſerpina dicebatur Tellus. Nutrix. Libera. Orca, &, ut ſupra diximus, 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 quæſiſſet, compertumq; tandem haberet indicio Arethuſæ eã apud inferos eſſe, nec ſpes ulla de reditu ſupereſſet, quod tria grana mali punici deguſtaſſet, impetrauit à Ioue, ut ſex menſeis cum uiro, alios ſex cum matre moraretur. Quod ideo fictum eſt, quia Proſerpinã Lunam eſſe conſtat, quæ per duodecim ſigna Zodiaci annuo curſu graditur, quorum ſex ſuperiora, ſex inferiora cenſentur. Verum hæc quidem quæ ſupra de inferis me

moraluimus, non ſine ratione ficta eſſe manifeſtum eſt. Quippe obliuionis fluuium nihil aliud eſſe conſtat, quàm errorem animæ naturæ ſuæ obliuiſcentis, & ſolã in corpore uitam eſſe putantis. phlegethontem ardorem eſſe irarum, & cupiditatum Acherontem quicquid feciſſe nos, dixiſſe'ue pœnitet. Cocytum, quicquid homines in luctum, lachrymasq; compellit. Stygem quicquid humanos animos in gurgitem mergit curarum. Vultur præterea immortale iecur tundens nihil aliud intelligitur, quàm tormentum conſcientiæ obnoxia flagitio uiſcera interiora rimantis. nemo. n. nocens ſe iudice abſoluitur. illi uero epulis ante ora poſitis fame excrutiantur, quos acquirendi deſyderium magis, ac magis infeſtat. illi rotarum radijs diſtricti pendent, qui nihil conſilio præuidentes, nihil ratione moderantes, nihil uirtutibus explicantes, ſed ſeſe, omneisq; actus ſuos fortunæ permittentes, fortuitis caſibus ſemper rotantur. ingens ſaxũ uoluunt ij, qui in efficacibus, laborioſisq; conatibus terunt uitam. Atra ſilex, lapſuraq; ſemper, & cadenti ſimilis illorum capitibus imminet, qui arduas poteſtates, & infauſtam ſemper tyrannidem ambiunt, nunquam ſine timore uicturi. Hercules eiecto atq; occiſo Orchomeniorum tyrãno libertatem urbi reſtituit. Orchomenus Theſſaliæ mons eſt Minilus ante dictus, à quo Orchomenum oppidum quondam ditiſſimum, ac potentiſſimum. Conſtat. n. Thebanos olim huic ciuitati tributa ſoluiſſe. Dixerunt autem minyeium orchomenon à Minyatum natione, qui eò colonos è Minyis miſere. unde argonautas minyas dictos eſſe manifeſtum eſt. Hanc igitur urbem cum Erginus per tyrannidem oppreſſiſſet, ab Hercule regno eiectus, & extinctus fuit. Ab Orchomeno orchomenius deducitur. Orchomeniorũ quondã rex Eteocles fuit, qui primus gratiarum templũ extruxit. nonnulli ſcripſerunt Orchomenum quondã in Campeſtri regione ſitum fuiſſe, ſed ſtagnantibus poſtea aquis, ad Acontium montem rurſus ædificatum. Ponti accolæ, qui Achæi cognominãtur, Orchomeniorum colonia ſunt. Nam cum poſt Troiæ captiuitatem Salmeno duce in eã regionem acti erroribus fuiſſent, eam deinceps habitarunt. Fuiſſe & ad Caryſton Orchomenum alteram hiſtorici prodiderunt. hæc & Euboicæ 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 factum à regina Omphale, quæ tum ibi regnabat, multis ornatus muneribus Argos eſt remiſſus. À Ioue uero anguem manu tenens in cœlum eſt translatus. & Ophiuchus, hoc eſt anguitenens eſt dictus. Quamuis alij Ophiuchum eſſe Aeſculapium uelint, ut ſupra oſtendimus. alij Canobonta getarum, qui tum in Thracia erant, regem. hic. n. cum eo tempore rerum potiretur, quo primũ ſemina frugum mortalibus tradita fuere, Triptolenum, quem Ceres ipſius in pueritia nutrix curru donauerat, circumeuntem terras, ut ſerere agros doceret, et tradita ſibi ſemina iter mortaleis partiretur, ſuſcepiſſe hoſpitio dicitur, inſidiasq; ei, ut interficeret, ſtruxiſſe. et ne fugæ ſe tradere poſſet, draconem, qui currum ducebat, peremiſſe. Verum Cererẽ conſilio eius cognito, ſtatim eò aduolaſſe commemorant, & altero dracone iuncto currum Triptolemo reddidiſſe. Getarum regem multis malis affeciſſe, atq; in eius rei memoriam ſerpentis effigiem in cœlum tranſtuliſſe. Sunt etiam qui tradant Triopam Theſſalorum regem, cum regiam à ſe ædificatam tegere conaretur, Cereris templum à maioribus ſuis erectum diruiſſe, propter quod indignatam Cererem obieciſſe ei ſterilitatem & famem, nouiſſime etiam draconem, qui totam prouinciam deuaſtaret. Tandemq; uita functum in cœlum tranſtuliſſe ita à dracone circumplexum, ut æterna affici pœna uideatur. nõ

nulli quoq;

nulli quoq; hũc Ophiuchum Phorbantem eſſe exiſtimant Triopæ filium, qui ſubueniſſe quondam Rhodijs dicitur. Nam cum inſula eorum inaudita ſerpentium copia occupata foret, ideoq; Ophiuſa uocaretur, eò profectus, omnem illam belluarum peſtiferam multitudinem occidit. Quapropter ab Apolline eius inſulæ præſide ſerpentem manu tenens, inter ſydera locatus ẽ. Rhodus Lyciæ inſula eſt pulcherrima, diſtans ab Alexandria circiter quingenta ſeptuaginta octo paſſuum millia. Vocata eſt ante Ophiuſa. Aſteria. Edria. Trinacria. Combira. Petoëſſa. & ab Atabiro rege Atabiria. À Rhodo rhodius. rhodienſis. & rhodiacus deducuntur. Coloſſum habuit inauditæ magnitudinis, de quo ſupra diximus. Hercules aquilam, quæ iecinora Promethei exediſſe fertur, ſagitta interemit. Veteres cum deorum cerimonias ſumma diligentia adminiſtrarent, totas hoſtias adolere in ſacrificijs ſolebant. Quem ſumptum cum ferre pauperes non poſſent, Prometheus, qui ob miram ingenij excellentiam finxiſſe è terra hominem exiſtimatur, precibus à Ioue dicitur impetraſſe. itaque cum ſeruari ea conſuetudo cœpiſſet, Prometheum tradunt duos aliquando tauros immolaſſe, quorum iecinora cum in ara adoleuiſſet, reliquam carnem ex utroq; tauro in unum compoſitam tergore alterius bouis texiſſe, oſſa uero ſeparatim collecta reliqua pelle occuliſſe. Tum optionem Ioui dediſſe, ut quam uellet partem, abſumeret. Iouem uero inſidiarum ignarum, & utrunque taurum ſua pelle tectum eſſe exiſtimantem, eam forte partem elegiſſe, in qua oſſa ſub tergore latebant. iratum ergo fraude detecta, ignem mortalibus eripuiſſe, ne cibo in poſterum uſui foret, quando coqui, aut torreri igne non poſſet. At Prometheum pari calliditate uſum, abſente aliquando Ioue ad eius cœleſtem regiam perueniſſe, & ſubreptum ignem, ac in ferulam coniectum tanta celeritate in terras detuliſſe, ut uolare potius, quàm currere uideretur, iactando ſemper ferulam, ne ſpiritus uaporis interclusus in anguſtia lumen extingueret. hinc conſuetudinem inter mortaleis inualuiſſe, ut lætarum rerum nuntij currendo noua perferant, & in ludis olympicis Athletæ lampadẽ iactando curſitent. Verum Iouem, ut dignam mortalibus gratiam referret, mulierem à Vulcano fabricatam eis tradidiſſe, omni rerum genere à dijs donatam, & ex argumento Pandoram appellatam, Prometheum uero in monte Scythiæ Caucaſo, ferrea cathena uinxiſſe, Aquilamq; addidiſſe, quæ iecore eius aſſidue renaſcente perpetuo paſceretur. Hanc Aquilam quidam ex Typhone, atq; Echione genitam prodiderunt, alij ex terra & tartaro, nonnulli Vulcani factam manibus, & à Ioue animatam. poſt hæc Prometheum, ut ſibi Iouem conciliaret, hac arte uſum fuiſſe. Iupiter amore Thetidis conſpecta eius pulchritudine forte exarſerat, quod ſentientes parcæ, quarum prouidẽtia non fallitur, cecinerunt, Quicunq; Thetidi connubio iunctus eſſet, eius filium patris gloriam longè 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 Prometheum parum gratus uideretur, uinculis eum liberauit, quamuis ad triginta millia annorum huic pœnæ deditus fuiſſet, ut Aeſchylus ſcribit. Et ut liberationis eius perpetua memoria foret, facto ex utraq; re, hoc eſt ſaxo, ad quod alligatus fuerat, et ferro, ex quo cathena conſtabat, annulo digitum eius ſiniſtræ manu minimo proximum cinxit, quæ prima annuli inuentio fuiſſe memoratur. Ad hunc igitur Prometheum adhuc Caucaſeæ rupi alligatum, cum forte Hercules ab Euryſtheo ad hortos 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 deorum altaribus conſumerentur, quod hoc modo pro uiſceribus Promethei uiderentur exſaturari. hæc ſagitta ob eius facinoris memoriam tranſlata in cœlum fuit inter duos circulos, æſtiuum, atq; æquinoctialem ſigno aquilæ ſuppoſita, & ab eo circulo diuiſa, qui utroq; polo ad cancrum, & capricornum ſubiectus peruenit. Huius acumen ad Pegaſeorum pedum regionem ſpectat, altera pars uergit ad humeros Ophiuchi. Occidit Virginis ortu. oritur cum ſcorpione. Habet in totum 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 interfecit, qui fulmẽ Ioui fabricauerunt, quo Aeſculapius fuit interfectus. Sagitta id genus iaculi eſt, quod arcu emittitur, à quo ſagittari fit, hoc eſt ſagittam iaculari. et ſagittarij, qui arcu in bello utuntur. Arcus ſiue arquus (utroq; enim modo ſcribitur) id inſtrumentum eſt, quo ſagittas iaculamur. À cuius ſimilitudine cœleſtis arcus Iris dicitur. à quo arquatus. & arcubaliſta, de quibus ſupra diximus. & arquites. ſic enim antiqui uocabant arcu prælianteis, quos nunc ſagittarios nuncupant. Epitheton arcus eſt ithyreus. ithyreos enim arcus. & ithyreas ſagittas dicimus, hoc eſt parthicos arcus. & parthicas ſagittas, quod Parthi præcipue arcubus & ſagittis utantur in prælio. Ithyra enim urbs eſt in Tauro monte Parthiam uerſus, à qua ithyreus. Virg. ithyreos taxi torquentur in arcus. Lucanus. ithyreis curſus fuit inde ſagittis. item arcus in ædificijs fornix appellatur. Cicero. Iam enim atriolum, & arcus duos abſoluerat. Fornix autem à furuo (ut quidam putant) dictus eſt. Furuum ueteres obſcurum dicebant. Sunt autem loca in arcum ædificata ſubobſcura. Ab eo fit fornicor uerbum, quod eſt meretricor, quoniam meretrices in fornicibus habitare conſueuerunt. Ab hoc fornicator, & fornicatio deducuntur, 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 ingenio uirum. itaq; hominem è terra formaſſe, quem cum forte Mineruæ oſtendiſſet, admiratam hominis ingenium deam, ſponte ei promiſiſſe, ſiqd è cœlo ad operis perfectionem optaret. Cum uero Prometheus reſpondiſſet, non poſſe ſe iudicare, ſiquid apud ſuperos huic rei neceſſarium eſſet, niſi cœlum uideret, eleuatum à dea fuiſſe, & omne cœlum oculis perluſtraſſe. Vbi cum conſpexiſſet cœleſtia corpora flammis animata eſſe, ſuo quoque operi igneam animam immittere cogitaſſe. Itaque ferula clàm rotis phœbei currus adhibita ignem furto ſubtractum ad inferos detuliſſe, eoq; pectori ficti hominis applicato, animatum feciſſe. tuliſſe id grauiter deos, Mercurioq; iuſſiſſe, uti Prometheum Caucaſo alligaret, tum aquilam, ſiue uulturem adhiberet, quæ cor. ſiue iecur illius perpetuo laniaret. præterea Pandoram in terras miſiſſe, quæ inter reliqua deorum munera, morbos quoq; & maciem, & febrem, aliaq; malorum genera mortalibus inferret. Ouidius. Siue recens tellus, ſeductaq; nuper ab alto Aethere cognati retinebat ſemina cœli, Quam ſatus Iapeto miſtam fluuialibus undis, Finxit in effigiem moderantum cuncta deorũ. Horatius, Audax Iapeti genus Ignẽ fraude mala gentibus intulit, Poſt ignem ætheria domo Subductum macies, & noua febrium Terris incubuit cohors. Hæc ideo de Prometheo quidam ficta eſſe commemorant, quod cum ei bonorum Iapeti patris, quia natu maior erat, ſucceſſio deberetur, ſtudiorum tamen dulcedine tractus, illam Epimetheo fratri ceſſit, & duobus paruis filijs Deucalione & Iſide derelictis, in Aſſyriam contendit, ubi cum aliquãdiu inſigneis ea tempeſtate Chaldæos audiſſet, mox Caucaſum petijt. In cuius

uertice aliquot annis commoratus, longa meditatione, atq; experientia aſtrorum curſu, & uentorum ac fulgurum ratione pcepta, iterum ad Aſſyrios rediјt, eoſq; aſtrologiam, & fulminum procurationes, mores prӕterea, & ea, quӕ ad ciuilem 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 author Perfide, ſed duris genuit te cautibus horrens Caucaſus, hyrcanӕq; 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, lӕuo meridianus, & ad occaſum tendens, mediamq; diſtrahens Aſiam, niſi maria occurrerent, quӕ ueluti de induſtria à natura rerum oppoſita uidentur, ne terras opprimat. Reſilit ergo ad ſeptentrionem, flexuſq; immenſum iter quӕrit. Hinc phœnicium, hinc ponticum mare eſt, illinc caſpium, & hyrcanium, contraq; Mӕotium lacum torquetur. itaq; colliſus inter hӕc clauſtra, flexuoſus ad cognata Ripheorum montium iuga euadit, multis & nouis ſemper nominibus quocunque fluit, inſignis. Imaus prima parte dictus, mox Edigis. Paropaniſus. Circius. Cambades. Pharphariades. Choatras. Oreges. Oroandes. Nypetes. Taurus, & ubi quoque ſe exuperare uidetur, Caucaſus. ubi brachia quaſi maria tentaturus emittit, Sarpedon. Coraceſius. Gargus. iterumq; tauros etiam ubi dehiſcit, & ſeſe populis aperit, portarum tamen nomine ſibi uendicans unitatem, quӕ alibi armenicӕ, alibi caſpiӕ, alibi ciliciӕ uocantur portӕ, ſiue Armenicӕ Caſpiӕ. Ciliciӕ Pilӕ. Quin etiam confractus, & maria quoq; effugiens, plurima gentium nomina hinc atq; hinc ſortitur, à dextra hyrcanius. Caſpius. à lӕua Pariedrus. Moſchicus. Amazonicus. Coraxicus. Scythicus appellatus. À tauro antitaurus. taurius. & tauricus deducuntur, de quibus ſuperius diximus. À caucaſo caucaſeus. Virgil. Caucaſeaſq; refert uolucres. À Prometheo prometides penultima producta.

Hercules Theſeum mortuo Pirithoo pauitantem ab inferis ad ſuperos reduxit. Theſeus Athenarum rex fuit, Egei & Aethrӕ filius, uir robore, fortitudine, & rerum geſtarum gloria uſqueadeo inſignis, ut inter Hercules connumeretur. Cum adhuc penè adoleſcens eſſet, ab Euryſtheo cum Hercule aduerſus Amazonas miſſus uictor rediјt. & Hippolyten Amazonũ reginӕ ſororem, quӕ bello capta ei in ſortem prӕdӕ conceſſerat, duxit uxorem. Tum Creontis Thebani regis ſuperbum retudit imperium. & ut funeralia officia exiberi occiſis in bello regibus poſſent, effecit. Taurum ab Euryſtheo Atticӕ terrӕ immiſſum, & omnia uaſtantem, apud Marathonem interemit. hic campus eſt Atticӕ prouinciӕ, in quo Milciades copias omnes, quӕ Perſarum ducem ſecutӕ fuerant, non expectatis Lacӕdemoniorum auxilijs, quӕ tardius ob pleniluniũ uenere, funditus deleuit. à quo taurus ipſe à Theſeo interfectus marathonius eſt dictus. eſt etiam Marathon oppidũ iuxta Tricorythum, & Ramnem urbem, in qua clarum Nemeſis templum fuiſſe memoratur, & ſtatua eius, quod Diodori opus fuiſſe cõmemorant, uel (ut alij putant) Agoracriti Parij cum Phidiӕ operibus contendens. Scyronem latronem hoſpites, dum in ſcopulo reſidet, aut lauare ſibi pedes, aut ſe adorare cogentem, & ſic incautos prӕcipitantem in mare, occidit. cuius oſſa in ſcopulos conuerſa feruntur, quӕ adhuc Syronia 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, quӕ in Atticam ab Iſthmo ducit. Adeo autem ſaxis hӕc uia imminet, ut in multis partibus prӕcipitium tranſeuntibus minetur, monte aſpero, atq; difficili in altum porrecto. Hinc Athenienſes Caurum uentum ab ijs locis flantem, ſӕuum, ac procelloſum, Scyronem appellant. Secundum Scyronis ſaxa minoa rupes prorumpit in pelagus Niſeӕ portum efficiens, quӕ Megarenſium emporium fuit. Ex ijs ſaxis (ut fama eſt) Ino cum Melicerte filio ſeſe proiecit in mare, quӕ Cadmi, & Hermionis filia fuit, & cum Athamanti Aeoli filio nupſiſſet, eiq; Learchum, & Melicerten peperiſſet, uidens ab inſano patre Learchum occiſum, ſeſe prӕ timore cum Melicerte è Scyronis ſaxo prӕcipitem dedit. Sed ambo in marinos deos à Neptuno ſunt conuerſi, illa in Leucotheam, filius in Palӕmonem. Ouidi. Leucotheaq; deum cum matre Palӕmona dixit. Latini Leucotheam nuncuparunt Albunam, ſiue albam deam. Palӕmonem uero Portunnum. Ariſtonidas artifex, cum exprimere uellet Athamantis furorem, Learchum filium prӕcipitare uolentis, & prӕcipitato illo reſidentis pœnitentiam, ferrum, & ӕs miſcuiſſe dicitur, ut rubigine eius per nitorem ӕris relucente, exprimeretur uerecundiӕ rubor. Quod ſignum longo tempore in pretio habitum fuit. Leucothea à candore dicta eſt. λευκὸν enim grӕci album dicunt. unde leucargillon uocamus genus argillӕ albӕ. Leucas inſula eſt contra ſinum ambracium ſita iuxta Epeirum, habens montem altiſſimum, & Augusti contra M. Antonium, & Cleopatram uictoria memorabilis. à qua leucadius deducitur. Leucas etiam oppidum eſt in Acarnania parte Epeiri olim Meritum uocitatum. Scyros autem inſula eſt in mari ӕgӕo, una ex cycladibus Lycomedis regis patria, in qua Achilles puellari habitu educatus eſt, & filiam eius Deidamiam prӕgnantem reddidit. À quo ſcyrias deducitur. Ouidius. Scyrias hӕmonio iuncta puella uiro. Procuſten quoq; latronem Atticӕ regioni infeſtum, et hoſpites crudeliſſime trucidantem interemit. Idem. Vidit & immitem Cepheſias ora Procuſtẽ. Ora Cepheſias attica regio dicitur, quippe Cecrops Athenarum conditor, omnem eius regionis multitudinem in duodecim urbes digeſſit. Cecropiam. Tetrapolin. Epatriam. Deceleam. Eleuſin. Aphidnam. ſiue (ut alij uolunt) pluratiuo numero Aphidnas. Thericum. Brauron. Cytherum. Spheacum. Cepheſiam. Phalerum. Sed Theſeus poſtea has omnes in unam Athenienſium ciuitatem congregauit. Cepheſia à cephiſo flumine uocitata, quod à Trinemijs originem ducens, per plana deuehitur, quouſq; Phalerium ingreditur pelagus, Magnaq; ex parte torrentis inſtar labitur, ӕſtati perexiguus. eſt etiam Cephiſia fons Atticӕ ſicut Larine. Callithoë. Nemee. Crunos. Helenen Caſtoris, atq; Pollucis ſororem, eximia pulchritudine uirginem, palӕſtra ludentem rapuit. hӕc Iouis & Ledӕ filia fuit. etenim Iupiter, cum Ledam Tyndari regis uxorem deperiret, in cygni effigiem conuerſus, cantu uirginem non modo, ut ad ſe ueniret, ſed etiam ut ſibi blandiretur allexit. Prӕgnans 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 oua à Leda uno partu edita, ex quorum uno Caſtor, & Pollux, ex altero nata fuit Helena, & Clytemneſtra, quӕ 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 Lacedӕmoniorum regi dederunt uxorem. Quam cum Paris poſtea Sparta ui captam rapuiſſet, ortum eſt bellum Troianum, in quo Caſtor, & Pollux

cum reliquis grӕcis interfuerunt, cum antea ſimul cum cӕteris argonautis Colchos profecti fuiſſent. ab Helena Helene inſula uocitata eſt, una ex Sporadibus, quӕ adiacet Sunio promõtorio terrӕ Atticӕ, & uillӕ nobili, quӕ eiuſdem Sunij nomine appellatur. Hӕc inſula deſerta, & aſpera eſt, longitudinis ſpatium VII millium. Hanc Home. Chranaën uocat. Helene autem appellata eſt, quia in ea primum Paris cum Helena dicitur concubuiſſe. Naſcitur ibi frutex dodrantalibus ramis humi ſe ſpargens, folio ſimili ſerpyllo. Helenum dicitur, quod ex Helenӕ lachrymis putatur natum. fauere creditur formӕ, cutem mulierum in facie, reliquoq; in corpore nutrire incorruptam. uenerem conciliare. & hilaritatem inducere in uino potam, planeq; illum effectum, quem habuit Nepenthes illud prӕdicatum ab Home. Αὐτίκ᾽ ἄρ᾽ εἰς οἶνον βάλε φάρμακον. ἔνθεν ἔπινον Νηπενθές τ᾽ ἀχολόν τε κακῶν ἐπίληθον ἁπάντων, hoc eſt ſtatim uero in uino poſuit pharmacum, inde bibebant ſine triſtitiaq;, ſine iraq; malorum 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, εὐφροσύνης αἴτιον εἶναι πεπίστευται, hoc eſt. & uinis impoſitum lӕtitiӕ cauſa eſſe exiſtimatur. Caſtor equo clariſſimus fuit. Pollux inter pugiles maxime excelluit. Quidam uolunt eos bello troiano interfuiſſe, ſed Lacӕdӕmonem reuerſos in cœlum fuiſſe translatos. Cicero Spartӕ ſepultos affirmat Homerum ſecutus. Ouidius tradit cum Phœben & ſororem eius Leucippi filias Lynceo, & Idӕ 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 lӕdi non poſſet. Addunt eum poſtea à Ioue impetraſſe, ut ſibi fas eſſet immortalitatem cum fratre impartiri. itaq; ambos in cœlum translatos geminorũ ſignum efficere, & equos in eorum tutela eſſe. Quidam ſcribunt hos ex omnibus maxime fratribus inaudita inuicem beneuolentia coniunctos fuiſſe, quod neq; de principatu contenderint unquã, nec rem ullam niſi communicato conſilio geſſerint. propterea Iouem quidem inter notiſſima ſydera eos conſtituiſſe, Neptunum uero equos ijs, quibus utuntur, donaſſe. & poteſtatem ut naufragijs auxilio eſſent, conceſſiſſe. Pollucem ſcribit Homerus, conceſſiſſe fratri dimidium uitӕ, itaque alternis diebus eorum quẽque lucere. Gemini ab aurigӕ dextera parte ſupra Orionem collocati uidentur, ita tamen ut Orion inter taurum & geminos appareat conſtitutus. capita eorum à reliquo corpore diuiduntur eo circulo, qui ӕſtatem 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 dextero 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. quӕ Tropus à quibuſdam appellatur.

prӕter hӕc Theſeus Minotaurum interemit. & Athenas turpi ſeruitio liberauit. Minos, de quo ſupra diximus, inter alios filios habuit Androgeum prӕclarӕ indolis adoleſcentem, qui ab Athenienſibus, & Megarenſibus per inuidiã occiſus eſt, quod palӕſtra cӕteros ſuperaret. Quapropter ſuſcepto à Minoë aduerſus hos populos bello, primo Megarenſes ſubegit, Deinde Athenienſes ſibi tributarios fecit. & in Androgei memoriam pueros Athenienſes Minotauro cœpit obijcere. Sed Theſeus in Cretam profectus, Ariadnen Minois & Paſiphaës filiam in ſui amorem allexit, dataq; illi fide, quod eam ſibi uxo

rem duceret, & Hippolyto Phӕdram ſororem eius copularet, ab ea edoctus eſt, quomodo Labyrinthum intrare, Minotaurum ſuperare, & filo ducto inde exire poſſet. Quapropter his peractis, noctu cum Ariadne, & Phӕdra nauem ingreſſus, in Chium (ut quidam uolunt) ut alij, in Naxon inſulam nauigauit, ubi Ariadne dormiente relicta, ipſe cum Phӕdra abijt. Cum uero expergefacta Ariadne diſceſſum eius intellexiſſet, queſtu atque ululatu fœmineo omnia complens, à Baccho eà forte tranſeunte amata, et in coniugem ducta eſt, ex qua 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 Ariadnӕ 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 coronam dicunt Theſeo à Neptuni patris uxore datam, & ab eo donatam Ariadnӕ. Hӕc 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 tres clarius cӕteris lucentes. Chius inſula ẽ in mari Aegӕo, quod ita nominatum eſt, quia ſcopulus quidam in eo inter Tenum & Chium ſpeciem caprӕ habet, quӕ à grӕcis 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, q ex Chio inſula ſunt. & chia uina uocantur Aruiſia, hoc eſt quӕ in Aruiſio eius inſulӕ promontorio naſcuntur. Naxus autem inſula eſt in eodem mari, una ex cycladibus. Hoc uero nomen habent, quia κύκλον grӕci circulum dicunt. Hӕ uero inſulӕ à promontorio gereſto circa Delum in orbem ſitӕ 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 appellatam dicit. aliqui Ophiuſam. Cӕterӕ Myconӕ cum monte Dimaſto. Scyros, cuius pauloante mentionem fecimus. Siphnus quӕ antea Eropia, & Acis appellata eſt. Seriphus, Prӕpeſinthus. Citanos. & quӕ omnium cycladum clariſſima in Media ſita eſt, Apollinis templo, & mercatu celebrata, Delos, quӕ diu fluctuata (ut proditur) motum terrӕ non ſenſit, uſq; ad M. Varronis ӕtatem, poſtea bis concuſſam memorant. Hanc Ariſtoteles ita appellatam prodidit ἀπὸ τοῦ δηλῶ, quod eſt aperio, manifeſto, quoniam repente apparuit enata. Hinc delius. & delia. & deliacus deducuntur, eandem quidam Cynthiam. alij Ortygiam. Aſteriam. Lagiam. Cerham. Mydiam. Cynethum. Pyrpilem ita dictam, quod ignis primo ibi repertus fuerit. cingitur quinque millibus paſſuum, & Cyntho 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 coturnices ſunt uiſӕ, quod genus auis grӕce dicitur ὄρτυξ. Iupiter cum Latonam compreſſiſſet, ſororem quoque eius nomine Aſterien uitiare conatus eſt, quӕ 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 Phytone ſerpente,per omnem terrarum orbem perſecuta eſt,donec errando ad ſororem perueniens,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 plēmyrij Siciliæ amnis.Virgilius.Sicanio prætenta ſinu iacet inſula contra Plēmyrium undoſum, nomen dixere priores Ortygiam,Alpheum fama eſt huc Elidis amnem Occultas egiſſe uias ſubter mare,qui nūc Ore Arethuſa tuo ſiculis confunditur undis.Coturnix parua auis eſt,ſemper ante ueniens,quàm grues,& cum ad nos uenit, terreſtris potius,ꝙ ſublimis aduolant & eæ ſimili mō non ſine periculo nauigantium,cum appropinquant terris, ſiquidem uelis ſæpe occurrunt,& hoc ſemper noctu,merguntq; nauigia. auſtro non uolant humido,ſcilicet & grauiore uento,aura tamen uehi uolunt propter pondus corporum,& uires paruas,aquilone ergo maxime uolant ortygometra duce, quam uulgo coturnicum regem appellant,maiorem aliquanto, ac nigriorem, ſic dictum , quod dux ſit, ac moderatrix coturnicum, ὄρτυξ enim coturnix eſt, μέτρος menſura.primam coturnicum terræ appropinquantem accipiter rapit , ſemperq; hinc remeātes comitatum ſolicitāt.proxima Ortygiæ Rherene eſt,quam alij Celaduſam uocant,alij Arremiten.poſtea Syros. Olearus.Paros cum oppido marmore nobilis , quod parium dicitur.hanc primo plateam,poſtea minoida uocitarunt. poſt hanc Naxus cum oppido,quam Stronglem,deinde Diā, mox Dionyſiada à uinearum fertilitate.alij Siciliam minorem, aut Callipolim appellarunt.à Naxo deducitur Naxius. Idē Theſeus Athenienſes uagantes prius,atq; diſperſos in patriam reuocauit,& mores ac leges ciuitati dedit,ignominioſe poſtea per ſignā teſtatum,lege ab ipſo lata eiectus. idem aduerſus centauros in nuptijs Pirithoi pugnauit. Fœdera primus inuenit. Cercyonem,qui omnem atticam regionem latrocinijs infeſtabat,immani ferocia,& membrorum robore curuantem trabes,& altiſſimas pinus ad terram trahentem,apud Eleuſin Atticæ urbem,à qua eleuſinus deducitur,interfecit. Ouidius. Cercyonis letum uidit cerealis Eleuſis. Occidit ille ferox magnis male uiribus uſus,Qui poterat curuare trabes,et 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 , deſcendereq; 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 quoq; in uitæ diſcrimine fuit. Ad extremumq; captus , & à Dite apud inferos detentus eſt.Quod cum forte ad Herculis aures perueniſſet , qui tum forte ſuperato Geryone,cum ingenti præda ex Hiſpania reuertebatur,ad inferos per ſpecū Tænaro propinquū profectus eſt,& liberato Theſeo,ac Cerbero capto,et triplici cathena 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

tellus nobile attulit iugum. Denſis ubi æquor Tænarus] ſyluis premit.Hic ora ſoluit Ditis inuicti domus, Hiatq; rupes alta, et immenſo ſpecu Ingens uorago faucibus uaſtis patet, Latumq; pandit omnibus populis iter.Quidam non per Tænarum rediſſe Herculem,Theſeumq; 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,atq; illuc longo,rectoq; limite extenſus. Cætera ſinuatus.Sed quia contra minus,quàm ad læuam & dextrā abſceſſit,mollibusq; faſtigijs, donec anguſtos utrinque angulos faciat,inflectitur ad formā 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 ad modum ingenio Axenus,hoc eſt inhoſpitalis,poſt commercio illarum gentium mollitis aliquantum moribus dictus Euxinus, hoc eſt bene hoſpitalis. Ouidius tamen ob frequentes procellas falſò ita nominatum affirmat , Euxinus falſo 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,exitusq;.herba eſt,immo uenenum omnium uenenorum ocyſſimum. quippe tactis duntaxat genitalibus fœminini ſexus animalium , eodem die tradunt mortem inferre.hoc ueneno interemptas à Calphurnio Beſtia dormiētes uxores M.Cæcilius accuſator obiecit , uſusq; eſt atroci peroratione in digitum illum,quo Calphurnius furtim uxorum ſuarum genitalia tinxerat. Folia habet Cyclamini non plura quatuor,ab radice leniter hirſuta,radicem modicam marino Cammaro ſimilem . propter quod quidam Cammaron appellauere.Galenus medicus duo genera Aconiti ponit, alterum pardalianches,quod carnes eo tactæ guſtatu pantheras necant , alioquin illos ſitus repleturas , alterum Lycoctonon, quod eodē modo lupos interimat.Item radix incuruatur paulum Scorpionum modo , quare & ſcorpion aliqui appellauere.Nec defuerunt,qui Myctonon nominare maluerunt , quoniam è longinquo mures 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,ſtatimq; 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 ductum 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 aliis Heraclius,ab alijs Lydius appellatus,modicus quidem , & raro quaternas uncias longitudinis , binasq; latitudinis excedens,pars,quæ cœlum ſpectat,melior eſt, quàm quæ terram. Verum quod nos cautem,ſiue cotem dicimus, græci ἀκόνην nominant,in utroq; ſignificato.Hinc cotes , ſiue aconas olearias,& aquaticas dicimus,quod illas ad ferrum acuendum oleo, has aqua madefacimus,& decotes appellamus togas attritas, quaſi cotibus detritæ,atq; conſumptæ ſint. illud admiratione dignum eſt,quod aconitum,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 ſuperſit. illud quoq; ſtupendum torpeſcere ſcorpiones aconiti tactu,& uictos ſe fateri,auxiliari tamen eis helleborum album, tactuq; eius priſtinum uigorem ſtatim redire.& pantheras,quæ carnes Aconito infectas guſtarint,guſtu excrementorum hominis ſtatim à morte liberari.Ita ferarum quoq; perniocioſarum remedia parens natura produxit.Hercules Alceſten quoq; ab inferis ad uirum retraxit.Alceſte Admeti regis coniux fuit , & filiarum Peliæ Theſſaliæ regis formoſiſſima.Hæc uirum ſuū uſqueadeo 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 , ſpectant 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 humili ortum genere Thebarum imperium occupaſſe, & Megeræ cōiugi uim intuliſſe comperiſſet,eum occidit. poſtremo cum poſt tot exantclatos labores,exaturare tamen adhuc Iunonis inuidiam non potuiſſet,eius deæ imperio in furorem actus Megeram uxorem,& paruulos,ꝗ cum ea 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 celebrabāt paſſis capillis furentium more huc atq; illuc curſitantes. Iuuenalis. crinemq; rotant ululante priapo Mænades.ſed illud ſtupore dignum uidetur,quod tot uirorum fortium,tot monſtrorumu ictor, et 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, ꝗ 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.Iolē uero rapuit,quam uſqueadeo ardenter amauit , ut ea omnia eius cauſa pateretur, quæ olim ſub Omphale regina Lydiæ paſſus fuerat,Quorum 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 quoq; cultus eras,Dat uultum populo ſublime ſub Hercule uicto , Oechaliam uiuo ſtare parente putes.Sene.Fortem uocemus cuius ex humeris leo Donum puellæ factus , & claua excidit , Fulſitq; pictum ueſte ſidonia latus,Fortem uocemus,cuius horrentes comæ Maduere nardo , laudem qui ignotas manus Ad non uirilem tympani mouit ſonum Mitra ferocem barbara frontem gerens.ſed hāc Iolen filio ſuo tradidit uxorem,ne ſe uita functo uidua remaneret.Quippe Deianira,cum Herculem Ioles amore 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

Hercules induiſſet , uenationi indulgens,reſoluto in ſudorem corpore,uenenatum ſanguinem paulatim ebibit , quo facto,ob doloris magnitudinem penè in rabiem uerſus, rogo in Oetamonte conſtructo,ſeſe flammis iniecit, & ſic uita functus eſt, anno ætatis ſuæ quinquageſimo ſecundo . Oeta mons eſt inter Theſſaliam,& Macedoniam,rogo,morte, & ſepulchro Herculis inſignis,abundans helleboro.à quo œtæus deducitur.Vnde œtæa regio.Mons ipſe ab oriente,ac Thermopylis in occidentem,uſq; in ſinum ambracium extenditur, & quodammodo per lineas rectas ſcindit montanam regionem.À Parnaſſo uſq; Pindū pars in Thermopylas uergens proprie Oeta uocatur,Longitudinis circiter triginta ſtadia, celſitudinis immenſæ. Longe autem excelſiſſimus eſt ad thermopylarum tractum. ibi enim cacumen eius attollitur,ac in rupes acutas,præcipitesq; finitur . paruum et anguſtum uiatoribus à litore Locros ex Theſſalia petentibus relinquens tranſitum,quem Pylas, hoc eſt portas uocant , & Thermopylas , quod ibi ſint Thermæ, hoc eſt calidæ aquæ magno in honore,ut pote quæ Herculi dicatæ ſunt.iuxta eſt Callidromus fluuius, & Olyras,quē fabulæ dicunt Herculis rogum extinguere conatum eſſe. Hercules filios(ut quidam tradunt)ſeptuaginta reliquit. È quibus clariores Oxeam.Geontiadem.Thiromachum. & Dijcoonta ex Megera Creontis Thebani regis filia natos.Ithoneum ex Paphyra.À quo Ithone urbs Bœotiæ,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 adduxerat humanis carnibus ueſci ſolitos. Statius. Mox Cromus hippodamum metæ interioris ad orbem,Viribus herculeis,& toto robore patris Axe tenet prehenſo.Idem.Poſtremum diſcrimen,erant cromis aſper,& aſper Hippodamus. Hic cum Adraſto rege in bellum Thebanum profectus eſt.Aglē, quē poëtæ cum Tirynthia pube in bello Thebano fuiſſe commemorant.Tirynthios Achæos dicimus. Tiryntha enim appellauerunt Achaiæ oppidum iuxta Argos,& non longe à Lycænis,à quo Hercules,quod ibi alitus,atq; educatus ſit,Tirynthius eſt uocitatus.Hyllum ex Deianira.Senc.Si uera pietas Hylle quærēda 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 eb Acpalio rege,quod quondā regno pulſus,auxilio Herculis reſtitutus fuiſſet, in filium adoptatus eſt,& ꝗa 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 Lyguſtico Cyrnos appellata,cum antea Teraphne diceretur, noſtri Corſicam uocant.longa paſſuum CL millia, Lata maiore ex parte L.Circuitu CCCXXII millium ,diſtans à uadis uolaterranis LXII millibus paſſuum. à Corſica corſicum dicimus,à Cyrno cyrneum.cyrnea tamen uaſis uinarij genus eſt. Plautus.Cadus erat uini, inde impleui cyrneam . Nam cadi uaſa ſunt,quibus uina conduntur.Varro.Supra decem millia cadum 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 ſcythiæ diſcurrunt, ſitientes equorum ſuorum uenas aperiunt, ſanguinemq; epotant. Idem. Profuit intenſos æſtus auertere, & inter Ima ferire pedis ſaliẽtem ſanguine uenam, Biſaltæ quo more ſolent, acerq; Gelonus, Cum fugit in Rhodopẽ, aut in deſerta Getarum, Et lac concretum 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, quam ex Ephyre Peloponneſi urbe rapuerat. Hic (ut Homerus ſcribit) cum iam adoleuiſſet, Lycimnium auunculum ſuum Marte progenitum, & patri ſuo carisſimum 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. Home. Τληπόλεμος δ' ἡρακλείδης ἠΰστε μέγαστε 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 peloponneſiaci 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 CCCCCLXIII millium paſſuum colligitur. Anguſtiæ ſex millium ſunt. ubi erumpentia ediuerſo, quæ dicta ſunt maria, hinc Corinthiacum, illinc ſaronicum ſinum efficiunt, olim querno nemore redimitum, unde nomen habet. Quippe ueteres græci ſaron quercum nominabant, Legeæ hinc anguſtiarum termini, longo, & ancipiti nauium ambitu, quæ propter magnitudinẽ 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 Tãtali regis Phrygum filius fuit, cuius pater ut diuinitatem experiretur, eum dijs quaſi carnem aliam epulandum appoſuit, à cuius eſu cũ cæteri dij abſtinuiſſent, ſola Ceres pueri humerum depaſta eſt. Quapropter dij reuocato ad uitam, Pelopi eburneum humerum addiderunt. Tantalum uero ad inferos detruſum hac perpetua pœna affecere, ut infra ſe amnem dulciſſimæ aquæ ſemper ad infimum uſq; 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 Troium 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. Iuuenalis. Præfectos pelopeia facit Philomela tribunos. Fuit & alter

Tantalus Corinthiorum rex piiſſimus. item alter Thyeſtæ filius ex Merope Atrei cõiuge, quem Atreus occidit, & patri appoſuit epulandum. à Corintho corinthius, & corinthiacus deducuntur. Vnde corinthiacum ſinum dicimus, & æs corinthium, quod ex omnibus maxime laudatur. & ab Ephyra dicitur ephyræum, & ephyreium. Virgilius. Ephiræaq; æra. Ex omni autem ære maxime laudatur corinthium, quod caſus fecit, Corintho, cum caperetur, incẽſa, 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 pretio apud ueteres fuerunt æris metalla, ut argenti quoq;, atque auri pretium tranſcenderint. Quippe trullæ. triclinia. fulcra. ſalina. candelabra ex ære fiebant, quin etiam ſtatuæ. columnæ. limina. & ualuæ in templis. legimus etiam SP. Coruilium 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 Theſſalium, cuius mentionem fecit Homerus. Hic duos filios habuit, cum quibus aduerſus Troianos cum cæteris græcis profectus eſt. Alteri nomen Phidippus fuit, alteri Antiphus. Homerus. Τῶν αὖ φειδιππός τε καὶ ἄντιφος ἡγησάσθην, Θεσσαλοῦ υἷε δύω ἡρακλείδαο ἄνακτος. Hoc eſt, hos autem Phidippus, & Antiphus duxere duo Theſſali filij Herculis regis. Auẽtinũ ex Rhea. Virgilius, ſatus Hercule pulchro Pulcher Auẽtinus. Hunc Turno aduerſus Aeneam ſuppetias tuliſſe commemorant. Thelephum ex Auge Nympha (ut Sophocles refert) q in ſylua à matre expoſitus, à cerua lactatus eſt, deinde grandior factus, Cetijs imperauit. cumq; troiani belli tempore in auxilium Troianorũ ueniſſet, dum Vlyſſem inſequitur, trunco, quem in uinea forte inuenit, præpeditus, ab Achille uulneratus eſt, quo uulnere cum indies magis creſcente dolore debilitaretur, Apollinem de remedio conſulit, qui reſpõdit liberari eum non poſſe, niſi rurſus ab Achille uulneraretur. itaq; rurſus congreſſus, et eodem loco uulneratus, incolumis domum reuerſus eſt. Ouid. Vulnus Achilleo quæ quondam fecerat hoſti, Vulneris auxilium pelias haſta tulit. Quod ideo fictum eſt à poëtis, quia, ut Plynius 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. itaq; alopecias 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 bombicinæ 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 Niſyrö habet celſam. Carpatonq;, 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.

ambitus

ambitus octoginta ſtadiorum, in qua oppidum eiuſdem nominis Caſos, alias quoq; propinquas habens paruas inſulas, quæ Caſiorum dicuntur. item alias inſulas, quæ Sporades, quaſi ſparſim ſitæ, dicuntur. hæ ſunt Hellene. Phocuſa. Hecaria. Schinuſa. Polegrados, & à Naxo decem & ſeptem millia paſſuum Icaros, quæ nomen mari dedit. ante uocata Doliche, & Maris, & Ichthicuſa ſita ab exortu ſolſtitiali Delo quinquaginta millia paſſuum propinqua, Samo triginta quinque, & 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 Nymblida appellat. Ariſtoteles Zephyriam. Callimachus Mimallida. Heraclides Siphnum. & Aciam, 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, eumq; 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 circũm 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, itaq; in ſui nominis arborem conuerſus eſt, ex qua lachrymæ perpetuo manant. ideo Diti ſacra eſt, diraq;, & atra, & funeſta à poëtis nuncupatur, ramuſq; 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 faſtigium 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, uſq; ad Traiani tempora integrum durans. Vocatur arbor ipſa modo cypariſſus, modo cupreſſus.

Virgilius. Aëriæ quercus, aut coniferæ cypariſſi. Idem. Et teneram à radice ferens Siluane 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 Larrium 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 dexteram partem nititur opprimere, dextra manu ſublata, quaſi feriturus, ſiniſtra proiecta cum pelle leonis, ut quammaxime dimicans uideatur. Aeſchylus tamen in tragœdia, quæ Prometheus inſcribitur, 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 lapidum imbrem ſtatim pluuiſſe, quibus hoſtes ſunt fugati. itaq; Iouem ſimilitudinem pugnantis inter ſydera conſtituiſſe. Quod etiam ſenſiſſe uidetur Aratus. Dextro nanq; genu nixus, diuerſaq; tendens Brachia, ſuppliciter panſis ad numina palmis Serpentis capiti figit ueſtigia ſæua. poſitus eſt inter duos circulos arcticum, & æſtiuum, dextro genu arcticum circulum finiens, ſiniſtro caput draconis opprimere conatus, humeris ueluti 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 utroq; humero ſingulas clare lucentes. 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 quinq;, quas nonnulli pellem leonis appellant. Quidam etiam ſtellam Herculis eam uocant, quæ Martis ſtella dicitur. Tyrij deum Herculem 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 tres & 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 ſydera apparuiſſe, ſunt tamen, qui hoc non cũ 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 hercu eius 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 icirco eſt dictus, quod hoc morbo laborantes in comitiis 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 iiſq; alia curiata erant, alia centuriata. curiata per lictorem curiarum procalari, hoc eſt conuocari ſolebant, centuriata per cornicinem. Item curiata cum ex cenſu, & ætate, Centuriata cũ ex regionibus, & locis conſtabant. Item comitia loca ipſa dicebantur, in quibus ſtans populus Romanus ſuffragia ferre conſueuerat, hæc & ſepta uocabantur, 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. & miſeræ maculauit ouilia Romæ. Septa etiam uocitata, quæ ad incile opponuntur, ut ſupra diximus. A' ſepiendo autem ſepta dicta. Sepire tenere eſt, & impedire, à ſepia notiſſimo piſce deductũ, quæ emiſſo cruore atro occultat iter, atq; 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. & circunſeptus 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. & ſi principia tarda ſunt, exitus tamen ipſi ſpiſſi, & producti eſſe debent. Hinc ſpiſſitas. & ſpiſſitudo pro denſitate. & ſpiſſe aduerbium denſe. & ſpiſſo uerbum denſo. A' quo fit compoſitum inſpiſſo. Aliquando per antiphraſin ſpiſſum pro tardo accipitur. Vnde perſpiſſo aduerbium, quod ſignificat tarde. Plautus. Quia quod bene 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 poterat ſepta. A' comitio comitiales dies appellati ſunt faſti, in quibus conuenire populus Romanus ſolebat ad ſuffragium ferendum. item comitiales homines à morbo Comitiali dicti, qui eodem morbo laborant. Plynius. 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 eum morbum patiuntur. Hippocrates. τὴν συνουσίαν εἶναι μικρὰν ἐπιληψίαν, hoc eſt coitum eſſe breuem epilepſiam. ideſt 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 nomen 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 eum putarent ad deos migraſſe. Secundus Heraclides huius conciuis fuit, qui pythicas nugas conſcripſit. Tertius Cumanus, qui libros edidit de arte rhetorica. Quartus Alexandrinus perſicarum rerum ſcriptor. Quintus BarZileites dielecticus, qui aduerſus Epicicrum ſcripſit. Sextus medicus Tarentinus. Septimus poëta. Octauus ſculptor phocenſis. Nonus epigrammatum ſcriptor argutus. Decimus Magneſius, qui mithridatica ſcripſit. Vndecimus Alexandrinus grãmaticus. Duodecimus Epheſius rhetor. Tertiuſdecimus Aſtrologus. Quartuſdecimus ByZantius, qui philoſophiam Corinthi docuit. item ab Hercules heracleõ herba, quæ & timalos à Bœotijs uocatur, & nymphea, & ropalon. naſcitur in aquoſis, folijs magnis, & in ſumma aqua, & alijs ex radice prodeuntibus, flore lilio ſimili, & cum defluerit capiti papaueris. Laudatiſſima in Orchomeno & Marathone Bœotiæ naſcitur. Tradunt hãc ex Deianiræ ſanguine procreatam. Nam cum Deianira ob Zelotypiam erga Herculem, centauri ueſtem ei miſiſſet, cuius ui peſtifera in furorem actus Hercules, ſeſe in rogum deiecit, doloris impatiẽtia percita Deianira, ſeſe illius claua interfecit, quam græci ῥόπαλον uocant. Ex eius ſanguine mox nata eſt herba, quam diximus, radice clauæ ſimili, itaq; à nympha nymphea appellata eſt. ab Hercule, erga quem Zelotypia exarſerat, heracleon. à claua, quã græci ῥόπαλον uocãt, 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 ſyderion dicitur. & ipſum ab Hercule inuentum, caule tenui, digitorum quatuor altitudine. flore puniceo. folijs coriãdri. iuxta amneis, & lacus naſcẽs, & oĩa uulnera ferro illata efficaciſſimè ſanans. Itẽ heracleon

alud ab

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 quoque inuẽta 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 uertignes. Quartum genus molle, lanugmoſum, 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 cõſtat etiam uenena prodeſſe. item ab Hercules Hercule & hercle, & mehercules, & mehercule iurandi aduerbia. Solebant autem uiri ſoli per Herculem iurare, nec unquam per Caſtorẽ, e contrario 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, neq; 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, et perecaſtor, quaſi per ædẽ 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 teſtimoniũ implorare uiſæ ſunt, qui in genus ſuum ſeſe tam propitios exhibuiſſent. illud quoq; in ſacris Herculis obſeruatum eſt, ut non cubando, ſed ſedẽdo 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, decimam Herculi pſoluiſſe. 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 philoſophus Eliſonis,

ſiue (ut alij dicunt) Herationis filius, animo nimis elatus, & omneis cõtemnens. Homerum dignum dicebat, qui de certaminibus eijceretur, & colaphis cæderetur. Nullumq; præceptorem habuiſſe ſeſe, ſed per ſe omnia didiciſſe gloriabatur. Scripſit de republ. & iis, quæ ad deos pertinent, librumq; in tẽplo Dianæ repoſuit, obſcure ſcriptum, ut ſoli docti poſſent intelligere, ne ſi in uulgi notitiam deueniret, contemptui haberetur. Accedere ad Darium Perſarum regem 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 humorẽ 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 quinq; 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, & 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 ſe ferens antra plena aduſtis lapidibus, ut facilis coniectura ſit, ea loca quondam arſiſſe, ſed defeciſſe flammas ceſſante materia. Duo præterea 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 Scycionius Ageladis diſcipulus nobiliſſimus artifex Herculem, qui Romam tranſlatus fuit Anthæum 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 corãm pauente, & Amphitryone admirante. hic nobiliſſimus pictor fuit, cum quo cum Parrhaſius alter excellens pictor in certamen deſcendiſſet, detulit uuas pictas tanto ſucceſſu, ut in Scenam 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 miraculũ auxit. item Vlyſſes nobiliſſimus pictor, qui ſe Abrodietum, 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, Herculẽ auerſum pinxit, qui Romæ in Antoniæ templo uiſus eſt, cuius faciẽ oſtendere potius ars, quàm promittere uidebatur. item Artemon Herculem pinxit cum Deianira laſciuientem, & alterum Herculem, ab Oeta monte exuta mortalitate conſenſu deorum in cœlũ 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 pœnitẽtia, per quã uxorem, & filios occiderat. ſed in maxima admiratione fuit Herculis ex marmore ſtatua à Mneſtrato facta, quam uiuam iudicare ſpectantium oculi cogebantur. Viſus etiã 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 omneis deos eligebant, quẽ perpetua memoria celebrem toto orbe reddere conarentur. quin & Corinthijs uaſis imprimi à ueteribus ſolebat. Martialis de Hercule corinthio. Elidit geminos infans, nec reſpicit, angueis. Iã poterat teneras hydra timere manus. & etiam figulinis operibus. idem de Hercule fictili. Sum fragilis, ſed tu, moneo, ne ſperne ſigillum. Non pudet Alciden nomen habere meum. LEONEM NEMEES. Leonem ſyluæ Nemeæ, de quo ſupra diximus. Leo generoſiſſimus eſt omnium animalium, tum præcipue, cum colla, armoſq; ueſtiunt iubæ, quod ætate accidit ijs, qui è leone concepti ſunt. Naſcuntur quippe ex Pardis, qui iubis carent, præſertim in Africa, ubi propter penuriã aquarum 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 deſyderio 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, aluearia, piſcinas, auiaria haberent, nequid uſquam genitum ab eo ignoraretur. Hos igitur percuntando quinquaginta illa de animalibus præclara uolumina ſcripſit. in ijs ergo Ariſtoteles tradit Leænam primo fœtu quinque catulos parere, ſecundo quatuor, ac per ſingulos annos uno minus. Poſtquam uero unum tantum pepererit, ſterileſcere. Atq; 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 contemptores. 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 pleriq; 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 cruci fixos ſe uidiſſe, ut cæteri metu ſimilis pœnæ abſterrerẽtur 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. uim 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, cæduntq; 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 lachrymam 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 tam ferox animal rotarum orbeis circumactos, & currus inaneis, & criſtas, cantuſq; gallinaceorũ, ſed maxime igneis. Aegritudinem faſtidij tantum ſentiunt, in qua medetur eis contumelia, et annexarum eis ſimiarum 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 edidit Scæuola Publij filius in ædilitate curuli. Centum iubatorum, primus omnium L. Sylla, qui poſtea dictator fuit in pretura. poſt quem Pompeius magnus habuit in circo CCCXV. Cæſar dictator quadringentos. Capere eos quondam difficile fuit, & non niſi foueis. Principatu Claudij Cæſaris caſus rationem docuit tã generoſo animali certe ignominioſam, paſtoris getuli ſago contra irruentis impetum obiecto, quod ſpectaculum mox in arenam translatum eſt, tanta illa feritate ſupra quam 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, & quacunq; fugeret ſe opponenti, lambentiq; ueſtigia quaſi adulari uellet, licet initio perterritus, animaduertit tandem in pede eius tumorem, uulnuſq; & extracto ſurculo cruciatu animal liberauit. Helpis quoq; natione Samius in Africam naue delatus, cum forte iuxta litus minaci hiatu leonem conſpexiſſet, arborem fuga pe-

tijt, Libero patre inuocato, ut præcipuus uotorum locus eſſe ſolet, ubi nullus eſt ſpei ſed nec fugienti, cum poſſet, fera inſtiterat, & procumbens ad arborem hiatu, quo terruerat, miſerationem quærebat. Oſſis fruſtum auidiore morſu adhæſerat dentibus, & cũ ob id paſci non poſſet, inedia ſimul, ac dolore cruciabatur. Deſcendit tandem ille ex arbore, & fragmẽtum ex ore leonis euulſit, quem tradunt quandiu nauis ea in litore ſtetit, retuliſſe Samio gratiam uenationis partem quotidie afferendo. ob quam cauſam Libero patri templum in Samo Helpis ſacrauit, quod græci σωτῆρος νεὼς Διονύσου, ideſt ſaluatoris templum Dionyſij appellauere. Sed longe mirabilius eſt, quod Appion, qui Polyhiſtor appellatus eſt, ſeſe Romæ in circo maximo uidiſſe teſtatur. In ijs ludis inquit, leonum immanitas admirationi fuit. inter quos unus erat corporis impetu, & uaſtitate, terrificoq;, ac ſonoro fremitu, & toris, comiſq; ceruicum fluctuantibus, qui animos, oculoſq; omnium in ſeſe conuerterat. introductus quoq; 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 caudã inſtar adulantium canum clementer, ac blande mouens, hominis ſeſe corpori adiungit, cruraq;, & manus eius propè iam exanimati metu lingua demulcet. Androdus inter illa tam atrocis feræ blãdimenta amiſſum animum recuperat, paulatimq; oculos ad contuendum leonem refert. Tum quaſi mutua recognitione facta, ueluti lætos, ac gratulabundos leonem atq; hominem uiſos fuiſſe. Quare maximos populi clamores fuiſſe excitatos, accerſitumq; à Cæſare Androdum, & cauſam cur tam atrox bellua ſibi uni peperciſſet interrogatum, ibi rem miram, & uix credibilem Androdum narraſſe. Cũ prouinciam Africam pro conſulari imperio dominus eius teneret, iniqs eius et quotidianis uerberibus ad fugam coactum ſe fuiſſe, &, ut à domino terræ illius præſide tutiores latebræ forent, in arenarum ſolitudines conceſſiſſe, eo conſilio, ut ſi cibus defuiſſet, aliquo modo mortem oppeteret. Tum medio, ac flagranti ſole ſpecum quandam nactum remotam, ac latentem in eam ſe recondidiſſe, nec multo poſt ad eã ueniſſe hunc leonem, pede uno debili, atq; cruento edentem gemitus, & dolorem, ac cruciatum uulneris præ ſe ferentẽ, territum 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, et ſine ulla iam formidine exiccaſſe, ac deterſiſſe cruorem. Quo facto, leuatum dolore leonem, pede in manibus eius poſito recubuiſſe, & paululum indulſiſſe geni. Poſtea uero ex eo die totum triennium ſe, & leonem in eadem ſpecu, eodemq; uictu uixiſſe. Quippe leonẽ è feris, quas uenabatur, opimiora mẽbra ad ſpecum ferre ſolitum, quæ ipſe, quoniam ignis copia non eſſet, meridiano ſole torrens epulabatur. Sed ubi eum uitæ illius ferinæ moleſtia cœpit, leone uenatum profecto ſpecum reliquiſſe, & tridui uiam permenſum uiſum à militibus, atq; apprehẽſum fuiſſe, et ad dominum ex Africa Romam deductum. Hũc ſtatim rei capitalis damnandum, obijciendumq; beſtijs curauiſſe, percepiſſe ſe iam hunc quoq; leonem olim ſuum fuiſſe captum, & Romam pductum, 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 donãtibus 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 naſcũtur (ut tradit Ariſtoteles) et in Aegypto, qui formicæ dicuntur, de qbus ſupra diximus. Leones coëunt auerſi, quẽadmodum Lynces. Cameli. Elephanti. et Rhinocerotes, et Tigrides. À leone terreſtri marinus quoq; leo appellatus eſt, ex cãcrorum genere, de quo ſupra diximus. item chamæleõ, quaſi paruus leo. Naſcitur in India figura, et magnitudine lacerti. niſi crura eſſent recta, et excelſiora. latera uentri iunguntur, ut piſcibus, et ſpina ſimili modo. Eminet roſtrum ſimile ſuillo. cauda prælonga in tenuitatem deſinens, & implicans ſe uiperinis orbibus. ungues adũci. motus tardior, ut teſtudini. corpus aſperum, ut Crocodilo. oculi in receſſu cauo prægrandes, et corpori concolores. nunquam eos operit, nec pupillæ motu, ſed totius oculi uerſatione circum aſpicit. ipſe acceſſus hiãti ſemper ore. Solus animaliũ nec cibo, nec potu alitur, nec alio, q̃ aëris alimento. Circa caprificos ferus, alioquin innoxius, & coloris natura mirabilior. Mutat nanq; eum ſubinde & oculis, & cauda, & toto corpore, redditq; ſemp quẽcunq; proxime attingit, præter rubrũ, candidumq;. Ouidius. Id quoq; quod uentis animal nutritur & aura, Protinus aſſimulat texit quoſcunq; colores, Defuncto pallor eſt. Caro in capite, & maxillis, & ad commiſſuram caudæ admodum exigua, nec alibi toto corpore. ſanguis in corde, & circa oculos tantum. Viſcera ſine ſplene. hybernis menſibus latet, ut lacerta. Democritus philoſophus peculiare uolumen de Chamælcõte edidit, plenum mendacijs, nec alia cauſa legendum, q̃ ut ad riſum excitemur, inter cætera uim eius eſſe maximã ſcribit contra accipitrum genus. Detrahere enim ſuperuolãtem ad ſe, et uoluntarium præbere lacerãdum cæteris animalibus. Caput eius, et guttur, ſi roboreis lignis uratur, magnorum imbrium, ac tonitruum concurſus facere. linguã ſi uiuenti exẽpta ſit, ad iudiciorum euentus pollere. Cauda flumina, & aquarum impetus ſiſti. Ab hoc & chamæleon herba appellata ob uarietatem foliorũ. Mutat enim cũ 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 naſcũtur caule cubitali, craſſitudine digitali. Quidã buphonẽ nominãt, q̃d à bobus deuorata angina eas necat. Græce quippe βοῦς Bos dicitur, φόνος mors. Alij cynozon uocant, quod fœtore eius ricini è canum auribus decidãt. κύων enim canis eſt, ὄζειν fœtere. Chamæleõtem quidam Ixion uocant, quod quibuſdam in locis uiſcum gignit album ſub alis foliorum maxime circa canis ortum. Apud græcos enim ἰξὸς uiſcum, dicitur. Cum hac herba idem Democritus ſcribit ſiniſtrũ pedem chamæleontis torreri in furno, additoq; unguento in paſtillos digeri, eos in ligneo uaſe cõditos præſtare, ut qui gerit, omnino ſit inuiſibilis. À leone etiã leontophonos dicitur, de quo ſuperius diximus paruũ animal, nec alibi naſcẽs, 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 quoq; leoni peſtiferũ eſſe. et leõtopetalon herba, quam alij rhopadiõ uocant, folio braſſicæ, caule ſemipedali. leni. cuius ſemẽ, in cacumine i ſiliqs ciceris modo, radix rapæ ſimilis. grãdis. nigra, naſcitur in aruis. Radix aduerſatur omnium ſerpentium 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 lymphaticas ſomnia facere dicitur. & os leonis alia herba florem faciens purpureum

pulchrum. Columella, Narciſſiq; comas, & hiantis ſæua leonis ora feri. Item à leo leæna, quæ et lea dicitur. Virgilius, catulorum oblita leæna. Lucil. Irritatæ leæ iaciebant corpora ſaltu. & leoninus. & leo. leontius. leogorus. leodamus. Leocrates ſculptor inſignis. Leocritus. Leonides nobilis Spartæ, deinde Lacædæmoniorum 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 ī Hyrcania, minutis orbiculis ſuperpictæ, ita ut oculatis ex fuluo circulis, uel cærulea, uel alba diſtinguatur tergi ſuppellex, & earum colore mirum in modum quadrupedes omnes ſolicitātur, ſed capitis toruitate terrentur. Quapropter occultato capite reliquas dulcedine inuitatas corripiunt, diſcernūtur à maribus ſolo candore. À noſtris uariæ appellantur. Sunt qui tradant ijs in armo ſimilem lunæ eſſe maculam creſcentem in orbeis, et pari modo cornua cauſantem. Primus Scaurus ædilitate ſua uarias centum quinquaginta in urbe oſtendit. Deinde Pōpeius Magnus quadringentas decem. Diuus Auguſtus quadringentas uiginti, hoc ſolum ex omnibus animalibus odoratum eſſe affirmant. À pardali pardalianches deducitur, hoc eſt aconitum, qđ 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 ſimilem equo. pedibus, & cruribus boui. Camelo capite, albis maculis rutilum colorem quadam pantherarum ſimilitudine diſtinguentibus. Primus Cæſar dictator Circenſibus ludis eam Romæ oſtendit. Poſtea frequenter uiſa eſt aſpectu magis, quàm feritate conſpicua, & ob 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, ſurgunt, 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. ueneris rabiem & ipſi ſentiunt, propterea etiam fœminas caſtrant. ita fortiores negato coitu fiunt, et bello aptiores, colorem habent pullum, atq; ratiuum, ob id uulgo pullum colorem camelinum uocant. PROSTRATVM. Victum. profligatum. extinctum. Sternere proprie eſt de ſtatu deijcere, & quaſi in terram extendere. Virgilius, 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 terrā deijcit ſeſſorem, hoc eſt ferox, aſper. Virgilius, Et ſternacis equi. Per metaphorā ſternere aliquādo pro extendere capimus. à quo fit inſternere. Vnde ſternere, atque inſternere humi tapetas, frondeis, flores, aliaq;

huiuſmodi dicimus. Hinc ſtragula dicta operteria lectorum, ubi & diſcumbere ſolebant, & quieſcere. Varro. Ac quicquid inſternebant, à ſternendo ſtragulum appellabant. Hinc etiam equorum operimētum inſtratum uocatur. Et quoniā 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 frondis. 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 eccam miſeram, quam frequens luctus externauit. item, quoniam ſternendo, hoc eſt extendendo, & id, quod extendimus, & id ſupra quod extendimus, complanamus, atque componimus, fit ut ſternere quoque aliquando pro componere, ac complanare uſurpemus. & ſtratum dicimus complanatum, atque compoſitum. Vnde ſtratum mare dicimus. Virgilius, & 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.

À 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 præcapue 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, et aluus, flatuſq; alui expiratio ſit, ructus uentriculi, ſternutamentum capitis, ſolo ſternutamento ferè totum corpus extenditur. ideoq; nō 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 ueluti bonæ ualetudinis indicium ſacra habeatur, & ſternutanteis ſalutemus, ac bene eis precemur. Quod Tiberiū quoq; Cæſarem alioqui triſtiſſimum, & plenum ſemper ſolicitudinis hominem, etiam in uehiculo exegiſſe tradunt. & aliquos conſtat nomine quoq; 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 λέκτρον lectum dicunt, uel quod fatigatos ad quieſcendum alliciat. À lectus, & lectica diminutiua fiunt lectulus, & lecticula. Suetonius. À cœna in lecticulam ſe lucubratoriam recipiebat. item à lectus lectiſterniū, cū ſacrorū gratia lecti in tēplis ſternebātur ad diſcumbēdū, ſiue etiam pnoctandū. item à lectica lecticarij, q lecticam ferebāt. Itē à ſterno, ſiue ſtratū ſtratumino deriuatur, qđ eſt ſtratū firmo. Ply. Maiores, potētioresq; ſi ſit occaſio ſilice,

uel glarea ſterni, ora utrinq; lapidibus ſtratuminari, & alio ſuperintegi. Sterno autem à græco deducitur, qđ eſt ϛρωννύω, À quo ϛρωτὴ ſtrata dicitur. Hinc lithoſtrata uocata ſunt pauimenta, quæ exiguis lapillis ſternuntur, de quibus ſupra diximus. item à ſterno ſtrages deducitur, qđ ſignificat cladē, depulſionem. profligationem. iacturam. Quippe ueteres ſterno, & ſtigo in eadem ſignificatione accipiebant. Liuius. ipſe ſe in terram ſtigit cadens. Accius. Nec perdoleſcit ſtigi ſocio morte. Ab hoc compoſita fiunt affligo, quod ſignificat proprie proſterno, & in terram extendo. Plynius, At canis ille horrētibus 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; euitans, donec aſſidua rotatū uertigine afflixit, ad caſum eius tellure concuſſa. Cæſar, Neq; ſiquo afflictæ caſu fuerint, exigere ſeſe, atque 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, & mutua profligatio appellatur, quæ & clades dicitur à græco κλαδάω, 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 tamen 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, & agitur mecum bene, ideſt ſum in bona conditione. et præclare tecū agitur. Optime cum illis agetur, ſi diutius uiuent. Melius cum hominibus ageretur. peius. incommodius. peſſime tecum ageretur, & alia huiuſmodi. Cicero. Cum illo uero quis neſcit actū eſſe præclare, mecum incommodius? Nonnunquam etiam actiue ponitur. Valerius Maximus. Bene egiſſent Athenienſes cum Melciade, ſi eum poſt trecenta millia Perſarū Marathone deuicta in exilium protinus miſiſſent, ac non in carcere, & uinclis mori coēgiſſent. Quid inter agere, facereq; interſit, ſupra declarauimus. ab his actus, & factus deducuntur. Quintilianus, Flexus ille, &, ut ſic dixerim, motus dat actum quēdam, & factum. Hæc ita differunt, ut actus ſit, cum nihil remanet. Factus, cum opus aliquod extat. iuriſconſulti agere dicunt, cū cauſam in iudicio habent. Quoniam uero bis de eadem re cū ijſdem iudicibus agere non licebat, factum eſt illud prouerbium. Actum ne agas. Et actum agere dicimus, cum quid fruſtra agimus. Hinc actum eſſe ſemper in malam partem accipimus, ut actum eſt de rep. hoc eſt reſp. extincta. deſperata. perdita eſt. Teren. Actum eſt, ſiquidem hæc uera prædicat, hoc ē, 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, ultro, citroq; obligatio, ueluti emptio. uenditio. locatio. conductio. ſocietas. Geſtum res facta. alij geſta, & acta ita diſtingunt, ut geſta ſint in adminiſtratione magiſtratus, & in bello, ac in rebus maioribus ad rempu. uel ad plurimos ſpectantibus, ut geſta Alexandri. geſta Pompeij. geſta Cæſaris. Acta etiam priuatarum rerum, & minorum, ac familiarium. Cicero. an in commentarijs, & chirographis, & libellis ſe uno authore prolatis, ac ne prolatis quidem, ſed tantummodo 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 aliquando pro dicere capimus. Terentius, Eſt'ne ipſe, de quo agebam? Vnde agere gratias dicimus, hoc ē uerbis, quam gratum aliqđ habuerimus, ſiue quam grati animo ſimus, oſtendere. Aliquando pro facere. Virgilius, His actis propere exequitur præcepta Sibyllæ. Nunc pro ducere. uehere. Sene. Vt qui tum regis armenta agebat. Varro. Non hos pactolus aureas undas agens eripiet unquam è miſerijs. Virgilius, Siue errore uiæ, ſeu tempeſtatibus acti. idem. Accelerant acta pariter teſtudine Volſci. item pro tractare. Martialis. Semper agis cauſas. Modo pro perſequi. Virgili. Quam procul incautam nemora inter creſſa fixit Paſtor agens telis. Lucanus, terraq;, mariq; Iuſſus Cæſar agi. Modo pro agitare. Plautus. Aedepol eam agam uerberibus. Virgilius, Prodigijs acti cœleſtibus oſſa piabunt. À quo agito uerbum, concutio. moueo. uerbero. Vnde agitator. Idē. Sæpe oleo tardi coſtas agitator aſelli. aliquando perſequor, infeſto. Idem. Galbaneoq; agitare graueis nidore chelydros. Veteres acetare pro agitare dixerunt. Quandoque pro uertere. Idem. Ipſe ter adducta circùm caput egit arena. Nonnunquam pro expellere fugare. Idem. & 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 pro trahere. Apuleius. Tot ſimul caſus diuerſum eū agebant. hinc ſpe, illinc timore trahebatur. Plerunque etiam pro urgere. Cicero, Perinde ac ſi furti cum eo egiſſet. item pro efflare, expirare. Cœlius ad Ciceronem. Hortenſius, cum has literas ſcripſi, animam agebat. Præclare Martialis uno tetraſticho 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, agis 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 agimus, 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 Scena. item orator quia cauſam, & geſtum, uultus, ac corporis agit, actor

uocatur, & tum ipſa pronuntiatio, tum oratio, quæ habetur, cũ etiam oratio ſcripta, actio eſt uocitata, & partes comœdiæ, & tragœdiæ actus uocantur à geſtibus hiſtrionum, q ex hoc ipſo actuoſi dicuntur. item ſpatium in agro centum uiginti pedum, de quo ſupra diximus, actus nuncupatur. iuriſconſulti actum, & iter ita diſtinguunt, ut iter ſit quò quis pedes, uel eques commeare 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 cuiq; debetur in iudicio proſequendi. Propter quod Vlpianus duo actionum genera eſſe ſcribit in rẽ, quæ dicitur uendicatio. & in perſonam, quæ conditio appellatur. in rem actio eſt, per quam rem noſtram, quæ ab alio poſſidetur, petimus. in perſonam actio eſt, qua cum eo agimus, qui obligatus eſt nobis ad faciendum aliquid, dandum'ue. Differtq; actor ab authore, quod actor eſt, qui recitat. Author, qui opus facit. Vnde ſcriptores ipſos comœdiarum, ſiue tragœdiarũ, ſiue aliorum huiuſmodi operum authores uocamus, & quicunque fecit aliquod opus, ut puta, qui egit bellum, egit pacem, authorem hùc operis, authorem belli, authorem pacis dicimus, non actorem, quamuis res ipſæ geſtæ acta aliquando appellentur. Neq; eſt author primitiuum nomen (ut Seruius exiſtimat) ſed à græco deducitur.

Quippe græci αὐθέντην authorem dicunt. αὐθέντειαν authoritatem, αὐθέντημα authoramentum, αὐθεντεῖν authorare, αὐθεντικὸν authoratum, quod nonnulli græca uoce authenticum dicunt. Hæc uero ab αὐτὸς deriuari certum eſt, quod ipſe interpretatur, quoniam qui author eſt, per ſe ipſe facit, non ab alio accipit. Propter q̃d ſine, C, ſcribi debet, cum in hoc ſignificato accipitur, & communis eſt generis. Nam cum ab augeo uerbo deriuatur cum. C. ſcribitur auctor, et longè aliud ſignificat, hoc eſt eum, qui auget, & fœmininum eius eſt auctrix. Diciturq; à græco αὔξω. Authorem etiam dicimus eum, in quo eſt uis, poteſtas, & dignitas, nec ab alio pendet. Vnde authoritas eſt appellata. Liuius. Decreuerunt enim ut cum populus regem iuſſiſſet, id ſic ratum eſſe, ſi patres authores fierent, hoc eſt ſi authoritatem ſuam, & decretum interponerent, ſi ratum haberent, ſiue ratificarent, & comprobarent. idem. Maiores noſtri nullam, ne priuatam quidem rem agere fœminas, ſine authore uoluerunt, in manu eẽ parẽtum. fratrum. uirorum. item authores pupillorum uocantur, in quorum adminiſtratione infirma ætas, reſq; eius ſunt. Paulus. Etiam ſi non interrogatus tutor, ſiue author fuit, ualet authoritas eius, cum ſe probare dicit id, quod agitur, hoc eſt authorem fieri. Pomponius. Etſi pluribus datis tutoribus, unius authoritas ſufficiat, tametſi tutor authoretur. Hinc authores ſententiæ alicuius, ſiue conſilij uocantur ij, quorum ſententiam, ſiue conſiliũ ſumus ſecuti. Vnde militum duces authores appellantur. & authorare dicitur obligare ſibi, atque ſubijcere. Liuius. Signo ſuo compreſſas tabulas miſit, & uero pignore uelut authoratum ſibi proditorem ratus eſt. id eſt obligatum, atq; ſubiectum. Valerius. Et authorato ſocijs officio. Et iuriſconſulti titulum habent de legendo, uel authorando milite, et legionum, ac auxiliorum deſcriptione. Hinc fit authoramentum, quod eſt obligatio quædam, ſiue ſtipendium, uel pretium alicuius militiæ, ac pugnæ, actionisq;. Quinti. Nec difficilem ſanè ab illo authoramento præſertim habuiſſet miſſionem, ſed noluit gladiator uiuere. Cicero. Quorum ipſa merces authoramentum ſeruitutis eſt. Seneca. Nullum ſine authoramento malum eſt. Auaritia pecuniam promittit. Luxuria uarias uoluptates. Ambitio purpuram, & plauſum. Mercede te uitia ſollicitant. Suetonius, Munus gladiatorium dedit, rudiarijsq; quibuſdam reuocatis au-

thoramento centenum millium. Ab hoc fit exauthoro uerbum, quod eſt authoramento, hoc eſt ſtipendio, & pretio illo, ſiue mercede priuo. à quo exauthorari 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 aucto ab emptoribus pretio, cũ res traditur plus offerenti, & qui ita uendit auctionari dicitur. & uenditor ipſe uocatur auctionarius. Auctarium quoq; ab augeo deducitur, ſignificatq; quod ſuper menſuram, aut pondus iuſtum adijcitur, ut cumulus adiectus in modio. Plautus. Auctarium adijcito, uel mille nummũm plus q̃ poteſt. & auctum ſpatium Circi. quod ſuper definitum nomen uictoriæ adiungebatur. item adaugeo. à quo adaucto. Accius. Quibus rem ſuam, & patriam noſtram quondam adauctauit pater. Et augifico. Ennius. Et tabes numeros augificat ſuos. Item magmentum, quod ueteres dixerunt, quaſi maius augumentum. & 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 macto, quaſi magis augeo. & mactum. & macte 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. Retineat uiatorem meridie prætereuntem. nam fontem autumnitas exiccauerat. idem, Quia autumnitas uentoſa fuit. Ago à græco deriuatur. Quippe græci ἄγω dicunt duco. Ab ago agea, uia in naui, quod in ea maximæ quæq; res agi ſolent. & actuaria nauis, quod cito agi poſſit. & hippagum, atq; hippago, de quibus ſupra diximus, et æger, quod qui morbo correptus eſt. grauius agitur, hoc eſt agitatur. à quo ægreſco. æger fio, & ægritudo morbus, & ægre aduerbium, quod ſignificat modo cum difficultate. Virg. Ergo ægre raſtris terram rimantur. Modo moleſte, Vnde ægre ferre dicimus, hoc eſt moleſte 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. & abintegro aduerbium, quod ſignificat rurſus, quaſi res perfecta rurſus inchoetur. 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. & deintegratio. 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. & acto 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 diſtinguntur, quod acta ſunt, quæ extra iudicium fiunt. Actitata ea, quæ in iudicio. Item ab ago fit aliud frequentatiuum agito, quod eſt commoueo. concutio. à quo ſubagito, quod eſt ineo. Plautus. Dum ille meretricem ſubagitat, ego quieſco. ab ijs agitatio, et ſubagitatio deducũtur. Et ager cũ ſuis deriuatiuis, q̃d in eo aliq̃d agatur. & age age

uero. agedum. agemodo etiam age, quæ aduerbia hortantis ſunt, & agolum paſtoralis baculus, quo pecudes aguntur. & agaſo, qui equos ducit. Plyn. Athenio in ima tabula, quam maxime inclaruit, agaſonem cũ equo pinxit, q̃ niſi in iuuenta obijſſet, nemo ei compararetur. & agina foramen, quo inſeritur ſcapus trutinæ, hoc ẽ in quo trutina agitur. i. 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 tabulam ſignificat, q̃ agitur, hoc eſt adigitur parieti. Et actuoſus, q ſemper agit. Sene. iracundos feruida animi natura facit, eſt enim actuoſus, & pertinax ignis. item qui geſtus agit. ut ſupra diximus. Et agilis. leuis. dexter, quiq; ſeſe facile agit, à quo agilitas, hoc eſt dexteritas corporis dicta. & agiliter aduerbium, hoc eſt facile, & cũ dexteritate. Et agmen quod proprie ſignificat agentem ſeſe, hoc eſt ambulantem multitudinem. Virg. et lõgum per ualles paſcitur agmen. idem. uocat agmina ſæua ſororũ. aliquando pro incedenti exercitu ponitur. Sallu. Egomet in agro, aut in prælio conſultor. & pro coarctante ſe multitudine, ut maiorẽ impetum faciat. Virg. illi agmine facto Laocoonta petunt. Et agonium dies, in quo rex hoſtiã immolabat. Hoſtias. n. antiqui etiam ab agendo agonias uocabant. Agonius quoq; dicebatur, deus præſidens rebus agendis, & agonalia eius dei feſta, quamuis aliqui agonia dicta uelint ſacrificia, quæ fiebant in monte, q̃d agones montes uocitabant. Vnde Romæ mons Quirinalis agonus, & collina porta Agonenſis appellata. Agoræus non ab ago deducitur (ut quidam falſo exiſtimauere) ſed græca uox, & à noſtris nundinarius dicitur. Hora. Dauniæ defende decus camœnæ Leuis agoræe. Ab ago cõpoſita fiunt mango mangonis, quod manu agatur, quẽadmodum diximus. & mungo, quaſi mucum ago è naribus, id enim proprie mungere eſt. & mucus nariũ humiditas. à quo mucidus, & mucoſus deducitur, Item emungo, quod eſt nares purgo. emunctum etiam aliquãdo pro exhauſto ponimus. Et emungere lucernam dicimus, hoc eſt lychnum proferre. Mucor uero lanugo eſt, quæ diutino ſitu contrahitur, quẽadmodum in pane. carne, alijsq; huiuſmodi fieri uidemus. à quo mucidus. Mucum quidam à græco deductum uolunt. Nam græci μύξαν mucum uocant. & μυξῶνα mucoſum. item ab ago eugium (ut quidam putant) quaſi euagium, ut ſit ex græco εὖ, quod ſignificat bene, & latino ago compoſitum, & uox boni ominis facta, cum primo uir cum uxore concũbit. Eſt. n. eugium media pars inter naturalia muliebria. Næuius. Siue eugio puellá inuenit. Laberius. Quare tam arduum aſcendis, an concupiſcis eugium frangere? Adigo, quod eſt immitto. adiũgo. applico. Virg. ſed uiribus enſis adactus Tranſadigit coſtas. interdum circumago, aduro. circumuro. Vnde adagium dicitur prouerbium, quaſi circũm agium, quod per ora omnium circunferatur, ſicut aduſtum dicimus circumuſtum. Gel. Hinc natum eſt frequens apud græcos adagium, οὐ παντὸς ἀνδρὸς ἐς κόρινθον ἔσθ' ὁ πλοῦς, hoc eſt, Non cuiuis homini contingit adire Corinthum. idem. Vetus adagium 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 baccas, tertiam ore gerant. Huic ſoli aui furacitas auri, atq; argenti mira eſt. Propterea & Monedulæ dicuntur, quaſi mone-

tulæ à furandis monetis. Tria earum genera. Maiuſculæ ſimiliores cornicibus, niſi quod nigriores. Minimæ, & inter eas mediæ, quibus roſtra, & pedes rubent. Sunt etiam qui graculos à gracilitate uocatos exiſtiment propter paruitatem. Gracile. n. tenue dicimus. Hora. Quis multa gracilis te puer in roſa. Turpilius. Noſti quàm ſit gracili corpore. Hoc & gracilens dicitur. Næuius. Vide gracilẽtis colorem, et quàm ſubito factus eſt gracilens. & gracilentum. Ennius. Deducunt habiles gladio ſtilo gracilento. Hinc gracilitas, hoc eſt tenuitas, quæ & gracilitudo dicitur. Accius. Tametſi attenuitas, & gracilitudo facit ne dubitem. & gracilium. Næuius. Quis non irrideret uentris gracilium? De amaracino unguento ſupra diximus. Perinde autẽ dicitur. nihil cum amaracino ſui, ac ſi diceretur. Nihil cœno cum unguento. Veteres pro adigo adaſſo ſcripſere. Plautus. Vtinam diui adaſſint ad ſuſpendium. Adagia autem fœminino genere, modo ad agendum apta dicitur, modo uetula recentis partus. Circũago modo circunduco. Apuleius. Nudumq; hominem circumagens omnibus oſtendebat. Modo inſequor. Curtius. Nec uulneratum, & ferè ſeminecem circumagere deſtiterunt. Aliquando retrouerto. regredior. conuerto. Plyni. in ponte prætenui duabus capellis obuijs ediuerſo, cum circumactum anguſtiæ non caperent, nec reciprocationem longitudo. Perago, quod eſt perficio. Seneca. Omnia inchoat. nihil peragit. Martialis, Rem peragit nullam Sertorius, inchoat omnes. interdum duco, ſiue produco. Plautus. Nauem peragit in portum. Apuleius, et multas noctes peregi inſomnes. 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 qua ſupra diximus. Tranſigo, modo duco. Plynius, Vt æſtatem hanc quietus tranſigam. Modo paciſcor. Vlpianus tamen tranſigere, ac paciſci 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 finita'ue 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 deducitur. Abigo, quod proprie eſt expello, quaſi extra ago. Hinc abigere muſcas à facie dicimus. abigere oues. 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 quoque eſt furto tollere, & latrocinari, ſed de pecuarijs dũtaxat 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 nocte. Furuum ueteres atrum dixerunt. à quo furuus. Furiæ. fumus. fuligo. fulcia. 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 feruis, hoc eſt à calidis capiendis. Virgili. uerſantq́; tenaci forcipe maſſam. Hoc & formucalis, quaſi ſoruucalis forceps dicebatur. Forfex uero ad huius ſimilitudinem inſtrumentum ē, 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 fraudoloſam lucri faciendi gratia, uel ipſius rei, uel etiam uſus eius, poſſeſſionis'ue, quod lege naturali prohibitum eſt admittere. Veteres tamen furtum uocabant, quicquid clàm, & occulte committeretur. Plautus. Manifeſtum hūc obtorto collo teneo furem flagitij. Virgi. Vulcani Martiſq́; dolos, & dulcia furta. hinc furta pro adulterijs legimus. Tibullus. cælari uult ſua furta Venus. pro inſidijs. Salluſtius. Metu gentis ad furta belli peridoneæ. Virg. Furta paro belli connexæ in tramite ſyluæ. Vt biuias armato obſidam milite fauces. idem metaphoricæ furem pro ſeruo poſuit. Quid domini facient, audent cum talia fures? À fur etiam fit bifur ac trifur. Plau. Verberaliſſime etiā rogitas non fur, ſed trifur, quomodo & triueneficam ſcripſit, hoc eſt ſumme ueneficam. & trifurciferum, hoc eſt ſumme furciferum. Item furem trium literarū 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 quē ſcribuntur. Quæ et adulterinæ literæ dicuntur. Gellius. Res quaſdam occultas nuntiare regi furtiuo ſcripto uolebat. Dicuntur etiam literæ per notas ſcriptæ Suetonius de Cæſare in epiſtolis. Si qua occultius proferenda erant, per notas ſcripſit. ideſt ſic ſtructo literarum ordine, ut nullum uerbum effici poſſet, quæ ſi quis inueſtigare, ac perſequi uellet, quartam elementorum literam ideſt D. pro A. & perinde reliquas commutabat. Sed tu FEDERICE Pheretri libellum de furtiuis literis edidiſti, 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 coniculi 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. À furuo etiam, hoc eſt calido, ueteres forbeam genus cibi appellabant. quo calido ueſci ſolebant. item ab ago dego, quod aliquando ſimplicis ſui ſignificatum retinet, ut dego uitam, hoc eſt ago uitam. Lucre. Degimus hoc æui quodcunq; eſt. Aliquando ſignificat abigo expello. detraho. Plau. Nunc ergo iſtum ſoror laborem degam, & diminuam tibi. Idem. Degitur corium de tergo meo. Item. exigo, qđ modo extorqueo ſignificat. Cicero. Et cum eſſet tritici modius ſeſtertijs duobus pro frumento in modios ſingulos duodenos ſeſtertios egiſſe. Modo inueſtigo. Virgli. Quærere conſtituit, ſocijſq́; exacta referre. interdum excludo, quaſi extra ago. Plau. itaq; omnes exegit foras. Teren. Spectandæ an exigendæ ſint uobis prius. Nonius. indigne exigor patria innocens. Lucilius. Veſtimentis frigus, atque horrorem exactum putet. Cicero, Claues ademit, foras exegit. Nonnūquam ago. Virgli. quos improba uentris Exegit cæcos rabies. Plau. Et tu, cuius cauſa hanc erumnam exigo. Quandoq; conſtituo. Virgli. Decreuitq́; mori tempus ſecum ipſa, modumq́; Exegit. Plerūq; debitum peto. Ci

cero. Sed non urgeo, longiores enim expectabo, uel potius, exigam. Martia. Exigis à nobis operam ſine fine togatam. Hinc exigere pecuniam dicimur, quæ nobis debetur. et exactores uocantur, qui pecuniam exigunt. & exactio actus ipſe exigendi. & exacta pecunia, cuius nomen Vlpianus non modo ad ſolutionem referendum eſſe, ſed etiā ad delegationem putat, hoc eſt, cum pecuniam, quæ nobis debetur, alteri aſſignamus. Tunc enim exacta à nobis dicitur, etiā ſi ille nondum ſoluerit. Exactum etiam pro præterito ponimus. Virgili. Ac tribus exactis, ubi quarta acceſſerit æſtas. idem. Exactum ad menſem inquit, hoc eſt uſq; ad menſis ultimam partem. À quo exacti menſes appellantur, qui circa partum ſunt. idem. exactis grauidæ cum menſibus errant. Eleganter etiam exactum dicimus exhauſtū & ſuperatum. Sene. Vt tot procellis, tempeſtatibuſq́; exactis, aliquando in portum ueniamus. Veteres in hunc ſenſum exanclatum uſurpauere. Cicero. Quod exanclauiſſet omnes labores, cum inciderent in mortis malum ſempiternum. Idem. Vt tot exanclatis laboribus aliquando quieſceremus. proprie tamen exanclare haurire erat. Plau. Næ iſte ædepol uinum populo exanclauit. Et aliquando pro perficere ponebatur. Pacuuius. Nō pōt Menalippe hic ſine tua opera exanclari clauus. Quintilianus hoc uerbum, ut nimis uetuſtum uitandum putat. Mihi certe inſtar flagitij uidetur aliquid uitandum affirmare, quo parens latinæ linguæ Cicero fuerit uſus. Detur ſanè uitio (ſi ita placet) Salluſtio, quod nimium antiquis M. Catonis uerbis uſus fuerit, exprobratione 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. Nos nihil non ſumme elegans, politum, uereq́; Romanum putemus, quo Cicero uel ſemel fuerit uſus. Item ab ago fit compoſitū macto 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 luxurioſus, & bona ſua conſumens. Et prodigitas, & prodigalitas effuſio, & liberalitatis exceſſus. prodigas hoſtias uocabant ueteres, quæ conſumebantur. & prodige aduerbium profuſe. luxurioſe. Item ſubigo, quod modo eſt acuo. Virg. Subigunt in cote ſecures. Modo attrecto, agito. Cato. Farinam in mortarium indito. aquam paulatim addito. ſubigitoq́; pulchre. Cice. Cum autem miraretur Lyſander, et proceritatem arborum, & directos in quincuncem ordines, & humum ſubactum, atq; puram. hinc aliquando pro exerceo, ac mollio ponitur. Idē, ſubacto mihi ingenio opus eſt, ut agro non ſimul ſubacto, ſed nouato. Aliquando pro ſubdo. ſubiugo. Virgi. Ternaq́; tranſierint Rutulis hyberna ſubactis. Quandoq; pro urgeo. compello. Idem. Caſtigatq́;, auditq́; dolos, ſubigitq́; fateri. Idem. Non aliter, quàm qui aduerſo uix flumine lembum Remigijs ſubigit. Nonnunquam ſubagito. Cice. Gallā ſubigo. Ab hoc fit aliud compoſitum proſubigo, quod ſignificat fodio. Virgi. Et pede proſubigit terram. Ambigo, quod proprie ſignificat circumago. Vnde ambactus circumactus, & ambages uerborum circuitus dicuntur. Idem. Longæ ambages. Quoniam uero ij, qui in ancipiti ſunt, circumuertere mentem, et agitare animo ſolent, factum eſt, ut ambigo pro dubito capiatur, quāuis 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 eo duo, uel plura accipi poſſunt. Alij nullum uerbum ambiguum eſſe opinantur. Nam ambiguū uerbi natura eſt, ut qui id dicat,

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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 ambiguū dicunt. À quo amphibologia figura, cum ſermo dubium habet ſenſum, quale fuit illud Apollinis reſpōſum. Aio te Aeacida Romanos uincere poſſe. Ab ambigo ambiguitas fit, hoc eſt dubitatio. & ambigue aduerbium, dubie. Quidam ango quoque ab an, & ago compoſitum opinantur, quod ſignificat crucio. Etenim qui cruciantur, in diuerſum agi uidentur. Sed ego à græco potius deductū exiſtimo, quod eſt ἄγχω, ideſt ſtrangulo, à quo ſynanche deducitur. Morbus fauciū eſt peſtifer, atq; acutus. Sortitur autem diuerſum apud græcos nomen, prout ſpecies diuerſæ. Cum. n. neque rubor, neq; 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, facieſq́; cum rubore intumeſcunt, uox nihil ſignificat, oculi uertuntur, facies pallet, ſingultuſq́; 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 fauces prehendam, atq; enecem ſceleſtam ſimulatricem. Tradunt Demoſthenem, cum in concione Athenis neſcio quid petentibus Mileſiorum legatis aduerſatus fuiſſet, pecuniam ab illis, ne quid aduerſus eos poſtridie diceret, accepiſſe. Quapropter ſequenti die prodiſſe in forum lana multa collum, ac ceruices inuolutum, & cum rogaretur, reſpondiſſe ſe ſynanchen pati, ideoq́; contra Mileſios loqui non poſſe. Quapropter unum è populo exclamaſſe, non ſynanchē, quod pateretur, ſed argyranchen eſſe, hoc eſt non gutturis morbum, ſed argenti. hoc ipſum poſtea Demoſthenem fuiſſe confeſſum. Nam, cum interrogaſſet Ariſtodemum fabularū actorem, quantum mercedis uti ageret accepiſſet, & Ariſtodemus talentum reſpondiſſet. At ego inquit, plus, ut tacerem, accepi. Ab angina Angeronia dea uocitata eſt, cui ſacra à Romanis inſtituta ſunt, cum angina ciuitas uexaretur. eius feſta angeronalia ſunt uocitata. putabant enim ab hac dea populū eo morbo præmiſſo uoto, fuiſſe liberatū, huic pōtifices in ſacello Volupiæ ſacrum faciebant. Quam Verius Flaccus Angeroniam dici ait, ꝗ angores, ac ſolicitudines animorum propitiata depellat. Sunt qui ſcribant ſimulachrum huius deæ ore obligato, atque ſignato in ara Volupia propterea collocatum, quod ꝗ ſuos dolores, anxietateſq́; diſſimulant, perueniant patientiæ beneficio ad maximam uoluptatem. Anginam uinariam dicuntur habere, qui uino ſuffocantur. Ab ango angor deducitur, quod eſt animi, et corporis cruciatus. & anxius ſolicitus, mœſtus. à quo anxietas, & anxie aduerbiū. et anxitudo pro āxietate. Accius, Perſuaſit mœror anxitudo, error, dolor. Idē, ubi cura eſt, ibi anxitudo acerba. Cice. Quartaq́; anxitudo prona ad luctū, & mœrens ſemper, & anxifer. Cicero in Arato. Tu tamen anxiferas curas requiete relaxas. Item ab ago Agenoriam 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. Iubes ne? iubeo, cogo, atq; impero. interdum in unum colligo, congrego. Cice. Cœlum hoc, in quo nubes, imbreſq́; coguntur. Teren. Quaſi ad talenta quindecim coēgi. à quo coquo cum eius deriuatiuis, de quibus inferius dice

mus. et caſeus à coacto lacte, ut ſupra diximus, cuius dotē ignorare, ac ſpernere barbaras gentes, quæ lacte uiuunt, mirum eſt, denſantes id alioquin in acrē iucundum, quod græce oxygala dicitur. & coagmentum, coniunctio arcta. & coagmento, coniungo. Cice. Si uiuendi finis eſt optimus, cum integra mente certiſq́; ſenſibus opus ipſa ſuum eadem, quæ coagmentauit natura diſſoluit. Et coagulo conſtringo. denſo. Cuius paſſiuum eſt coagulor. Gel. Semen in utero mulieris, primis ſeptem diebus conglobatur, coagulatur, fitq́; ad capiendam figuram idoneū. Hinc coagulum ea pars uiſcerum, 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, coagulumq́; animi, atq; amoris. Varro. Cui nihil iucundius quicquam uiuit, hoc ægritudinem ad medendam inuenerunt. hoc hilaritatis dulce ſeminarium. hoc continet coagulum, conuiuia. Item coagulū herba, ſiue potius ſpongia aquarum dulcium. Quā alij ſtrumum, alij ſtrygnon, alij conferuam uocant, de qua ſupra diximus. Hinc coagulatum, coniunctum, ac conſtrictum dicitur. & coagulatio dēſatio. Cogo quoq; aliquando pro conſtringo, & condenſo accipitur. Virg. nam frigore mella Cogit hyems, eademq́; calor liquefacta remittit. Idem, Cogite oues pueri, ſi lac perceperit æſtus. Vt nuper fruſtra preſſabimus ubera palmis. Cogite inquit, hoc eſt conſtringendo mulgete. Nonnunquam pro imprimo, coarcto. Idem, Quadrifidam quercum cuneis, & forte coactis ſcindebant. item pro ſubigo. Varro Ocimo coacto libamēta 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, fracta'ue dicitur. Sub coxa femur eſt ad genua uſq; deductum, & ex lato in anguſtum deſinens. & femen de ꝗbus ſupra diximus, à cuius mollicie dicta eſt fœmina, ut paulo mox dicemus. Femur uero, & femen à ferendo dicta, quod ijs præcipue partibus ſuſtineatur animal, atq; feratur. À coxa fit uerbum incoxo, quod ſignificat in coxā ſedeo. Pacu. Adeo incoxanti mihi pes obſtupuerat. À con uero præpoſitione, & agito fit cogito, qđ eſt mente uoluo, quaſi coagito. Nihil enim aliud eſt cogitare, quā mente agitare. & ueluti in mora eſſe conſilij explicandi. 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 excogitaui argumenta, rationes, figuras, cauſas. itaq; excogitare conſilij eſt. item ab ago indago, quod eſt inquiro. à quo indagatio, et indagator. & indagatrix. & indago. ginis. inquiſitio. Virgilius, ſaltuſq́; 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 conſtruxit. Alij indigetes dicunt eſſe deos tutelares, quorum nomina uulgari non licet. Ab hoc ueteres indigitare dixerunt uocare. nominare uero proprio nomine. Macro. Nanque uirgines ueſtales ita indigitant. Apollo medice. Apollo Pæan. Sunt tamen qui indigitare à digitis potius deductum uolūt, quaſi nomina deorum ſupra digitos recenſere. Itē ab ago porrigo, quaſi porrò, ideſt procul ago. proprie enim porrigere extendere eſt. Plynius, Facilius quippe radices porrigunt ſolo ſubacto. Sed ꝗa manum protendendo offerre aliquid ſolemus, factum eſt, ut porrigere ſit aliquid à longe, & ueluti porrectis, hoc eſt protenſis

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brachijs offerre. Auguſtus, cum ei quidam libellum trepidus offerret, & 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. Martia. Et uolucrem longo porrexit uulnere pardum. Ab hoc porrectio, hoc eſt extenſio deducitur. & porrectus extenſus, & porrecte aduerbium, extenſe. & exporrigo, quod & expergo dicitur, quaſi porrò ago. à quo expergo, quaſi exporrigo, qđ eſt ex ſomno excito. à quo experrectus excitatus, quod recentes à ſomno exporrigi, hoc eſt extendi ſolemus. Expergo. & expergiſco. & expergefacio actiue dicimus. expergor. & expergiſcor. & expergefio paſſiue. Tamen experrecti dicuntur, q ſua ſponte uigilare incipiunt. expergefacti, qui ab alio excitantur. quidam expergiſcentiam pro uigilantia uſurparunt, & pro actu ipſo expergiſcendi. item à porrigendo, hoc eſt extendēdo ſe, porrigo appellata. Lucil. Triſtem, & corruptum ſcabie, ac porriginis plenū. Morbus eſt capitis, ubi inter pilos quædam quaſi ſquamulæ ſurgunt, eæq; cutæ 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. Nā ſycoſis aliud morbi genus eſt, quod à fici ſimilitudine, quem græci σῦκον appellant nomen ſumpſit. Caro excreſcit, et id quidem generale eſt. Sub eo uero duæ ſunt ſpecies. in altero ulcus durum, & rotundum eſt, in altero humidum inæquale. Ex duro exiguum quiddam, & glutinoſum exit. ex humido plus, & mali odoris. Fit uero utrunq; in ijs partibus, quæ pilis conteguntur. Sed id quidem, quod calloſum, & rotundum eſt, maxime in barba, id uero, quod humidum, præcipue in capite eſt, atque 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 attritu, quem cinædi patiuntur, & aliquando mariſca appellatur. Iuuenalis, & podice leui Cæduntur 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 demortua ſumma pellicula primum extenuantur, deinde excidunt, & ſi ictus is locus eſt, exit ſanguis liquidus, & mali odoris. peior eſt, quæ denſam cutem, & ex toto glabram facit. Hæc ἀπὸ τῆς ἀλώπεκος, hoc eſt à uulpe, quæ hunc morbum patitur, alopecia nominatur, eaq; 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 frōtem, donec ſe duo capita in priorem partem cōmittant. Illud uitium in qualibet ætate eſt, hoc ferè infantibus accidit, illud uix unquam ſine curatione, hoc per ſe ſæpe finitur. A' porrigo porriginoſus deducitur. Ab area areoſus. ab alopecia 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 porcam 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 agit. & ſagax, acutus. ſolers. unde & 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. Claudia. 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, bellum'ue 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, σαγήνην græci, Latini uerriculum appellant. Sangaris (ut de eo obiter dicatur) fluuius eſt Gallogræciæ, qui per Phrygiam defluens, tandem in propontidem defluit. & ſagitta, quod ſatis longe 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 diſcepto, 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, ſiquidem 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 fit, quod ſignificat uana uel ago, uel loquor. & nugax qui nugatur. Vnde nugacitas. & nugacio. & nugigerulus, qui uana nuntiat. Veteres etiam nuguendos appellabant omneis eos, qui aliquid mulieribus uenderent. nam omnia, quibus mulieres utuntur, pro rebus uanis, atque inutilibus habentur. Plautus, Nuguendis 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 feminis mollicie, ut quidam putant, ſiue à fœtu, ut nos potius remur. A' fœmina uero fit fœmineum, & fœmininum. & diminutiuum fœmella, & uerbum effœmino, quod eſt in muliebrem molliciem, atque laſciuiam conuerto, cuius paſſiuum eſt effœminor. à quo effœminatus, mollis. laſciuus, & effœminatio, mollicies. laſciuia. & aduerbium effœminate, hoc eſt molliter. laſciue. Quidam etiā fœminoſum, pro mulieroſo uſurpauerunt.

DE LAVREOLO.

DE LAVREOLO. EPIGRAMMA. VII.

VALITER IN SCYTHICA. Blanditur Domitiano, quod ita in ſpectaculis Laureoli fabulam repræſentari fecerit, ut hiſtoria uideri potuerit. Mos hic imperatorum fuit, eos, qui ultimo ſupplicio damnati erant, ludis exponere, ut cum quadam ſpectantis populi uoluptate interirent. Laureolum poëtæ finxerunt ſceleratiſſimum hominem fuiſſe, & propterea in cruce ſublatum, & à belluis dilaniatum extitiſſe. hæc fabula aliquando repræſentata fuit ſine eius, qui Laureoli perſonam ſubibat pernicie. Domitianus uero quēdam extremo ſupplicio dānatum, ad Laureoli ſimilitudinem cruci affigi iuſſit, & ſerio ab urſa diſcerpi, atq; ita ſpectaculum exhibuit populo rei ueræ, non fictæ. Iuuena. in Lētulum inuehitur, quod in theatro, dum eadem fabula ageretur, Laureoli perſonam ſubijſſet. Laureolum uelox etiam bene Lentulus egit iudice 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 Laurentalia 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 etiā Muſtaceam addiderunt, quoniam muſtaceis ſubijceretur. hāc eſſe folio maximo conſtat, flaccidoq;, & albicante. Delphicam æquali colore uiridiorem, maximis bacis, atq; è uiridi rubentibus, qua uictores Delphis coronari, & Romæ triumphantes ſolebant. Cypriam folio breui, nigro, ſubcriſpam. Alij & genera alia ſubiunxerunt. Cimum, quā ſylueſtrem laurum intelligunt nonnulli ſui generis arborem, differt colore. eſt enim cœrulea baca. Regiam, quæ cœpit Auguſta appellari ampliſſima & arbore, & folio, bacarum nō 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 uinca peruinca dicitur. & alexandrina, quam alij Idæam. alij hippoglottion. alij daphnē. alij carpophyllon. alij hypelaton uocant. 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 cephalon 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 etiam 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 etiam Romanis, ut L. Brutus fecit. Fortaſſis etiam in argumentū,

quod ibi is libertatem publicam meruiſſet, Lauriferam tellurem illam oſculatus ex reſponſo. Quidam etiam hanc cauſam afferunt, quod ſola hæc arbor ex omnibus manu ſatis, & in domos receptis non iciatur fulmine. Tiberium principem tonante cœlo coronari ea ſolitum ferunt cōtra fulminum metus. Manifeſto 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) quidam 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 floreret reſp. 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 Peneī fluminis filiam fuiſſe, quam cū 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 filium formoſiſſimum adoleſcentem, natum ex Nympha in amœniſſima regione Siciliæ iuxta monteis, quos aërios uocant, dulciſſimis undiq; aquis plenos, & laureis 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 κρούειν, quod eſt ferire. pulſare. Hanc ueteres gabalum uocauere. Var. Nos barbari, quod innocenteis in gabalum ſuffigimus homines, uos non barbari, quod noxios abſoluitis. à cruce uero crucio uerbum deducitur, hoc eſt torqueo. affigo. 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 cruēta uox. cruenta oratio. Cuius contrarium eſt incruentus. Vnde incruentam uictoriam dicimus, quæ ſine cæde hominum fuit. Martialis, Securo cadit incruenta dāno. & cruēto 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 ulnus, 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, & non dum concocti ſunt. Iuuenalis, & 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 durior. 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 crudior. crudiſſimus. cruditas. crude aduerbium. præterea crudeo uerbum. à quo crudeſco. & ab eo, quod diximus, recrudeſco. & crudaria argenti uena, quæ in ſumma repta 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 authores reperiatur, hominem quẽdam in Aegypto ſuris caruiſſe. à crus fit diminutiuum cruſculum. Item à cruo crumena, hoc eſt loculus, quod è brachio pendẽs 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 currenti in flumine cruſtæ. Plynius, 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. À cruſta fit diminutiuum cruſtula. Apuleius, Paruas marmoreas cruſtulas parieti adiungens. À cruſto uero cruſtulum. Horatius, pueris olim dant cruſtula blandi Doctores. Iuuena. Nos colaphum incutimus lambenti cruſtula ſeruo. Item à cruſta fit cruſto uerbum. à quo incruſto, quod eſt cruſtam duco, ſiue cruſtam applico. unde cruſtatio, ſiue incruſtatio deducitur, cum cruſtæ parieti, aut pauimento, aut uaſi applicantur. Hinc uaſa cruſtata dicuntur, quæ uitreis cruſtis tecta ſunt. À quibus cruſtariæ tabernæ uocitatæ, in quibus eiuſmodi opera uenduntur. Cruſtam etiam ducere ulnus, ſiue ulcus dicitur, quando ſolidatur, qua detracta, ferè remanet cicatrix. Eſt enim cicatrix ſignum, quod ex ulnere, ſiue ulcere remanet. à quo cicatricare dicimus, cicatricem ducere. & cicatricoſum plenum cicatricibus. item à cruſtis lapidum eo in loco frequentibus, & naturaliter ita genitis, Cruſtumium, Thuſciæ oppidũ. à quo cruſtumini. & cruſtumina tribus. & cruſtumia pira, ex parte rubentia, quæ & cruſtumina dicuntur. 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 difficillimum. Aliquando optantis. Virgilius, Sic tua cyrnæas fugiant examina taxos. Propertius, Sic umbroſa tibi cõtingant tecta Priape. Pacu. Ita te dij amẽt, ita tibi pro uoto ſecundent omnia. Nonnunq̃ illatiuæ coniunctiones ſunt, & pro igitur uſurpantur. Cicero, Sic tot ſimul uirtutes continẽ-

tiæ. grauitatis. iuſtitiæ. fidei defecerunt. Idem ita nobiliſſima ciuitas Græciæ, & olim potẽtiſſima ſepulchrum ciuis ſui ignoraſſet, niſi ab homine arpinate didiciſſet. Sed in hac ſignificatione nunquam ei antecedit in eadem ſententia altera dictio. Frequentius tamen in hoc ſenſu duo ab ijs compoſita uſurpantur. ſicq;, & itaq;. eſt etiam quando hæc duo aduerbia pro ualde accipiuntur. Apuleius, Nec ego rebar ſic multorum id opus dierum eſſe. Quintilianus, Nec res eſt ita magni temporis, & laboris. ſic aliquando apud authores duplicatum inuenitur. Virgilius, ſicſic iuuat ire ſub umbras. quod maioris expreſſionis eſt. Neque mihi probabile uidetur, quod aliqui dicunt, alterum hoc loco interrogatiuum, alterũ confirmatiuum eſſe, ut ſit ſenſus. Placet ſic inultam perire? placet. À ſic compoſita fiunt ſicine, quod interrogantis eſt. Plautus, Sicine tu illam? ſicine nos habes ludibrio omneis? Item ſicut, quod proprie ſimilitudinis eſt. Plynius, 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 quædã facilitas, quæ apud græcos λέξις nominatur, acceſſerit. Quod per ut etiam dici frequentius inuenitur. Idẽ, Quod ut optimũ, 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. conſtantia. 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 ſe nihil proſunt. Plynius, Ferunt Craſſum auum Craſſi in Parthis interempti nunquã 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. Carnẽ. Lucretius. Viſceribus uiſcus gigni, ſanguenq; creari. Viſcus enim proprie dicitur quicquid ſub corio eſt. Vnde & cor uiſcus appellatur. Plynius, Cæſari dictatori quo die primum ueſte purpurea proceſſit, atque in ſella aurea inſedit, ſacrificanti bis in extis cor defuit. Vnde quæſtio magna de diuinatione argumentantibus, potuerit'ne ſine illo uiſcere hoſtia uiuere. Ab hoc uiſcerari antiqui dixerunt carnem populo diſtribuere. & uiſceratio, diſtributio carnis, quæ fieri ſolebat, uel in ſolenni ſacrificio, uel in funere excellentis perſonæ. Gellius, Tum in Albano uiſceratio Latinis data. Liuius, Secutus eſt annus nullare belli, domi'ue inſignis P. Plaucio Proculo, P. Cornelio Scapula conſulibus, præter quod fragellas colonia deducta, & populo uiſceratio data à M. Flauio in funere matris. & uiſceratim aduerbium, per uiſcera. Ennius, Alia fructus diſſert, diſſipat, uiſceratim mẽbra maria ſparſa 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 aduer ſaxo tectum non ſit. idem, Nudus in ignota Palinure iacebis arena. Ab hoc fit nudo uerbum, quod proprie ſignificat detego. Apuleius, Tum ulnus 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, & nudatum

ita diſtinguunt,

ita diſtingunt, 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 ambobus cubãtibus, & 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. hanc lambendo paulatim figurant. Hinc Virgilium dicere ſolitum ferunt parere ſe uerſus more urſino. nanq; ut id animal fœtum ederet ineffigiatum, atq; informem, ſed lambendo eum conformaret, atq; effingeret, ſic ingenij quoq; ſui recentes partus, rudi eſſe facie, & imperfecta, ſed ſubinde tractando, colendoq; dare ſe ijs formam, & oris, ac uultus lineamenta præbere. Raro homines parientem uidere urſam. Mares quadraginta diebus latent. Fœminæ quaternis menſibus. Si ſpecus deſint, arte ſibi ædificant impenetrabile imbribus, molliq; frõde conſternunt. primis quatuordecim diebus tam graui ſomno premuntur, ut ne ulneribus quidẽ excitari poſſint. Tũc mirum in modum pingueſcunt. ij ſunt adipes uarijs medicaminibus apti, & contra capilli defluuium tenaces. ab ijs diebus reſidunt, ut priores pedes ſugendo uiuunt, fœtus rigenteis pectori admouent, & ita incubant, ut oua uolucres. putat Theophraſtus coctas quoq; urſorum carneis eo tempore, ſi aſſeruentur, augeri. Cibi tunc nulla argumenta, nec niſi humoris minimum in aluo inueniri. Sanguiniſq; exiguas circa cor guttas, reliquo corpori nihil ineſſe. Prodeunt uere mares præpingues, exeuntes herbam aron ad laxanda inteſtina, quæ alioqui concreta ſunt, deuorant. Aros è bulborum genere eſt, Scyllæ proximus amplitudine, folijs lapati, caule recto duum cubitorum, baculi craſſitudine, radice mollioris naturæ, quæ & cruda editur. folia quoq; eius in aceto decocta manduntur. Quidam hanc dracontium eſſe dixerunt. Alij radicem aron appellauerunt. Caulem uero dracontium. Sed lõge diuerſa ſunt, ſi modo dracontius ea eſt, quam noſtri dracunculum uocant. Habet enim dracunculus ſubrutilam radicem, & dracunculi modo conuolutam. unde & nomen habet. Semen eius feruẽs, mordaxq;, cui tantũ uirus, ut olfactum, grauidis abortum inferat. Aros econtrario partus omnium animalium extrahit naturæ circũlitus. Vlcera omnium generum ſanat. Folia collectionibus medentur. Tradunt & radicem eius ſalutarem eſſe in peſtilentia, in cibo ſumptam ebrietatem diſcutere, ſerpẽteis dum crematur, nidore fugare, præſertim aſpidas, qui & perunctos areo oleo fugere inuenti ſunt. in folijs ari caſeus optime ſeruari traditur. Græci autem dracontium uocant herbam folijs betæ, nõ ſine thyrſo, flore purpureo, aro penè ſimilem. Eſt & æris in Aegypto naſcens ipſa quoq; aro ſimilis, niſi quod minor eſt, & minoribus folijs, ac radice, quæ tamen grandis oliuæ magnitudinem implet. Idẽ urſi circa ari ſurculos prædomant denteis. oculi urſorum hebetantur, propter quod maxime fauos expetunt, & conuulnerato ab apibus ore, grauedinem illam extractu ſanguinis leuant. infirmiſſimum urſo caput, quod leoni ualidiſſimum eſt. ideo urgente ui, ex aliqua ſe rupe præcipitaturi, capita manibus tegunt, & in arena ſæpe colaphis exanimati conſpecti ſunt. Hiſpani capita in ſpectaculis occiſorum cremant, potuq; 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 XIIII Cal. Octobris Domitium Aenobarbũ ædilem curulem urſos numidicos centum & totidem uenatores æthiopas in circo dediſſe. Ab urſus urſinus deducitur. Plynius, Capilli

defluuia urſinus adeps miſto ladano, & adianto continet. CALIDONIO Britanico, de quo ſupra diſſeruimus. QVALITER. ut. IN RVPE SCYTHICA. In rupe montis Caucaſi, in quo ſupra diximus Prometheum religatum fuiſſe. Scythia ſeptentrionalis prouincia eſt, à Scytha Herculis filia appellata (ut ſentit Herodotus) Hãc 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, Plerique enim eorum ſcythicis moribus uiuebant, Perſæ uniuerſos Scythas ſagas appellauere, à proxima ſibi gente, qui ſagæ dicuntur. & caucaſum graucaſum nominauerunt, quod eorum lingua ſignificat niue candidum. Scytharum celeberrimi Sagæ. Maſſagetæ. Eſſedones. Arimaſpi antea Cacidiri. Aeſſdi. Oethei. Hauſtum 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, 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 cadauera ipſa pecudum carnibus admiſta comedunt. quin & oſſa capitum incincta auro tenent ad ſeruitia poculorũ, quæ ultima ſunt apud eos officia pietatis. Maſſagetæ uero per deſerta diſcurrunt, equorum ſuorum ſanguinem potantes. Claudianus. Et qui cornipedes in pocula ulnerat 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 uſq; 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 uerbũ, quod eſt extra pectus eijcio. Cicero, Tum pauor ſapientiam mihi omnem 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 utraq; pars phyllyræ, 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 ueſteis dicuntur. à quo & ueſtes ipſæ pexæ appellantur. Plynius, Iſtriæ, liburnicæq; pilo propior, quàm lana pexis aliena ueſtibus, hoc eſt ueſtibus, quæ texun-

tur. nam in texēdo pectinis morſibus ueſtes feriūtur. Ab ijs pexati dicuntur, qui pexis ueſtibus ſunt induti. Martialis. Pexatus pulchre, eſt etiam pecten cratis genus dētatæ ſtylis ferreis ad colendam terram. à quo pectino deducatur. Plynius, ſunt genera terræ, quorum ubertas pectinari ſegetem in herba cogit. à pecten etiam fit pectinatim aduerbium, quod ſignificat ad ſimilitudinem pectinis. ARTVS. Partes corporis, proprie enim artus partes ſunt corporis inter iuncturas connexæ, dictæ, quod inter ſe arctentur, unde minores partes per diminutionem articulos uocamus, quales ſunt digitorum. à quo articuli apud grammaticos. & articulatim aduerbiū, hoc eſt per partes, atque articulos. & deartuo uerbum, quod eſt per artus diuido. à quo deartuatum dicimus per artus cōciſum. Quidam à græco deductum hoc uocabulum exiſtimāt. quippe græci ἄρθρον nominant, & ita diſtinguntur artus à membris, quod artus dicimus oſſa cum neruis, & uenis. Membra autem proprie uocamus carnem artus tegentem. Vnde mēbrana ſuperior membri pars, hoc eſt pellis ipſa appellatur. Sillius, & uenis male iuncta trementibus oſſa Extant conſumptis uiſu deformia membris. Cōfunduntur tamen hæc aliquando apud authores. Ab arto, à quo artus deriuatur, fit coarcto, qđ eſt aſtringo. coniūgo. Vnde coarctatio. & arctus adiectiuum, ſtrictus. & ars, quod per eam opera inter ſe aptentur, quamuis aliqui ἀπὸ τῆς ἀρετῆς, hoc eſt, à uirtute appellatam uelint. Hinc artifices dicti, qui artem ſuam per artus exercēt, à quibus artificium deductum. & artificioſum, arte factum. & artificioſe aduerbium. & quinquertium, quod græci pentathlum uocant, quo die quinq; genera artium in ludis exercebant. & ipſos athletas Liuius quinquertiones appellat. item artitum ueteres dixerunt, bonis artibus inſtructum. Artem definiunt eſſe facultatem, quæ præceptis quibuſdam, ac regulis cōtinetur. 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 contenta, quæ theoricæ uocatur, hoc eſt ſpeculatiua. Aliæ in agendo, quarum hic finis eſt, & ipſo actu perficitur, nihilq; poſt actum operis relinquit, quæ practicæ. i. actiua dicitur, qualis eſt ſaltatio. Aliæ in effectu, quæ operis, quod oculis ſubijcitur, conſumationē, non finem accipiunt. hanc poëticen, hoc eſt factiuam appellamus, qualis eſt pictura, hæc & effectiua, & adminiſtratiua à quibuſdā appellatur. Ab ars compoſita ſunt 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 otioſus capiatur. Virgil. 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, qđ modo pro ignorantia artis, modo pro otio, modo pro ignauia uſurpamus. & inerticulus diminutiuum. à quo inerticula, uuæ genus è nigris, inueterato præcipue cōmendabilis 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, qđ modo pro acumine, modo pro artificio, modo pro diligentia accipitur. item aſtutus (ut quidam putant) 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, ſiunt callidiores, quemadmodum nos ab urbe urbanum pro lepido dicimus, ita græci ab aſty 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 technides, artifex dicitur. & calotechnius, bonus artifex. item e contrario cacotechnius, malus artifex. & Galenus medicus opus ſuum technen, hoc eſt artem inſcripſit, quod medici noſtri temporis per inſcitiam tegnum uocitant. LACERI. Dilaniati. Lacerare proprie eſt dilaniare, & quaſi per membra diſcindere. Virgilius, Quid miſerum Aeneā laceras? Tractū à laruis, quæ diſcedēdo 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, ne cui noceat, niſi laceſſitus iniuria. Quandoq; etiam in bonam. idem. Tuis me amantiſſimis libris laceſſiſti, ideſt prouocaſti ad reſpondendum. Lacer à ueteribus dicebatur, qui auribus truncatus 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 partes ambitus, quæ græci cola nominant. à noſtris membra dicuntur. à membro fit bimēbris. trimembris. quadrimembris. hoc eſt duarum. trium. quatuor partium. & membroſus, q magno membro eſt. Virgilius; ſi tamen is eſt, q priapea ſcripſit. Sed ruber hortorum cuſtos membroſior æquo. Et demembro uerbum, hoc eſt ſeparo. diuido. STILLANTIBVS. Manantibus cruore. INQVE OMNI 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 agi.
Si res, & cauſæ deſunt, agis Attale mulas,
  Attale, ne quod agas deſit, agas animam.

Cum igitur corpus aliquando maſſam hanc membrorum diuerſitate compactam ſignificet, Seneca. Corpore trunco caput abeſt, modo ſolam carnem, Cicero. Ego hic cogito commorari, quoad me reficiam. Nam & uires, & corpus amiſi, ideſt carnem. unde corpulentos dicimus obeſi corporis homines. Martialis hoc uerſu utrunq; 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 cōpactum eſt, ut puta ex pluribus corporibus uni nomini ſubiectis, ut populus. legio. grex. & corpus eſſe definiunt, quod quinq; ſenſibus comprehendi poteſt. Alij τὸ τριχῆ διαστατόν, hoc eſt quod treis dimenſiones habet. item alij ἤτοι ποιοῦν ἢ πάσχον σῶμά ἐστι. hoc eſt quod efficiens, aut patiens eſt. quam definitionem præclare expreſſit Lucretius. Tangere enim, aut tāgi niſi corpus nulla poteſt res. à corpus fit corporeus. & incorporeus. itē corporalis, atque incorporalis, quæ in hoc differunt, quod corporeum

poreum dicimus, quod eſt ex materia, ſubſtantiaq; corporea, & ediuerſo incorporeum, ut lapis eſt res corporea, Virtus eſt res incorporea. Corporale autem nominamus, quod eſt in materia, ſubſtantiaq; corporea. Et e contrario 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. Enni. Corpus contemplatur, unde corporet uulnere. Accius, Corporare abs tergo es auſus. Ab hoc fit incorporo, qđ eſt res diuerſas in unū corpus, & (ut ita dicam) in unam maſſam redigo. À quo incorporatio, quod et concorporo, & concorporatio dicitur. À corpulento corpulētia deducitur, qđ carnoſitatē 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. unde 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 antiquus aliquando pro melius uſurpemus. Cicero, Hoc quidem eſt proprium amicitiæ, ſed antiquior, & pulchrior, & magis à natura ipſa profecta. Idem, Nihil mihi antiquius uiſum eſt, quā 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 uehemēter ſe moderatum præbuit. item 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, & antiquā matronam dicimus. Quidā etiā antiquarium 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 dictā uelit. Eſt autem pœna ſupplicium, quo quis ob delictum afficitur. 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, authoritasq; eius, in quē 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. iccirco ueteres quoque noſtri exempla pro maximis, grauiſſimisq; 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. Qui 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. Seneca. 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, cum quæ ipſi fecimus, aut quæ de noſtra uoluntate, noſtroq; 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, maledictisq; celebratum eſt, id nūquam 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 quædā eſſe uidetur, fit ut pœnitet aliquando pro tædet accipiamus. 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, & penitudo 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.

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AEDALE LVCANO. Iocatur in quendam nomine Dædalum, qui in arena urſo obiectus fuerat, & ad Dædali Athenienſis alas alludit. Eſt autem diſtichon. ſic enim appellatur à græcis quando eſt geminus uerſus. Nam δὶς græci bis dicunt, στίχον uerſum. Sic tetraſtichon appellamus, cum quatuor ſunt uerſus. Hexaſtichon, cū ſex. QVAM. Quantum. CVPERES. Optares. Cupio enim eſt opto. deſydero, à quo percupio, ualde cupio. concupio, deſydero. à quo concupiſco. unde concupiſcentia deducitur, quod eſt tam bonarum, quàm malarum rerum appetitus. & concupiſcibile, quo nonnulli utuntur. & concupitum, deſyderatum. & cupidus. auidus. & cupide aduerbium. auide. à quo cupidior. cupidiſſimus. & cupidius. cupidiſſime. Item cupienter. cupientius. cupientiſſime. & cupiditas, deſyderium, quæ & cupido fœminino genere dicitur. Definiturq; effrenatus habendi appetitus. nā maſculino genere ſignificat deū, de quo ſupra diximus, q et amor dicitur. à quo cupidineus. Cupiditatē à cupidine qdā ita diſtingunt, ut cupiditas leuior ſit, ac temperatior, cupido uero grauior. Lucil. Cupiditas ex homine, cupido ex ſtulto nunq̄ tollitur. & cupedia, quæ ſimiliter cupiditatem ſignificat. Cic. Ambitio, mulieroſitas, puiacia. ligurritio. temulentia. cupedia. Itē cupes. & cupedia neutro genere, lautiores cibi dicuntur, uel à cupiditate, uel qđ rebus cupidinis alimenta ſubminiſtrent. unde cupedinarij appellantur eſculētarū rerū uenditores. Cupedula ēt fœminino genere inuenitur. Gel. Cōiectabamus ad cœnulā nō cupedulas ciborū, ſed argutias quæſtionū. Cupēcus, Sabinorū lingua ſacerdos appellatur. NVNC. Mō. hoc præſenti tpe. Nunc. n. aduerbiū tēporis eſt, & idē ſignificat, qđ mō. Aliquādo tamen nullā tēporis ſignificationē, uerū pro ſed cōiunctione accipitur. Cic. Quæ quidē multo plura euenirent, ſi ad quietē integri iremus. nunc onuſti cibo, & uino confuſa, & perturbata cernimus. PENNAS. Alas, partem pro toto poſuit. LVCANO. È Lucania, de qua ſupra diximus, urſi mittebantur in arenam magnitudine, ac feritate præſtantes.

AD DOMITIANVM DE RHINOCEROTE EPIGRAMMA. IX.

P RAESTITIT EXHIBITVS. Blanditur Domitiano de pugna rhinocerotis, & tauri. RHINOCEROS. Animal eſt unum in nare cornu habens repandū, qđ ſubinde attritum cautibus in mucronē acuit, eoq; aduerſus elephātos præliatur, hoſtis eis natura genitus. In dimicatione aluum maxime petit, quia ſcit eam partē eſſe molliorem. Longitudo ei par elephanto, crura multo breuiora, color buxeus eſt, à græcis ῥὶν naris dicitur, κέρας cornu. Inde rhinocerotı nomen. Minora animalia niſi in irā ſubinde excitatus non tangit. Pompeij Magni ludi hoc animal primo Romæ oſtenderunt. Deinde Auguſtus apud ſepta. ſolebat. n. hic princeps ēt citra ſpectaculorum dies, ſiquando qd inuſitatum, dignūq; cognitu aduectū eſſet, id extra ordinem quolibet loco publicare, ut rhinocerotem apud ſepta. Tigrim in ſcena. anguem quinquaginta cubitorū pro comitio. poſt hæc Domitianus frequenter rhinocerotē ludis exhibuit. À rhinocerote rhinocerotius deducitur. unde rhinocerotia cornua dicimus. EXHIBITVS, TIBI Productus à te. TOTA ARENA. Toto amphitheatro. PRAELIA. Certamina, prælium à premendo, quaſi premiū dictū, quod dimicādo ſe inuicem hoſtes premant. Eſt autem præliū belli pars, hoc eſt cum manus conſeruntur, & ipſa dimicatio, quæ & pugna dicitur. Virg. Infantem fugiens media inter prælia belli. Ab hoc prælio & prælior deducuntur, & præliator & præliatrix. Vir. honeſte præliū pro coitu poſuit, dum de equo loqtur ætate confecto. Nā & in coitu dimicatio quædā eſſe uidetur. ſiquādo ad prælia uentum eſt. Præliares dies appellabātur, qbus fas erat hoſtem bello laceſſere. etenim quædam feriæ erant, qbus nefas habebatur manus cum hoſte conferre, pugna uero à pugno deducitur, quia ueteres ante armorum uſum, pugnis, calcibus, ac morſu certabant. À pugna fit pugnacula, quā pro leui pugna Cato uſurpauit. pugnax, bellicoſus. à quo pugnator. pugnaciſſimus. & pugnaciter. pugnacius. pugnaciſſime. & pugnator, qui pugnat. cuius fœmininum eſt pugnatrix. Item compoſita oppugno, qđ eſt pugnando uincere contendo. Expugno pugnando uinco. Sed de oppidis, caſtris, nauibus, cæteriſq; huiuſcemodi dicitur. Expugnatur aūt nauis ſecundum Calliſtratum iuriſconſultum, cum ſpoliatur, aut mergitur, aut diſſoluitur, aut ꝑtunditur, aut funes eius exciduntur, aut uela conſcindūtur, aut anchoræ inuoluuntur de mari. ab ijs oppugnator. oppugnatrix. oppugnatio. expugnator. expugnatrix. expugnatio. depugno idem, qđ pugno. à quo depugnator. & depugnatrix. propugno, aduerſus pugnātes pugno, ſiue pugnando reſiſto. à quo propugnator. propugnatrix. & propugnacula minæ murorū. & alia ædificia, poſt quæ in mœnibus, aut nauibus propugnando conſiſtimus. impugno aduerſor, confuto. à quo impugnator. & impugnatrix. repugno. contradico. refragor. à quo repugnantia, refragatio. contradictio. pugnus uero à græco deducir 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, qđ pugno comprehendantur. uel à pungendo, ꝙ ſtylo in ijs pungendo ſcribatur. Mart. de pugillaribus eburneis. Secta niſi in tenues eſſemus ligna tabellas, Eſſemus libyci nobile dentis opus. Dicimus aūt in ſingulari pugillaris, & pugillare. in plurali uero pugillares duntaxat. Item pugilatus, pugilum ludus. QVAE NON PROMISIT. Quæ non uiſus fuerat minari, quoniā diu torpē

ti ſimilis ſteterat ante, ꝗ ſe in iram colligeret. Mart. Paulo poſt, Sollicitant pauidi dum rhinocerota magiſtri, Seq; diu magnæ colligit ira feræ, Deſperabantur promiſſi prælia Martis, Sed tamen is redijt cognitus ante furor. PROMISIT. Minatus eſt. promittere. n. aliquādo eſt polliceri, hoc tamen ab eo differēs, ꝙ pollicemur ſponte, promittimus rogati. Cicero. Id. n. totum tibi, qđ promiſerā præſtiti. Aliquādo producere, et quaſi in magnitudinē mittere, ſiue porro. i. lōge mittere. Vir. promiſſáq; barba. Nonnunꝗ minari. Idem, Promiſi ultorem, & uerbis odia aſpera moui. i. minatus ſum. Quippe bona promittimus. mala minamur. ab hoc promiſſum. promiſſor. et promiſſio deducuntur. & promiſſe aduerbiū, hoc eſt prolixe. Itē appromitto. à quo appromiſſor. Eſt. n proprie appromiſſor, qui qđ ſuo nomine promiſit, idē quoq; pro altero promittit. Itē cōpromitto, qđ proprie eſt litem ad boni uiri arbitrium mitto. à quo compromiſſum dicitur ipſa facultas arbitro data, tractum ab eo, qđ uterq; litigans ſimul promittat ſe arbitri ſentētiæ pariturum. arbiter iudex dicitur, non à lege datus, ſed ab ijs, qui litigant, electus, qui totius rei hēat arbitriū, & facultatem. dictus ab arbitrando. Arbitrari. n. exiſtimare eſt, & arbitri officium eſt iudicare, nō prout iuris ſit, ſed prout ipſe æquū eſſe exiſtimet. Hinc arbitriū, qđ modo arbitri ſententiam ſignificat, modo opinionē, ut oīa pro arbitrio ſuo facit, hoc eſt prout ſibi uidetur, & prout opinatur eſſe faciendū. Item facultatē iudicādi arbitro datā. Vnde arbitriū ſuſcepiſſe (ut Pedianus ſcribit) ꝗ iudicis partē ſuſcepit, finemq; ſñia ſua ſe controuerſijs impoſiturū pollicetur. Quod ſi hactenus interuenit, ut expiretur an conſilio ſuo, uel authoritate diſcuti paterentur litē, nec arbiter uidetur, nec arbitriū dicitur recepiſſe. Proculus arbitrorum duo eſſe genera ſcribit, Vnū eiuſmodi, ut ſi æquū ſit, ſiue iniquū parere debeamus, qđ obſeruatur cū ex cōpromiſſo ad arbitriū itū eſt. Alterū eiuſmodi, ut ad boni uiri arbitriū redigi debeat, ꝗ iure decernat. Quidā arbitramentū pro arbitrio, hoc eſt arbitri ſentētia uſurpāt. Arbitrarium dicitur, cū adhuc res apud arbitrū geritur. itē cum in poteſtate uel arbitri, uel iudicis eſt, pro arbitrio, hoc eſt pro opinione ſua iudicare. Vñ arbitraria pœna dicitur, quæ nō lege ſtatuta eſt, ſed iudicis arbitrio relicta. à quo fit arbitrarie aduerbiū, qđ ſignificat pro arbitrio. Cōponitur aūt promitto ex pro, et mitto. Mittere proprie eſt, qđ græci dicūt πέμπειν. Virg. Mittitur et magni Venulus Diomedis ad urbē. Interdū tñ pro deponere, atq; excludere uſurpatur. Idē. reuocate aīos, mœſtūq; timorē Mittite. Ter. Eia lachrymas mitte. Nōnunꝗ pro donare. Vir. Hos illi, qđ nec bñ uertat, mittimus hœdos. Ab hoc fit frequētatiuū miſſito. & miſſile oē telū, qđ in longū mitti pōt. unde et lapides miſſilia dicūtur. Mittilis uero pulmētaria dicebatur, capiebaturq; pro paupercula. item miſſilia dicebantur munera, quæ à principibus populo ſpargebantur, ut puta bellaria linea. odores. unguēta. cibi delicatiores, quod cū alijs tpibus, tū maxime Saturnalibus in theatro fieri ſolebat. Sue. Sparſit et miſſilia uariarū rerum, et panaria cū obſonio uiritim diuiſit. Sunt. n. panaria uaſa ad ferendas dapes ex uiminibus facta. À panario fit diminutiuum panariolum. Miſſum facere dicimus relinquere. omittere. Plau. Sed miſſa iſtæc faciamus. item miſſio. Cic. Tum de obuiam miſſione ſermonem habuimus. item miſſus quartæ declinationis, qđ proprie ueteres uſurpabant pro immiſſione ferarū, aut gladiatorum in arenā. Sueto. in ijs Circēſium die, quo facilius centum miſſus peragerentur, ſingulos à ſeptenis ſpatijs ad quina corripuit. Idem, Circenſes frequenter etiam in Vaticano commiſit, nonnunquā interiecta per quinos miſſus uenatione. Præterea compoſita ab eodem fiunt admitto, qđ modo ſignificat recipio, aſſumo. Iuuenalis, Iam fas eſt, admitte uiros. modo intromitto

Martialis

Martia. Ante fores ſtantē dubitas admittere famā. Modo pecco. Plau. Quid tandē admiſi pater. Hinc admiſſiuæ aues, à quibus auguria captabant, & admiſſarius equus appellatur, qui ad ſobolem procreandā equæ adiungitur. intermitto, qđ eſt tēpus omitto. à quo intermiſſio. Cic. Etſi ego id tempus intermiſerā potius, quàm omiſerā. Quint. Cumq; id ſine intermiſſione proſequeretur diſceſſit. Omitto præterea, à quo omiſſio. Permitto interdū concedo. tolero. ut pmitte me parūper quieſcere. interdū īmitto, incito, ut equū concitatū ad hoſtiū pmiſit aciem. à quo pmiſſio, hoc eſt idulgentia. Prætermitto omitto, à quo prætermiſſio. Trāſmitto, modo trāſeo. Traijcio, ut trāſmiſit flumen, hoc eſt traiecit. Vir. Trāſmittunt curſu campos, atq; agmina cerui Puluerulēta fuga glomerant. Modo mitto. Apuleius. Quo audito puerū ad eum tranſmiſit. Ab hoc trāſmiſſio, hoc eſt traiectio, trāſfretatio, tranſitus. Amitto, pdo. Virg. Amiſſam claſſem ſocios à morte reduxi. à quo amiſſio. Demitto, deorſum mitto. Ply. Demiſſoq; in puteum funiculo, altitudinē aquæ demenſus eſt. à quo demiſſio, & demiſſum, humile. Apule. Et pauca quædā uoce demiſſā præfatus eſt. Et demiſſe aduerbiū, humiliter. Emitto, extra mitto, ut gregem emiſit. Hinc emitti è carcere equi dicuntur. à quo emiſſio. et emiſſariū locus, per quē aqua è lacu, aut ſtagno emittitur. Sueto. fecit et emiſſariū fucini lacus, portumq; oſtienſem. Præmitto, ante mitto. À quo præmiſſio. imitto, modo intromitto, mō in lōgitudinē produco. Vir. Reſpicimus dira illuuies, immiſſáq; barba, hoc eſt promiſſā. à quo immiſſio. itromitto notæ ſignificationis, à quo intromiſſio. Summitto. inclino. ſubdo. ſuppono. Lucil. Sūmittas alios, ſiquos poſſe cenſeas. Mō demitto. Vir. Paſcite, ut ante boues pueri, ſummittite tauros. idē. Tu mō quos in ſpem ſtatuis ſummittere genti. Hinc ſummiſſum humile dicimus. Cic. Neq; ſummiſſum nimis, neq; ſe nimium efferētem. Vir. Summiſſi petimus terrā, et uox fertur ad aures. Ab hoc ſummiſſio, et ſummiſſe aduerbium. Dimitto aliqñ mitto. Idē. equidē ꝑ littora certos Dimittā. Hinc dimiſſoriæ literæ (ut Modeſtino placet) uocatæ, ꝙ per eas cauſa ad eū, qui appellatus eſt, mittitur. Nonnunquā do. Virg. dimiſſáq; ab Ioue gentis Noia. Quādoq; pmitto, et in poteſtatē do. Cic. Tū annui conſules, tū dimiſſi populi faſces. Plerūq; relinquo. idē. Cū exercitū non tam tueri, ꝗ uel tradere, uel amittere cogitaret. itē porrigo, produco. Varro. cū ēt Thais Menandri tunicam dimiſſam hēat ad talos. Sæpe ēt demitto, hoc eſt deſuper mitto. Vir. Dimiſſum lapſi per funem. Sall. Cū ſtrepitu dimiſſum uictoriæ ſimulachrum. Hinc dimiſſum aliquādo pro abiecto uſurpamus. Cic. Timido aio. humili. dimiſſo. Idē. Nō ē auſus elate, et ample loqui, humiliter, dimiſſéq; ſentire. Aliqñ pro humili, ac miſerabili. Virg. Deiecit uultum, et dimiſſa uoce locuta eſt. Remitto, qđ modo ſignificat relaxo. Vñ remittere arcum. remittere animū dicimus. Cic. Quæro. n. nō qbus intendam animū rebus, ſed qbus remittā. Hinc remiſſio, relaxatio animi dicitur. Modo concedo, pmitto. Vir. Manibus, et cineri, ſiqua eſt ea cura, remitto. Nōnunquam mitto. Lucil. Cohibet domi mœſtus ſe Albinus, qđ repudiū filiæ remiſit. Aliqñ retro mitto. Plau. Munera accipit frequens, remittit nunquā. Ab hoc remiſſe aduerbium deducitur, quod modo humiliter ſignificat. Sallu. Pauca timide, remiſſéq; locutus, abſceſſit. modo læte, & ueluti remiſſo, hoc eſt relaxato animo. Cic. Quis unꝗ præter hunc tragicas penè comicæ triſtis remiſſe. Cōmitto, qđ modo eſt coniungo. Virg. Delphinum caudas utero cōmiſſa luporum. Vnde tabularū, et aliorū huiuſmodi iūcturæ cōmiſſuræ dicuntur. & cōmittile, compoſitum. modo dono, relinquo. Cic. is calūniatores oppoſuit, qui illā hæreditatem Veneri Erycinæ cōmiſſam eſſe dicerent. Nonnunquā pecco, delinquo. Virg. Quid meus Aeneas in te cōmittere tantum, Quid Troes potue

re? interdum credo, cōmendo. Teren. Ouem lupo cōmiſiſti. idē Nec ſatis digna, cui committas primo partu mulierem. Cicero. Quādiu reſpub. per eos gerebatur, quibus ſeipſa commiſerat. Hinc fidei cōmiſſārij dicti, quorum fidei ultimarum uoluntatum executiones commendantur, quæ fideicommiſſa appellantur. & actus ipſe fideicommiſſio. Quandoq; initio, inchoo. Salluſtius. Quibus dictis mox prælium commiſere. Virgil. 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. Cic. Non committas ut dicendum ſit, non putarā. idem. Nihil tibi eſſe committendum conſyderare 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 o placidus. Aliquando indignandi. Cicero. O tempora. o mores, o paterni generis oblite, materni uix memor. Nōnunquam admirandi, ut hoc loco, et apud Perſium. O curas hominū, o quantum in rebus inane eſt. Quandoq; interiectio eſt dolētis. Cicero. O me miſerum, o infelicem. Aliquoties exultantis affectum exprimit. Virg. O mihi ſola mei ſuper Aſtianactis 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.
O brutus 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. uentiſq; uocatis Prona petit maria, hoc eſt litori uicina. À pronus fit aduerbium prone.

EXARSIT. Excanduit. Ardere proprie concremari eſt. idem. Nanq; uolans liquidis in nubibus arſit arundo. Sed quia quæ ardent, etiam fulgorem reddunt, ardere aliquando pro fulgorem reddere uſurpatur. idem. ardebat muricæ læna. item pro feſtinare, quia quæ ardent celeriter abſumuntur. idem. Inſtant ardentes Tyrij pars ducere muros, Moliriq; arcem. Præterea quia quæ ardent, calent, & in proxima quæq; feruntur, atq; hoc idem irati faciunt, ardere etiam pro iraſci accipitur, ut hoc loco. & apud eundem Virgilium. Proxima quæque metit gladio, latumq; per agmen Ardens limitem agit, ferro te Turne ſuperbum, Cæde noua quærens. item pro conſumi. Cicero. Quoniam nimio uidendi te deſyderio ardebam. Et pro optare. Plynius. 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. Ardenteſq; auertit equos in caſtra. item ardens ingenium acutum, quod inſtar ignis omnia penetret. Sicut econtrario ſegnē hominem dicimus tardū, quaſi ſine igne à quo ſegnities, quæ & ſegnitia dicitur, & modo tarditatem ac pigritiā, modo infœcunditatem ſignificat. Teren. Enim uero Daue nihil loci eſt ſegnitiæ, neq; ſocordiæ. Plyn. Hinc negligen=

tia cultorum, hinc agrorum ſegnities, hoc eſt ſterilitas. Vir. ſegniſq; horreret in aruis Carduus. ſegnis, hoc eſt inutilis. infœcundus. Legitur etiam ſegnitas pro ſegnitia. Cicero. Et quando de imprudentia diximus, caſtigemus etiã ſegnitatem. ſegniter quoq; aduerbium inuenitur, hoc eſt tarde. Ardeo quando pro impatienter amo accipitur, modo cum accuſatiuo, modo cũ ablatiuo coniũgitur. Vir. Formoſum paſtor Corydon ardebat Alexin. Horatius. Non aliter Samio dicunt arſiſſe Batillo Anacreonta Teium. Ab ardeo fit compoſitum perardeo, & exardeo. Præterea deriuatiua arduus, hoc eſt moleſtus. incommodus. intractabilis. à quo aduerbium ardue, hoc eſt difficulter. & ardea auis, quaſi ardua, quoniã ardua, hoc eſt alta uolando petit, & ſignificat tempeſtatem. À græcis appellatur ἐρωδιός. Tum alte uolat, ut humanum fugiat uiſum. Lucanus. quæq; auſa uolare Ardea. Virg. atq; altam ſupra uolat ardea nubẽ. Per diminutionem ardeola uocatur. Tria earum genera tradit Ariſtoteles. Leucõ ab albedine ita dictum. Aſterias à fulgore aſtrorum, & pellos ab aduerbio πέλας, qđ propè ſignificat. quoniam hoc tertium non ita in altum uolat. Hi in coitu anguntur. Mares ſanguinẽ quoq; uociferãdo ex oculis profundunt, nec minus ægre pariunt grauidæ. Ab ardeola ardelio deducitur, ſicut à ſtella ſtellio, à tabella tabellio. Eſt autẽ ardelio homo inquietus, & huc, atq; illuc ſemper uolitans. ſaliens. manus iactans. togam modo deijciens, modo reponens, et omnibus negotijs ſeſe immiſcens, qualem fuiſſe Malliũ Surram legimus, quẽ uenuſte 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 dicã quis ſis? magnus es ardelio.

Præterea Afrũ, in quẽ ſimiliter inuehitur idẽ Martia. propterea cũ acerbius increpans, quod ſenex erat, in quo turpius eſſe conſtat hoc uitiũ.

Condita cum tibi ſit iam ſexageſima meſſis,
  Et facies multo ſplendeat alba pilo,
Diſcurris tota uagus urbe, nec ulla cathedra eſt,
  Quo non mane feras irrequietus aue.
Et ſine te nulli fas eſt prodire tribuno,
  Non caret officio conſul uterq; tuo.
Et ſacro decies repetis palatia cliuo,
  Saturioſq; modos, partheniosq; ſonas.
Hoc faciant ſanè iuuenes. deformius Afer
  Omnino nihil eſt ardelione ſene.

Ab ardeo ẽt fit ardẽs, hoc eſt uehemẽs, ardẽtior. ardẽtiſſimus. & aduerbia ardẽter. ardẽtius ardẽtiſſime. (Et ut quibuſdã placet) Ardea oppidũ Latij à Danaë Perſei matre. Vel (ut alij uolunt) à Dauno Pilumnij filio conditum, à feruore regionis ita appellatum. Martia.

Ardea ſolſtitio, peſtanaq; rura petantur,
  Quiq; cleonæo ſydere feruet ager
Cum tyburtinas damnet Curiatius auras
  Inter laudatas ad ſtyga miſſus aquas.

Huius incolæ dicuntur Ardeates. IN IRAS In irã. Pluralem numerum poſuit pro ſingulari, ut mos eſt poetarũ. iram definiunt eſſe libidinem puniẽdi eius. à quo iniuria offenſi ſumus. Ab ira iraſcor fit, à quo iratus. iracũdus. iracũdia. Differtq; iratus ab iracũdo, ꝙ iratus eſt, qui ex aliqua re laceſſitus excanduit. iracundus, q ex quacunq; etiã parua cauſa mo-

uetur ad irã. Sicut ebrius, qui nimio potu alienatus eſt mente. Ebrioſus, qui ſæpe fit ebrius. Sic ira ab iracũdia differt, quẽadmodũ ebrietas ab ebrioſitate. illa enim ex cauſa, hæc è moribus ſunt. Terentius, Vt ſenis eſſem ultus iracundiã, aliqđ corraſiſſem. Ab iratus fit aduerbiũ irate, hoc eſt per irã. Ab ebrius fit uerbũ inebrio. Cuius paſſiuũ eſt inebrior, et ebrioſe aduerbiũ, qđ ſignificat ad ſimilitudinem ebrij. Sobrius, q in cibo, ac potu temperãs eſt, quaſi ſine ebrietate. À quo ſobrietas. et ſobrie aduerbiũ. Sobrius ẽt dicitur, qui nõ eſt actu ebrius. Vnde non ſobrius pro ebrio accipitur. Martia. Et nõ ſobria uerba ſubnotaſti. item ebriolo uerbũ, qđ eſt ebriũ facio, quod et ebrio dicitur. À quo ebriatus. Laberius. Ebriolati mentẽ hilariã arripiunt. idẽ. Homo ebriatus ſomno ſanari ſolet. CVI TAVRVS ERAT PILA. Magnitudinẽ, ac ferocitatẽ Rhinocerotis exprimit, qui perinde taurũ cornu iactabat in altũ, ut tauri iactare pilas ſolebant. Mos quippe erat obijcere pilas tauris, quibus irritarentur. Martia.

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

Ad hũc uſum è ſtramine olim formare ſoliti ſunt ẽt in humanã ſpeciẽ imagines, poſtea pilas è ueſtibus in globũ collectis, præſertim purpureis, quo colore magis belluæ irritãtur. Oui.

Haud ſecus exarſit, quàm circo taurus aperto,
Dum ſua terribili petit irritamina cornu,
Phœniceas ueſtes, eluſaq; uulnera ſentit.

Pila inſtrumentum luſorium eſt, rotundũ ad ſimilitudinẽ ſphæræ, quo ludo graues quoq; & magni uiri delectati ſunt. Scæuola optime pila luſit, atq; ad hoc diuerticulũ animũ forenſibus negotijs fatigatũ transferre ſolitus eſt. Auguſtus poſt ciuilia bella exercitationibus cãpeſtribus, equorũq; et armorũ dimiſſis, ad pilã ſe trãſtulit. idẽ ꝑmulti 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. fluẽtina nũc uulgo dicta, qđ Fluentiæ huiuſmodi pilæ optimæ fiãt. Trigonalis autẽ uocitata eſt à trigone, qui locus erat in thermis triquetra, hoc eſt triãgulari figura, quã græci τρίγωνον uocant, ad huiuſmodi pilæ luſum ædificatus, & paruo calore tepidus teneri ꝑ hyemẽ ſolitus, ne exuti ad ludẽdum homines ſtatim rigorẽ conciperẽt, ne'ue ludẽdo exerciti nimis æſtuarent, mittitur pila ad unũ angulum, ita ut utrũq; pariẽtem contingat, redditur nõ minus ſiniſtra quã dextra manu. miramq; corporis agilitatẽ reqrit. Martialis de loco. Seu lentũ ceroma teris, tepidumq; trigona. idem. Captabit tepidũ dextra, læuaq; trigonẽ, Imputet acceptas ut tibi ſæpe pilas. idẽ de pila trigonali. Si me nobilibus ſcis expulſare ſiniſtris, Sum tua, ſi neſcis, ruſtice redde pilã. Eſt pila pagganica à pagis, hoc eſt uillis ita dicta, qđ pagani ea uterentur. hæc groſſior eſt, laxiorq;, et pluma plena, nec ad luſum tam agilis, ut quæ nec tã leuis eſt, nec iactata facile reſilit. idẽ. Hæc quæ difficilis turget pagganica pluma Folle minus laxa eſt, et minus arcta pila, quaſi dicat, eſt laxior quàm pila trigonalis, & arctior, firmiorq; quàm follis. Nam follis tertiũ pilæ genus eſt. Hic ex pelle fit, ſpirituq; 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. Et per diminutionẽ folliculum. unde folliculare pars remi appellatur, quæ folliculo tecta eſt. à quo uita follicularis uocitata eſt. itẽ follem, ſiue folliculum utrẽ nominabant, quæ nihil aliud eſt, quàm pellis flatu plena. item inſtrumentũ, quo attrahitur uentus atq; emittitur ad ignem excitandũ. Muliẽbrem quoq; folliculũ dicebãt, quã uuluã, ſiue locos, ſiue uterum appellare ſupra docuimus. hoc

genere pilæ minus fatigantur ludentes, ideoq; imbecilliori etiam ætati conuenit. agitata lẽtius fertur. reſilit magis tardiuſq; deſcendit. ueluti hominem de induſtria expectans. idẽ. Ite procul iuuenes, mitis mihi conuenit ætas, Folle docet pueros ludere, folle ſenes. Hunc ſimiliter folliculum per diminutionem dici manifeſtum eſt. Sueto. De Auguſto. poſt bella ciuilia ad pilã primo, folliculumq; tranſit, mox nihil aliud, quàm uectabatur, & deambulabat. Quoniã uero hoc pilæ genus pugno ꝑcutitur, follis pugillatorius appellatur. Plau. Extemplo hercle ego te follem pugillatorium faciam, & pendentem curſabo pugnis periuriſſime. Eſt præterea quartum pilæ genus, quod uocant Harpaſtum. ſiue ſphennidam. groſſior eſt, quàm pila pagganica, tenuior q̃ follis. E panno ferè fit, aliquando ex pelle, lana, tomento'ue impletur. non repercutitur, ſed cum multi ſint ludentes, & in duas partes diuiſi, ita ut utriq; eregione ſibi inuicem oppoſiti ſint, ad ſuos quiſq; trãſmittere pilam conatur, quã aduerſarij nituntur arripere. Sic magno labore luditur, decidit ſæpe in terram pila, ad quam alternatim currẽtes ſe inuicem proſternunt, puluereq;, & ſudore infecti flaueſcunt. Laborioſum ludi genus, & ideo grãdioribus tantũ conueniẽs. ſphẽnida appellatur, uel à Sphẽnida inuẽtore, uel ἀπὸ τοῦ φενακίζειν, quod decipere ſignificat. Fit enim in hoc ludo, ut cum alteri ſæpe oſtendant ſe uelle pillam proijcere, alteri tamen iaciant ad decipiendũ aduerſarium, ἁρπαστὸν autem, hoc eſt harpaſtum ἀπὸ τοῦ ἁρπάζειν, hoc eſt à rapiendo uocatur, quia proiectam pilam multi ſimul conãtur arripere. ſeq; ob eam cauſam inuicem proſternunt. idẽ Martia. Siue harpaſta manu puluerulenta rapis. idẽ de harpaſto. Hæc rapit Anthei uelox in puluere Draucus, Grãdia qui uano colla labore facit. Artemidorus de interpretatione ſomniorum. ἁρπαστὸν δὲ καὶ σφαῖρα φιλονεικίας ἀπεράντους σημαίνουσι. πολλάκις δὲ καὶ εἰς ἑταίρας ἔρωτα· ἔοικε γὰρ ἡ σφαῖρα καὶ τὸ ἁρπαστὸν ἑταίρᾳ διὰ τὸ μηδαμοῦ μένειν, καὶ πρὸς πολλοὺς φοιτᾶν. Harpaſtum inquit, & ſphæra certamen infinitum ſignificant. Sæpe etiam meretricium amorem. Videtur enim ſphæra, & Harpaſtum meretrix, propterea quod nuſquam maneat, ſed ad multos prodeat. Operæpretium eſt uidere, quàm ridicula de ijs per ignorantiam pleriq; tradiderunt. Ab huius pilæ ſimilitudine quicquid rotundum, ac ſphæricum eſt, Pilam uocamus, cuius diminutiuum eſt Pilula.

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

l AESERAT INGRATO. Laudat clemẽtiam Domitiani, qđ cum Leonẽ manſuefactum in arena animaduertiſſet in magiſtrum ſæuire, confodi eum iuſſerat naturæ manſuetudinem, non modo in hominibus, ſed etiam in feris reqrens. PERFIDVS. Violator fidei, quam manſuefactori ſuo debebat. LAESERAT. Offenderat. Lædere proprie eſt cõtumelia afficere, ſumptũ à græcis, qui λοιδορίαν contumeliã uocant. Transfertur tamen ad omne genus offenſionis. Eius paſſiuum eſt lædor. à quo læſus offenſus. & contrarium eius illæſus, hoc eſt inoffenſus. & læſio offenſio. MAGISTRVM. Præceptorẽ, qui eum manſuetudinem docuerat. Magiſtri proprie dicuntur artium præceptores. Transfertur tamen hoc nomen ad omnes, quibus præcipua cura rerum incumbit, uel ꝙ magis cæteris poſſint, uel quod magis, quàm cæteri diligentiã & ſolicitudinem rebus, quibus præſunt, debent. Hinc magi-

ſtros pagorum, ſocietatum, uicorum, collegiorum dicimus, qui pagis. uicis. ſocietatibus. collegijs præſunt. Magiſtrum equitum, cui ſumma poteſtas in equites erat, addebaturq; ſemper dictatori, cui ſumma poteſtas erat in populum. à quo & magiſter populi dicebatur. Magiſter etiã aliquãdo pro cuſtode accipitur. Terentius. Me filijs relinquunt quaſi magiſtrum. Vir. nec exanimes poſſunt retinere magiſtri. À magiſter magiſtro uerbũ deducitur, quod ſignificat moderor. guberno. à quo magiſterium, quod nonnulli pro ipſa magiſtri dignitate uſurpãt. & 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. Quẽ magiſtratus cõprehendi, & in uinculis teneri iuſſerat. Magis uero aduerbium eſt, & ſignificat plus. deduciturq; à magnus, quod grandem ſignificat, cuius comparatiuum eſt maior, ſuperlatiuũ maximus. Maximus pontifex dicebatur, quod rerum, quæ ad ſacra & religionẽ pertinent, curam habeat, uindexq; ſit contumaciæ priuatorum, magiſtratuumq;. Maximus Curio, cuius authoritate curiæ omnes, curioneſq; reguntur. Maximi annales non ab eorum magnitudine, ſed quod eos pontifex maximus conſecraret. Maximã hoſtiam ouilis pecoris appellabant non ab amplitudine corporis, ſed ab animo placidiore. Maximam multam dixerũt trium millium & uiginti aſſium, quia non licebat quondam pluribus triginta bobus, & duabus ouibus quenquam multari. æſtimabaturq; bos centuſſibus, ouis decuſſibus. Præterea ab ijs aduerbia magne. magis. maxime. À magis fit demagis, quod ſignificat ualde magis. Veteres tamen aliquando pro nimis poſuere. À magnus præter ea, quæ ſuperius diximus, magmentum deducitur, quod ueteres dixerunt maius augumentum. Magnitudo. magnificus. magnificentia. magnificæ. magnificio, magni æſtimo. magnipendo. magnitas. & maximitas, quibus ueteres pro magnitudine uſi ſunt. Accius. Neque ſat fingi, neque dici præ magnitate poteſt. Lucil. 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. & maiuſculus 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 eiuſmodi crimen committunt. Maieſtas etiam Dea eſt, quam ueteres coluerunt, honoris, & reuerentiæ filia. Ouidius.

Donec honor, placidoq; decens Reuerentia uultu
  Corpora legitimis impoſuere toris.
Hinc ſacra Maieſtas. quæ mundum temperat omnem,
  Quaq; 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 poſtquam Romulus populum Romanum in maiores, minoreſq; diuiſit, ut altera pars conſilio, altera armis rempub. tueretur, in honorem utriuſque partis hunc Maium, ſequentem Iunium uocauit. Ouidius. Hinc ſua maiores tribuere uocabula Maio, Iunius à iuuenum nomine di-

ctus adeſt. Sunt tamen qui Maium à maieſtate deæ, 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 uolunt terram eſſe, hoc adeptum nomen à magnitudine, quemadmodum & mater magna in ſacris uocatur. Propter quod ſus prægnans ei mactabatur, quæ hoſtia eſt propria terræ. & Mercurius uocis & ſermonis deus ei adiungitur, qa uox naſcenti homini contactu terræ datur. Huic quidam ſcribunt ædem Calen. 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, quã Ceres mortalibus tribuit, porca depaſta eſt. Alij Semelen credunt, & eandem Fauni filiam dicunt, obſtitiſſeq; uoluntati patris in amorem ſuum lapſi, ut et uirga myrtea ab eo uerberaretur, cũ deſyderio patris, nec Iuno ab ea preſſa ceſſiſſet. trãſfiguraſſe ſe tamen in ſerpentem pater creditur, & coiſſe cũ filia, quarum rerum indicia ſunt, quod uirgam myrteam in tẽplo eſſe nefas erat, qđ ſuper caput eius extendebatur uitis, qua maxime decipere eam pater tentauit, quod uinum in templũ eius non ſuo nomine ſolebat inferri, ſed uas, in quo uinũ inditum erat, mellarium nominabatur, & lac uinum nuncupabatur, ſerpentesq; in templo eius, nec terrentes, nec timentes indifferenter apparebant. Quidam Medeam putant, quod in æde eius omne genus herbarum eſſet, ex quibus anſtites dabant plerunq; medicinas, & quia templum eius uirum intrare nõ licebat, ob iniuriam, quã 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 appellatus. Sed quoniam de Maij appellatione diximus, operæpretium eſt, ut cæterorum quoq; menſium rationẽ reddamus. Arcades tribus duntaxat menſibus annum ſuũ explicabant. Acarnanes ſex. Reliqui græci CCCLIIII diebus annum proprium computabãt. In hac uarietate Romani quoq; ab initio authore Romulo annum decem menſibus ordinatum habuerunt, qui à Martio incipiebat. cõficiebaturq; diebus trecẽtis & quatuor, ut ſex quidẽ menſes, hoc eſt Aprilis. Iunius. Sextilis. September. Nouember. December, tricenum eſſent dierum, quatuor uero reliqui Martius. Maius. Quintilis. October, tricenis & ſingulis ꝑficerentur. Primũ ergo menſem Romulus genitori ſuo Marti dicauit, & ab eo Martium appellauit. Huius prima die ignem nouum Veſtæ aris incendebant, ut incipiente anno cura denuo ſeruandi nouati ignis inciperet. Eodem quoq; 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 exſoluebant magiſtris, quæ completo anno deberẽtur. Comitia auſpicabantur, uectigalia locabãt, & ſeruis cœnas apponebant matronæ, quẽadmodum domini ſaturnalibus. illæ ut principio anni ad promptum obſequium honore ſeruos inuitarent, ij quia gratiam perfecti operis abſoluerent. Secundum menſem nominauit Aprilem, quaſi Aphrilem à ſpuma, quam græci ἀφρὸν uocãt. Vnde 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 appellatum hũc menſem putant, ſed ab aperiendo dictũ Aprilẽ, quaſi aperilẽ quoniã cum ante æquinoctiũ uernũ triſte ſit cœlum, & nubi-

bus obductum, item mare nauigantibus clauſum, terræ etiam ipſæ ab aqua, aut pruina, aut niuibus cõtegantur, ea oĩa uerno. i. hoc menſe aperiuntur. Sic Athenienſes ἀνθεστηριῶνα hũc menſem uocant, quod omnia eo floreſcant. Maiũ Romulus tertium poſuit, de quo iam diximus. Poſt hunc Iunium 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 quibuſdã literis ex Iunonio Iunius ſit dictus. Nã & ædes Iunoni monetæ Calen. Iunijs dedicata eſt. Quidã Iunium menſem à Iunio Bruto uocitatum putant, qui primus Romæ conſul eſt factus, quod Cal. Iunij pulſo Tarquinio ſacrũ Carnæ Deæ in Cœlio monte uoti reus, ut ſupra diximus, feciſſet. Huius menſis Calẽdæ uulgo Fabariæ uocantur, quia hoc menſe adultæ fabæ diuinis rebus adhibentur. Sequitur Quintilis principio dictus, qđ ordine quintus eſſet, ſed poſtea in honorem Iulij Cæſaris dictatoris Marco Antonio Marci filio conſule legem ferente, Iulius appellatus, qđ hoc menſe ad quartum Idus Quintiles Iulius procreatus fuiſſet. Auguſtus dehinc ſuccedit, qui antea Sextilis uocabatur, donec honori Auguſti ex ſenatuſconſulto cõſecratus eſt. Cuius hæc uerba fuerunt. Cũ imperator Cæſar Auguſtus menſe Sextili, & primum conſulatum inierit, & triumphos tres in urbẽ intulerit, & ex ianiculo legiones deductæ, ſecutæq; ſint eius auſpicia, ac fidem, & Aegyptus hoc mẽſe 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 eandẽ rem Sex. Pacuuio tribuno plebem rogante. Menſis September principale retinet nomẽ, quẽm Germanici appellatione, Octobrẽ uero ſua Domitianus inuaſerat. Poſtquam uero decreto Senatus nomen infauſtũ 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. decimũ locum teneant. Ab octobri October quoq; equus appellabatur, de cuius capite maxima erat contentio inter ſuburbanos, & ſacranienſes, ut ij in regiæ pariẽte, illi ad turrem maniliam id figerent, cuius cauda, ut ex ea ſanguis in focum diſtillaret, magna celeritate perferebatur in regiam. Sed cum hæc ordinatio quatuor & trecentorum dierum à Romulo inſtituta neq; Solis curſui, neq; Lunæ rationibus conueniret, fiebat aliquando, ut frigus anni æſtiuis menſibus & contra calor hyemalibus proueniret. Quod ubi cõtigiſſet, tantũ dierũ ſine ullo menſis noĩe patiebatur abſumi, quãtum ad id anni tẽpus adduceret, quo cœli habitus inſtanti mẽſi cõſentaneus inueniret. Sed ſecutus mox Numa Põpilius qnquaginta dies addidit, ut in trecentos qnquaginta quatuor, quibus duodecim lunæ curſus confici credebat, annus extenderetur. atq; ijs quinquaginta diebus à ſe additis adiecit alios ſex retractos illis ſex mẽſibus, qui triginta dies habebant, ideſt de ſingulis ſingulos, factosq; ſex & qnquaginta dies in duos menſes pari ratione diuiſit, & alterũ Ianuarium nuncupauit, primumq; eſſe uoluit tanquã bicipitis diei menſem reſpicientem, ac proſpicientẽ trãſacti anni finem, & principium futuri. Alterũ Februo deo dicauit, qui præeſſe luſtrationibus exiſtimatur. Luſtrari autẽ eo menſe ciuitatẽ neceſſe uidebatur, quo ſtatutum erat, ut iuſta Dijs manibus ſoluerentur. Hanc Numæ ordinationẽ finitimi mox ſecuti, totidem diebus, totidemq; menſibus annum ſuum computare cœperunt, hoc ſolo diſcrepantes, quod menſes undetricenũ, tricenumq; in numero alternauerunt. Sed Numa paulo poſt in

honorem imparis numeri unum adiecit diem, quem Ianuario dedit, ut tam in anno q̃ in menſibus ſingulis præter unum Februarium impar numerus ſeruaretur. Nam quia duodecim menſes ſi ſinguli aut pari, aut impari numero putarentur, conſumationem 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 uiginti octo retinuit dies, quaſi inferis, & diminutio & par numerus conueniret. Cum ergo Romani ex hac diſtributione Pompilij ad lunæ curſum, ſicut græci annũ proprium computarent, neceſſario menſem unum conſtituerunt more græcorum, quem intercalarem uocarunt, quod intra annum calarent, hoc eſt, uocarent ij, qui faſtis præerant, populum, & mẽſem hunc interponerent, non in fine Februarij, ſed poſt tertiũ & 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 buco. Ducite ab urbe domũ mea carmina, ducite Daphnim. Sed cum 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 deſyderium regis nouaret, Nonas à nundinis ſegregandas eſſe ſtatuerunt. itaque dies illi, quibus annus abundabat, ex quibus fieri intercalaris mẽſis 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 gratiã 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 inconſtantiam temporum uagam adhuc atq; incertam in ordinẽ ſtatutæ definitionis coẽgit. Quippe dies omnes, qui adhuc confuſionem facere poterant, ita conſumpſit, ut annus confuſionis 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 dierũ 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. Virgi. interea magnum ſol circũ uoluitur annum, quamuis etiam annus magnus dicatur duodecim millium quingentorum quinquagintaquatuor annorũ, ſolarium (ut Cice. teſtatur) & à quibuſdam annus Saturni, qui eſt triginta annorum. Ergo Iulius Cæſar decem dies ueteri obſeruationi adiecit ut annum CCCLXV dies, quibus ſol Zodiacũ luſtrat, efficerẽt, et ne quadrans deeſſet, ſtatuit, ut quarto quoq; anno ſacerdotes, qui menſibus, ac diebus præerant, unum intercalarent diem eo menſe, & loco quo etiam apud ueteres menſis intercalabatur. i. ante quinq; ultimos menſis Fe-

bruarij dies. idq; Biſextum cenſuit nominandum, quod is dies ante hunc proximus eo anno ad VI Cal. Martij eſſe dicatur. Dies autem decem, quos anno addiderat, hac ordinatione diſtribuit, in Ianuarium, et Sextilem, & Decembrem binos dies inſeruit, in Aprilem autem Iunium. Septembrem. & Nouẽbrẽ ſingulos. Februario non addidit diem, ne deo infero religio immutaretur. Martio. Maio. Quintili. Octobri ſeruauit priſtinũ ſtatum, quod ſatis pleno numero erant unius & triginta dierum. Habet itaq; Ianuarius. Martius. Maius. Iulius. Auguſtus. October. & December dies ſingulos & tricenos. Aprilis uero. Iunius September. Nouẽber tantum 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 deductum, quod inſtar annuli in ſe redeat. unde eſt. Atq; in ſe ſua per ueſtigia uoluitur annus. Sed annulum ipſum à circuitu uocitatum nemo eſt, qui ambigat. Cuius diminutiuũ eſt anellus. Cice. Cuius imaginem non modo in tabulis noſtri familiares, ſed etiam in poculis, & in anellis habebant. itẽ ab eo deducitur annulatus, quod eſt annulis plenus. et annularis. unde annularis digitus, minimo proximus in manu ſiniſtra, de quo ſupra diximus. Ab annus uero fit annuus qđ modo ſignificat unius anni, ſicut diurnus unius diei. unde ſpatium annuum. ſpatium diurnum dicimus, modo ſingulis annis ſicut quotidianus, ſingulis diebus. Virgi. annua magnæ Sacra refer Cereri. Annua dixit, hoc ẽ anniuerſaria, quæ fiunt ſingulis annis. Nam & anniuerſarium ab anno deducitur. item annona, quæ anni alimonia eſt, nec ſola frumentaria, ſed aliarũ quoq; rerum. Cice. Putaram annonam in macello cariorẽ fore. Hanc qui attentare, & uexare maxime ſolent, Vlpianus dardanarios uocat. item annarius. unde annaria lex dicebatur à ueteribus ea, qua finiebantur anni magiſtratus petendi. & anus (ut quidam putant) hoc eſt uetula ab annorum multitudine, quamuis ſint, qui à græco dictã 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 annuum, 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 gerendis interfuerit is, qui eas narrat. Vñ nomen habet ἀπὸ τοῦ ἱστορεῖν, quod eſt uidere. à quo hiſtoriographi hiſtoriarum ſcriptores appellati ſunt. Annales uero cum res geſtæ plurium annorum obſeruato cuiuſq; anni ordine componuntur, ſicut Ephemeris, ſiue Diarium dicitur, cum non per annos, ſed ꝑ dies ſingulos res geſtæ, uel expenſæ ſcribũtur. Cornelius Nepos in uita Titi Pomponij Attici, ſcimus non amplius, quàm terna millia æris peræq; in ſingulos menſes ex Ephemeride eum expenſum ſumptui facere, atq; hoc nõ auditũ, 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 geſtarũ 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 dic. 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 quod 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 Perēna dicta eſt quod illi menſe Martio priuatim, & publice ſacrificarent, quo eis annare, & perēnare 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, & Carthaginē ab Hiarba Getulorū rege occupatam, relicta ſede patria, ad Battum regem, qui tū Melitæ inſulæ imperabat, curſum arripuit. A` quo iure ueteris hoſpitij benigne ſuſcepta, duos & ultra annos ibi manſit. Sed cum Pygmaleonem 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 Laurētem orā peruenit, ubi iam Aeneas pacatis rebus, & ducta uxore Lauinia imperabat. Hic tum forte ſolo Achate comitatus, in litore nudis pedibus deambulabat. Qui cum errantem Annam aſpexiſſet, & uix ſibi perſuadere poſſet eā 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 amorem coniugis ſuſpectum habens, tendere inſidias cœpit. Sed Anna in ſomnis à Didone monita, ut infauſtam domum relinqueret, ſtatim per feneſtram exilijt. cumq; citato curſu ad Numicum amnem peueniſſet, in eum ſe præcipitem dedit. Orta deinde luce magno clamore eam quæritantes per laurētem agrum proficiſcuntur. Apparent ueſtigia pedum uſq; ad Numicum amnem, ultra nihil uidetur. Quod dum admirandi ſecum animis uolutant, ipſa loqui uiſa eſt, placidi ſum nympha Numici Amne perēne latēs Anna perenna uocor. Quapropter læti cōuiuia celebrarunt, eam pro dea uenerantes. quem ritum poſtea longiſſimo tempore ſeruarunt. Sunt qui eandem lunam eſſe dicant uocatam Annam, quia annum menſibus impleat, alij themim, alij Io, alij unam ex Atlantibus, quæ Ioui ubera præbuerit. nonnulli quo tempore plebs à patribus Romæ in Auētinum ſeceſſit, uetulam quandam nomine Annam oriundā Bouillis ruſticas placentas detuliſſe plebi affirmant, cum commeatus eis omnino defeciſſet. Cuius beneficij memoria ſecuta mox pace, ſtatutum fuiſſe, ut nomen illius perpetuo coleretur. & Anna perēna uocaretur. Suetonius etiam perennare ſcripſit, pro eo, quod eſt annum perficere. ideoq; puella nata non perennauit. item ab annus ſolēnis, hoc eſt anniuerſarius. Hinc ſolenne ſacrificium, ſolēnes aras, ſolēnes cærimonias dicimus, quæ ſunt anniuerſario ſacrificio religioſæ. item ſolēnia ſacra, quæ certis ac ſtatutis temporibus fiunt. Hinc ſolēne aliquando pro celebri capimus. & ſolēnitatem pro celebritate. & ſolēniter aduerbium. pro celebriter. Veteres ſolēnitus quoque pro ſolēniter ſcripſerunt. Lucil. Solēnituſq; eum laudet lubens. item ab annus quotannis, hoc eſt ſingulis annis. Quemadmodum à die

quotidie, hoc eſt ſingulis diebus. Menſis uero à græco deducitur, quod eſt μὴν μηνός. primus omnium 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 primū obſeruaret aſpectum, uiſamq; regi ſacrificulo nuntiaret. itaq; ſacrificio à rege & minore pontifice celebrato, idem pontifex calata. i. uocata in capitolium plebe, iuxta curiam Calabrā, quæ caſæ Romuli proxima erat, quot numero dies à Calendis ad nonas ſupereſſent, pronuntiabat, & quintanas quidem dicto quinques uerbo καλῶ. Septimanas uero ſepties repetito prædicabat. hūc 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, unde 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, qđ debebant, exiſtimabat, ad Calēdas græcas ſoluturos aiebat. Dies, qui ante Cal. eſt, hoc eſt ultimus dies antecedentis menſis pridie Calē. dicitur. Non autem ſecundo Cal. ut nonnulli falſò exiſtimant. Penultimus menſis tertio Calen. qui antecedit quarto. & in hūc modum cæteri uſq; ad Idus, utputa ultimum Decembris diem pridie Calen. Ianuarias ſcribimus. Penultimum tertio Calē. Ianuarias. qui hunc antecedit, quarto Calē. Ianuarias, & in hunc modum alios uſq; ad quartumdecimum decembris diē, 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 ſacrorum, ſciturosq; quid eſſet eo menſe faciendum. à quo nonnulli nonas dictas exiſtimant, quaſi nouæ initiū obſeruationis, uel qđ ab eo die ad Idus ſemper nouē dies computantur. Habēt autē nonas ſex, menſes quatuor, Martius. Maius. Iulius. et October. Reliq quatuor tantū. Idus autē ſinguli quiq; menſes habent octo, qđ nomen à Thuſcis ſumptum eſt. illi. n. Item dicunt, ꝙ ſignificat Iouis fiduciā. Nā cum Iouē accipiamus pro lucis authore, Vñ Lucetius à Salijs uocatur, & Cretenſes φωσφόρον uocitāt, hoc eſt luciferū. Romani quoq; dieſpitrē quaſi diei patrē, optimo iure is dies itis, hoc eſt Iouis fiducia uocatur, cuius lux nō finitur cū ſolis occaſu, ſed ſplendorē diei, & noctis continuat, propter claritatem lunæ, qđ ſemper in plenilunio, hoc eſt medio menſis fieri ſolet. Alij exiſtimant Idus, quaſi uidus à uidēdo dictas eſſe. u. litera detracta, qđ tunc plena luna uideatur. Vel à græco εἴδειν, qđ eſt uidere. Sunt etiā qui exiſtiment Idus ἀπὸ τοῦ εἴδους, hoc eſt à ſpecie appellatas, quod eo die luna pleniſſimā ſpeciē oſtēdat. Alij cenſent ab oue Idus dici, quæ oībus Idibus Ioui immolatur. Hanc idulā Thuſci noīant. Nōnulli opinantur Idus uocari ꝙ is dies diuidat menſem. Quippe iduare hetruſca lingua diuidere eſt. Vñ uidua dicta, quaſi à uiro diuiſa. Hinc uiduare etiam pro priuare accipimus. Vnde uiduertas calamitas appellata, quod uiduet bonis. A` uiduo diuido per cōpoſitionē deducitur. ita. n. ueteres dicebant, qđ nūc diuido dicimus. à quo diuiduū, qđ nō modo ſeparabile ſignificat, ſed et ſeparatū. Accius. Noſq; ut ſeorſum diuiduos leto offerres. Cuius cōtrariū eſt indiuiduū. à quo indiuidue aduerbium. item à diuido diuiſio, diuiſibilis. indiuiſibilis. diuiſibiliter. indiuiſibiliter. Item 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. Teren. dimidium face. Tertiumdecimum Decembris 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 Calen. Ianuarij, & Ianuarias. Februarij. & Februarias. Martij. et Martias. Aprilis tantum, & non Aprilias. Maij & Maias. Iunij & Iunias. Iulij & Iulias, & Quintilis. Auguſti & Auguſtas, & Sextilis. Septembris, & Septembrias, & Septembreis. Octobris & Octobrias, & Octobreis. Nouembris Nouembrias & Nouembreis. Decembris, & Decembrias, & Decembreis. item illud notandum, quod dicimus tertio Calend. 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 Calend. Hoc tamen intereſt inter tertio Calen. & 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 Calend. ac ſi diceremus circiter tertium Calend. poteſt tamen aliquando poni ad tertium Calend. 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, & quibuſcunq; 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 iā 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 ſubſtantiuum 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 inſilente luna, cum purpuram quoque ab ijs pollui tradunt. Quocunque autem tempore, ſi nudatæ ſegetem ambiant, erucas, ac uermiculos, ſcarabæoſq;, ac noxia alia decidere. Tradunt in Cappadocia ob multitudinē 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 quoque 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 ſeparari, ſila ueſtis contactæ, ne igne quidem, quo cuncta uincuntur, domari. Siquis eum cinerem lauandis ueſtibus aſpergat, purpuras mutare, floribus colorem adimere, grauidam, ſi ſupergrediatur, abortum facere, aſpectu ſolo ſpecularem nitorem hebetari. Menſes quoque pro menſtruis frequentiſſime authores ponunt plurali numero tantum. Plynius. 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, qđ ſicut Idus omnes Ioui, ita omnes Calendæ Iunoni dicatæ eſſent, propter quod omnibus Calendis à menſe Martio ad Decembrē huic Deæ ſupplicabant in curia Calabra, & regina ſacrorum, ideſt 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 copulandis nuptijs religioſæ, hoc eſt deuitandæ. qđ hi dies præter nonas feriati eſſent. Ferijs autem uim cuiquam fieri nefas habebatur, ideo tunc uitabantur nuptiæ, in quibus uis fieri uirgini uideretur. Alij tradunt, quia ferijs tergere ueteres foſſas liceret nouas facere ius non eſſet, ideo magis uiduis quàm uirginibus idoneas fuiſſe ferias ad nubendum. Nonis uero ideo prohibitæ ſunt nuptiæ, quia cum primus nuptiarum dies uerecundiæ detur, poſtridie uero nupta in domo uiri dominium incipiat, ideoq; rem diuinam facere oporteat. Omnes autem poſtriduani dies, ſiue poſt Calēdas, ſeu poſt nonas ex æquo atri ſint, ideo & nonas inhabileis nuptijs eſſe exiſtimauerunt, ne nupta atro die uel libertatē auſpicaretur uxoriam, uel Dijs immolaret. Nonæ iuliæ caprotinæ dictæ ſunt, cuius rei cauſam ſuperius expreſſimus. Calendæ per K literā ſcribi uſus obtinuit cum ipſius deriuatis, cum alioquin hæc litera penitus ſuperuacua uideatur. Virg. doctrina ſimul, uerecundiaq; inſignis, cum ſciret Romanos ueteres ad lunæ curſum, ſequentes uero ad ſolis anni tempora digeſſiſſe, utriuſque ſeculi opinioni reuerentiam ſeruans, uos (inquit) o 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, ſignificatq; ſapientem. Sic enim Perſæ magos uocant, ut græci philoſophos. Latini ſapienteis. Galli dryudas. Aegyptij prophetas, Indi gymnoſophiſtas. & Aſſyrij Chaldæos, A` chaldæa regione Aſiæ, in qua eſt Babylon urbs. A` quo chaldaicus. Hi omnes ſyderum obſeruatis rationibus, prædicere futura ſolebant. Sed magi potiſſimum apud Perſas deorum cultui uocabant, preces illis, ac uota, & ſacrificia efferebant, de deorum ſubſtantia, & generatione differebant, ſigna, ſtatuaſq; reprehendebant. improbabant illorum errores, qui diſcerni deos ſexu, & mareis, fœminaſque 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 gerebāt. Duo apud eos prin-

cipia erant, bonus dæmon, et malus. ille Iupiter erat, quẽ Horomaſdem uocabant. hic Pluto, quem nominabant Arimanium. Sed poſtea in tantum aucta eſt magorum uanitas, ut non ſolum obſeruatione ſyderum futura prædicere, ſed artibus quibuſdam, & rerum, & uerborum maleficijs et ſcire ſe omnia, & facere poſſe profiterentur. Ab ijs incantamenta reperta. ab ijs necromantia inuenta, hoc eſt diuinatio, quæ fit per cadauera, ut mortuus apud Lucanum ſuſcitatus, euentum belli Pharſalici 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 aerem, utpote per auium uolatum. guſtum. cantum'ue. aut uentorum. imbrium. grandinumq́; inſuetas procellas, ut M. Atilio, & C. Portio conſulibus lac & ſanguinem pluiſſe compertum eſt, quod ſignificauit anno ſequenti ingentem peſtilẽtiã urbẽ Romam inuaſuram. Hydromantia, quæ fit ex aqua, quemadmodum Varro prodidit, puerum uidiſſe in aqua effigiem Mercurij, quæ centum quinquaginta uerſibus omnem mithridatici belli euentum pronunciauit. Geomantia, diuinatio, quæ fit per ſigna quædam tumultuarie in terra facta, ſiue per ſparſas arenulas, aut terrarum hiatus. Chiromantia, diuinatio, quæ fit per inſpectionem linearum, quibus hominum manus diuiduntur. Iuue. frontemq́; manumq́; Præbebit nati. Hinc præterea aruſpices. extiſpices. Augures fluxere, de quibus alibi dictum eſt. Hinc qui ex ſpeculorum inſpectione occulta, ſiue futura nunciant. Hinc phytonici, qui & erithei dicuntur, hoc eſt deo pleni, q Apollinis ſpiritu repleti oracula præbebant. Hinc mathematici, quos gentilicio uocabulo Chaldæos dicere oportebat. Iuuena. Nemo mathematicus genium indẽnatus habebit. Proprie tamen mathematici dicuntur, qui mathemata, ſiue mathematicas diſciplinas profitentur, quæ ſunt arithmetica, geometria, muſica, & aſtrologia. hæ enim proprie mathemata, hoc eſt diſciplinæ dicuntur; quia certiores alijs ſunt. Sed quoniam hi quoq; in nimiam uanitatem prouecti ſunt prædicendi futura, ſiue etiam præterita incognita, Mathematicorum quoq; nomen tanquam damnabile exploſum eſt, & pro ijs uſurpatum, qui diuinationem profitentur. & ſortilegi, q per ſortes futura pronunciant. item qui aliquid eligunt per ſortem. unde & ſortilegium dicitur. Sortem enim fortuitum alicuius rei euẽtum dicimus. A quo fit uerbum ſortior, quod eſt ſortes iacio, ſiue ſortes recipio, ſeu per ſortem aliquid decerno, uel eligo. Capitur tamen aliquando ſors pro fatali neceſſitate. Virgilius. hic exitus illum Sorte tulit. Aliquando pro iudicio. idem. Nec uero hæ ſine ſorte datæ, ſine iudice ſedes. tractum à more Romano. Non enim audiebantur cauſæ niſi per ſortem ordinatæ. Nam quo tempore cauſæ agebantur conueniebant omnes, & ex ſorte dierum ordinem accipiebant, utputa quod poſt triginta dies cauſas ſuas exequerẽtur. Sors etiã pro patrimonio accipitur. Vnde conſortes, & conſortia dicuntur. Sors etiam ipſa ſumma eſt, cui extrinſecus acquiritur fœnus. Teren. etiam de ſorte uenio in dubium, hoc eſt de pretio, quo empta erat fidicina. A mago magia dicta, ars ipſa. & magicus. unde magicas artes dicimus, & magicas herbas, quibus magorum uanitas gloriatur, ut eſt Aethiopis, qua amnes, ac ſtagna ſiccari affirmant, & tactu eius clauſa omnia aperiri. & Achemenides qua coniecta in aciẽ hoſtium trepidare omnia, ac terga uertere. Latace dari ſolita à Perſarum rege legatis, ut quocunq; ueniſſent, rerum omnium copia abundarent. Mirum certe foret in tantam credulitatem 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 primum cuncta ueniant ad nimium. Magiam à Zoroaſtre Perſa pri-

mum inuentam affirmant, quem ſex millibus annorum fuiſſe ante Platonis mortem Eudoxi teſtimonio Plyn. affirmat. Circen magam fuiſſe oſtendit Virgilius. Carminibus Circe ſocios mutauit Vlyſſis. & meſſes in alios agros hac arte traduci poſſe, Atque ſatas alio uidi traducere meſſes. Quinetiam elementa quoque concuti, turbari hominum mentes, & ſæpe ſine ullo ueneni hauſtu uiolentia tantum carminis interimi homines exiſtimauere. Luca. Mens hauſti nulla ſanie polluta ueneni Incantata perit. Virg. Carmina uel cœlo poſſunt deducere lunã. idẽ. Frigidus in pratis cantando rumpitur anguis. Ouid.

Carmine læſa Ceres ſterilem uaneſcit in herbam.
  Deficiunt læſi carmine fontis aquæ.
Ilicibus glandes, cantataq́; uitibus uua
  Decidit, & nullo poma mouente fluunt.

Et in duodecim tabulis ſcriptum fuiſſe conſtat. Qui fruges excantaſſet. item. Qui malum carmen incantaſſet. item Neue alienam ſegetem pellexeris. Tibul. de muliere maga.

Hanc ego de cœlo ducentem ſydera uidi.
  Fluminis hæc rapidi carmine uertit iter,
Hæc cantu finditq́; ſolum, maneſq́; ſepulchris
  Elicit, & tepido deuocat oſſa rogo.
Cum libet hæc triſti depellit nubila cœlo.
  Cum libet, æſtiuo conuocat orbe niues. Ouid. de Medea.
Cum uolui ripis mirantibus amnes
In fontes redire ſuos, concuſſaq́; ſiſto,
Stantia concutio cantu freta, nubila pello,
Nubilaq́; induco, uentos abigoq́; uocoq́;
Viuaq́; ſaxa ſua, conuulſaq́; robora terra,
Et ſyluas moueo, iubeoq́; tremiſcere montes.
Et mugire ſolum, maneſq́; exire ſepulchris,
Te quoq; luna traho.

Ariſtoteles ueritatis indagator, & ea tantum credens, quæ uel comprehendi ſenſu, uel probari rationibus poſſint, hæc omnia irridet, falſaq́; eſſe exiſtimat. & Zoroaſtrem, quem huius artis inuentorem fuiſſe uulgus exiſtimat, ex interpretatione nominis ipſius aſtrorum fuiſſe cultorem affirmat. Plynius quoq; artem hanc magicam omnium artium fraudulentiſſimam eſſe aſſerit, miraturq́; quomodo in toto terrarum orbe plurimis ſeculis ualuerit, idq́; ob eam cauſam putat accidiſſe, quod ſola artium tres alias imperioſiſſimas humanæ mentis complexa in ſe unam redegerit. Quippe natam primo à medicina nemo dubitauit, ac ſpecie ſalutari irrepſiſſe uelut altiorẽ, ſanctioremq́; quàm medicinam. ita blandiſſimis, deſyderatiſſimiſq́; promiſſis addidiſſe uires religionis. ad quam maxime alligatur genus humanum. poſt hæc miſcuiſſe mathematicas artes nullo non auido de ſe futura ſciendi, atq; ea è cœlo ueriſſime peti credenti, ita poſſeſſis hominum ſenſibus triplici uinculo in tantum faſtigij adoleuiſſe, ut in magna humanarũ gentium parte præualuerit. Theſſaliam uero in primis huius ueneficij infamẽ fuiſſe conſtat. propter quod Menander poëta illis in locis genitus fabulam ambages mulierum lunam detrahentium complexã, Theſſalam cognominauit. Xerxem quoq; Perſarũ regem in ea ſcientia uerſatum fuiſſe nonnulli prodiderũt, ut falſa de ſe opinione in ſui admirationẽ multitudinem traheret. ORE. Dẽtibus, totum pro parte. Os proprie eſt concauum illud in capite, intra qđ ſunt lingua & dentes. Ply. Cõtinui dẽtes, aut utraq; parte oris ſunt, ut equo, aut ſuperiore primores nõ ſunt, ut bobus. ouibus, oĩbuſq́;, quæ ruminant. Aliquando tamen os ponitur pro facie. Virgili. Os, humeroſq́; deo ſimilis. & de brutis etiã dicitur. idẽ Ora citatorum dextra detorſit equorũ. item quicqđ in aliqua re patet, os dici poteſt. idem. Quã ſiquis ferro potuit reſcindere ſummum Vlceris os. Ab hoc per diminutionem oſculũ dictum, hoc

eſt paruum

eſt paruum os. Ouid. uidet oſcula, quæ non Eſt uidiſſe ſatis. ponitur tamen frequenter oſculum pro baſio, quoniam baſiando os coarctamus, atque minuimus, & quaſi ex ore oſculum facimus. à quo oſculor uerbum. & oſculator. & oſculatio. & exoſculor, atq; exoſculatio. ſicut à baſium baſio. baſiator. & baſiatio. A ſuauium ſuauio. ſuauiator. & ſuauiatio. & diſſuauio. diſſuauiator. & diſſuauiatio. Quidam hæc ita diſtinguunt, ut oſculum officij ſit, ut cum è longinquo redeuntes ſalutamus, atque oſculamur. Baſium pudicorum, ut patris in filium. ſuauium uoluptatis, quod eſt à ſuauitate dictum. ſuaue enim dulce dicimus. à quo ſuauitas, dulcedo. à quo & ſuauitudo à ueteribus dicta eſt. Plau. Cor. mens. ſpes mea. mel meum. ſuauitudo mea. cibus. gaudium. quorum contraria ſunt inſuaue, hoc eſt aſperum. auſterum. inſuauitas. inſuauitudo. & ab ijs aduerbia fiunt ſuauiter. & inſuauiter. Item ſuaue, & inſuaue. Virg. & ſuaue rubens hyacinthus. Quidam etiam è ueteribus ſuauiloquum, & ſuauiloquium uſurpauere. Item oſculo pro oſculor ſcripſere. Titinnius. illa rubra laudo, quod oſculaui priuignæ caput. Ab oſculum fit aliud diminutiuum oſcillum, de quo ſupra diximus. Item ab os fit oſtium, per quod ingredimur uel domum, uel alium quencunq; locũ. à quo oſtiolum, paruum oſtium. & oſtiarius, oſtij cuſtos. Cuius fœmininum eſt oſtiaria & oſtiatim per ſingula oſtia. Quintili. Neq; ſectanda ſingula, & uelut oſtiatim pulſanda. & oſtia duntaxat plurali numero fluuiorum patentes aditus. Virg. Italiam contra, Tyberinaq́; longe Oſtia. à quo oſtia Colonia à Romano rege deducta, quod id oppidum ſitum ſit in oſtijs tyberinis. unde oſtienſes dicti. & oſtienſis ager. & portus oſtienſis. Aliquando tamen oſtia pro portu accipimus. Virg. Aut portum tenet, aut pleno ſubit oſtia uelo. Sunt etiam qui oſtium ab obſtando 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 autem orare, quando cũ homine, ſeu deo iũgitur precari. Virgil. Talibus orantem dictis, aramq́; tenentem. Cice. Nunc te per tuam pietatem oro, atq; obteſtor. Quando uero cum re, ſignificat petere. Virg. Vnũ oro, quando hic inferni ianua ditis. Plau. Regem adit, uitam orat. Veteres etiam orare pro agere uſurparunt. Vnde oratores cauſarum actores dicti, quos græci ῥήτορας, hoc eſt rhetores uocant. Nos autem oratorem, rhetorem, ac declamatorem ita diſtinguimus, ut orator ſit, qui in iudicijs, uel in concionibus cauſas agit. Rhetor qui rhetoricen profitetur. declamator, qui aut docendi alios, aut exercendi ſe gratia fictam cauſam agit, ut in ueris poſtea cauſis poſſit orare, quod declamare dicitur. Hinc actiones ipſæ orationes, & declamationes uocantur. Aliquando tamen rhetor pro oratore ponitur. Cice. Hæc cũ Cotta dixiſſet, Tum Velleius, Ego inquit, incautus, qui cum Academico, & eodem rhetore congredi conatus ſum. Nam neq; indiſertum academicũ pertimuiſſem, neque ſine iſta philoſophia rhetorem quamuis eloquentem. Vnde fit rhetoriſſo uerbum, qđ eſt rhetorice loquor. Pompo. Dolaſti uxorem, nunc propter me cupis condicere, & rhetoriſſas. rhetoricus uero modo pro rhetore, modo pro oratore ponitur, dicũturq́; hæc omnia à græcis, apud quos ῥήτωρ rhetor, ῥητορικὸς rhetoricus, ῥητορικὴ rhetorice dicitur. Item oratores legati dicuntur, ꝙ principis aut reip. mandata peragant. Virg. Centum oratores prima de gente latina Ire placet. Item quicunq; aliquid rogat, orator dici poteſt. cuius fœmininum eſt oratrix. Orationem etiam pro ſermone aliquando capimus. & grammatici orationem uocant congruam dictionum ordinationem, quæ perfectam ſententiam habeat. Ab oratio fit diminutiuum oratiuncula. Item ab oro peroro, quod eſt oratio-

nem concludo. à quo peroratio, concluſio. in qua ſignificatione quidam etiam deoro uſurparunt. & deoratum pro perorato ſcripſere (ut Pompeius teſtatur) & exoro impetro. Vnde exoratio. impetratio. & exoratus dicitur, à quo quid impetratum eſt. Item adoro, quod eſt ueneror. colo. licet nutu potius, quàm ſermone adoratio fiat. Aliqui tamen ab adoreo potius factum hoc uerbũ uolunt. Præterea oraculum, quod modo templum ſignificat, in quo rogantur, dãturq́; reſponſa. Modo ipſum reſpõſum. Virg. ſcitatum oracula Phœbi Mittimus. Senecæ. Vnum illud optimum oraculum eſt, pugnandum eſſe pro patria. Ab oratore uero oratorius adiectiuum deducitur, ut oratorius ſermo. oratoria facultas. oratoriũ munus. & oratorie aduerbium. hoc eſt more oratorio. & Horatius proprium nomen, quamuis inualuit conſuetudo, ut cum aſpiratione ſcribatur. Poëta fuit Venuſinus Lyricorum ſcriptor, de quo alibi ſcripſimus. Mortuus eſt anno ætatis ſuæ ſexageſimotertio, imperij Auguſti trigeſimotertio. Auguſtum reliquit hæredẽ, maxima pompa apud Mœcenatem in Eſquilijs ſepultus. Item ab ore ſecundum quoſdam ordior. Ordiri enim proprie eſt fari incipere. Virg. Veneris contra ſic filius orſus. Vnde exordium principium orationis. à quo exordior uerbum. ponitur tamen ſimpliciter pro incipere. Accius. Non paruam rẽ ordibor, ne retice obſecro. Vnde & ueſtis exordiri dicitur, cum inſtruitur texenda. A quo exordium principium. Virgilius. quo nam reginam ambire furẽtem Audeat affatu, quæ prima exordia ſumat. Hinc redordior, quod eſt rurſus incipio. & ſubordior incipio. Veteres etiam ordio ſcripſerunt. Afra. Aſpecta tamen, animo me ordire oportet paulũ. Orſum tamen aliquando poëtæ pro eo, qui finit, abuſiue poſuerunt. Virg. ſic Iupiter orſus. A quo aborſus fit, de quo paulopoſt 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. ordinatio. præordino, hoc eſt ante ordino. à quo præordinator. & præordinatio. Item ordinarie. & extraordinarie aduerbia. Item ordinarius homo ſcurra, & improbus, quiq; aſſidue in litibus moratur, ob eamq; cauſam in ordine ſtat prætorem adeuntium, ſiue per contrarietatem ita dictus, quia minime ordinate uiuit. Ordeſſus autem nomen proprium eſt fluminis omnium Scythiæ fluminum maximi, qui ab oriente profluit, miſceturq́; 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 religionis ſacerdotes utuntur, quod cum eo orent, & ſacrificium faciant. & orificium, quod in quacunq; re patet. & orior, naſcor, quaſi ex ore prodeo. interdum etiam ſurgo, prodeo. Vnde oriri ſolem dicimus. à quo ortus, quod cum adiectiuum eſt, ſignificat modo qui ſurrexit, aut prodijt, ut ſol ortus eſt, modo natus, ut Pompeius Romæ ortus eſt. & oriundus, quod non ſignificat natus, ſed qui originẽ ducit, quod ex eo loco parentes eius fuerunt. Liuius. Nati Carthagine, ſed oriundi à Syracuſis. Idem. ab Vlyſſe, deaq́; Circe oriundus. Cum uero ortus ſubſtantiuum eſt, modo natiuitatem ſignificat. Cice. non nobis ſolum nati ſumus, ortuſq́; noſtri partem patria uendicat, partẽ amici. Modo ſurrectionem, ut ortus ſolis. Modo locum, in quo ſurgit. Vnde ab ortu ſolis dicimus uſq; ad occaſum. Item ab orior origo, quod genus ſignificat. à quo originalis adiectiuum deriuatur, ut originalis decor. originalis macula. originale delictum. & originarius eiuſdem ſignificationis. Item adorior, hoc eſt aggredior. adortus enim is dicitur, qui repente aliquem inuadit ab eo, quod corpora aggredientiũ exurgant, atq; incre-

ſcœnt. Terent. Hiccine ſi in ueris nuptijs adortus eſſet. Oborior, & ſuborior eiuſdem ferè ſignificationis, hoc eſt ſubnaſcor, exurgo. Vt oborta eſt uox, ſubortus eſt rumor. Perorior ſimiliter, atq; exorior. Aborior, quod eſt abortiuum facio. Var. Vinum, quod ibi natum ſit in quodam loco, ſi prægnans biberit, fieri ut aboriatur. Hinc Aborigines, quaſi ſine origine dicti gens antiquiſſima, quæ prima tenuit agrum, qui nunc eſt populi romani. poſſunt tamen & aliarum urbium eodem modo Aborigines dici. & aborius atq; abortiuus deducuntur. Reperitur etiam aborſus, quæ quidam ita diſtinguunt, ut aborſus ſit quod in primis menſibus fit, cum conceptui exordium factum eſt. non ab aboriendo, ſed ab abordiendo dictus. Abortus uero propè tempus pariendi. Abortiuus autem adiectiuum ſit, ut abortiuus fœtus. Item coorior, quod eſt ſimul orior. Liui. Tum uero coorto tumultu, terga uertere ſimulantes paululum ceſſere. Item ab orior hortus, quod apud ueteres omnem uillam, ut ſupra diximus, ſignificabat, quod ibi qui arma ſumere poſſent, 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 authoritate, atque conſilio, hortamur rationibus, & precibus etiam plerunq; blandiendo. Teren. Ego propterea te ſedulo & moneo, & hortor, ne cuiuſquam te miſereat. Ab hoc fit hortatio, & Hortenſius proprium nomen. fuit hic Romæ orator inſignis, & princeps in dicendo, longo tempore habitus, æmulus Ciceronis, & quãdiu uixit ſecundus. & abhortor. exhortor. ſubhortor eiuſdem ſignificationis. à quibus abhortatio. exhortatio. ſubhortatio deducuntur. & dehortor, quod eſt diſſuadeo. à quo dehortatio. & cohortor, ſimul hortor. à quo cohortatio. Hinc etiam cohors uocitata eſt, quod uel tribuni cohortium milites, uel ipſi ſe inuicem cohortari ſolerent ad ſe in re militari exercendum. Erant autem in una legione cohortes decem. aliquando etiam, ſi ita uſus exigeret, plures, nũquam pauciores. Prima cohors reliquas & numero militum, & dignitate antecedebat. Viros requirebat genere. literis. animi magnitudine præſtanteis. Huic tribunus præerat. robore. moribus, & rei militaris ſcientia præditus. Nam reliquæ cohortes prout imperatori placebat, à tribunis ſiue præfectis gubernabantur, quibus tanta exercendorum militum cura erat, ut non modo tribuni ipſi, atq; præfecti quotidie ante oculos ſuos meditari eos cogerent, ſed qui inter eos peritiores erant, ad imitationem ſui cæteros hortarentur. Prima cohors aquilam tenebat, quod præcipuum ſignum erat in Romano exercitu, quod tu quoque FEDERICE Imperator facis, ita ſignorum romani imperij æmulus, ut uirtutis & gloriæ. Habebat præterea imperatorum imagines, & mille centumquinque peditibus conſtabat, equitibus loricatis centum quadragintaduobus. ideoq; cohors milliaria appellabatur. Sicut ſecunda cohors quingentaria, quod quingentos quinquagintaquinque pedites haberet, equites ſexagintaſex. A' prima autem cohorte auſpicari aciem mos erat. Tertia cohors eodem modo quingentos quinquagintaquinque pedites habebat. equites uero quinquaginta ſex. ſed in hac ualidiores milites conſtituebãtur, quia in media acie conſiſtebat. Cohors quarta peditibus quingentiſquinquagintaquinq; equitibus ſexagintaſex conſtabat. Quinta eodem numero, ſed ſtrenuos deſyderabat 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 quoq; & iuniores collocabantur, quia in ſecunda acie poſt aquilam, & 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 numerum. Sed decima robur atque experientiam exigebat, quia in ſecunda acie ſiniſtrum poſſidebat cornu. Sic legio decem cohortibus firmabatur, habebatq; peditum ſexmillia centum. Equites ſeptingentos triginta. A' bellicarum cohortium ſimilitudine omnis multitudo cohors dici poteſt. Vnde & quadrupedum, & auium, & piſcium cohortes dicimus. Hinc cohortem uocamus ſpatium uillarum intra maceriam, quod in ijs anſerum, gallinarum, & aliorum huiuſmodi cohortes alantur. Frequentius tamen cortes dicuntur. Martialis. Vagatur omnis turba ſordidæ cortis. Ouidius. Abſtulerat multas illa cohortis aues. Ab hortatio hortatiuncula deducitur. Scribi autem cum aſpiratione hortor affirmant, ut ab ortor, quod frequentatiuum eſt huius uerbi orior, differre uideatur. OS uero quando in genitiuo oſſis facit, ſolidamentum corporis ſignificat, quod nodatum, & adiunctum inuicem neruis alligauit natura, atque conſtrinxit. Ab eo oſſeus, quod ex oſſe eſt. & exoſſo uerbum, quod eſt oſſa detraho. Apul. Exquamatus, atq; exoſſatus piſcis uix palpitat amplius. & exos ſine oſſe. Lucil. Exos & exanguis tumidos perfluctuat artus. & oſſiculum paruum os. à quo oſſiculatim, hoc eſt minutatim. Cæcili. Oſſiculatim Parmenonem de uia licet legant. & oſſifraga genus aquilæ ab oſſibus frangendis, quæ barbata uocatur, de qua inferius dicemus. & oſſilegus, oſſium collector. à quo oſſilegium, collectio oſſium. os à græco deducitur. quippe græci ὀστοῦν uocant. & ὀστοκλάστην oſſifragum, ὀστολόγιον oſſilegium. AVSVS. Temere præſumens. Audere enim aliquando eſt fidentem eſſe. Plau. Vir domo egredi audet. aliquando temere præſumere. Virgilius. hæc præmia qui me Ferro auſi tentare ferunt. Hinc audacia aliquando pro fiducia accipitur. Cicero. Nec uires eis, nec audacia, nec tela defuere. Aliquando pro temeritate. Salluſtius. Audacia pro muro habetur. Item audax modo fidens. Virgilius, Quiq; pedum curſu ualet, & qui uiribus audax. Modo temerarius. Plau. Pergin' audax hoc facinus perſequi? Quidam audaciam ab audentia ita diſtinguunt ut audacia temeritas ſit. Audentia fortitudo. Virgilius. Audenteis fortuna iuuat. Ab audax fit diminutiuum audaculus. Gel. Aderat reprehenſor audaculus uerborum. & audacter aduerbium, quod & audenter. Item audacior. audaciſſimus. audacius. audaciſſime. Quidam audacem à græco deductum putant. Quippe græci αὐθάδειαν temeritatem uocant. & αὐθάδην temerarium. CONTEMERARE. Fœdare. contaminare. polluere. Veteres temetum uinum uocabant, quod eſſet grauius. Vnde temulenti ebrij dicuntur, & temulentia ebrietas. Ab hoc quidem temere deductum uolunt, quod ſignificat ſtulte. inconſyderate. qualis eſt conditio ebriorum, qui nec timent quicquam, nec quid faciant, uident. Ab hoc fit temerarius, hoc eſt audax. & temeritas audacia. & temero, quod eſt ſcelero, contamino. à quo contemero. Temerarium tamen aliquando pro metuendum accipitur. Plautus. Sed quid quod picus ulmum tundit, haud temerarium eſt. Temere omnes, qui poſt Ciceronem fuere pro ferè uſi ſunt. Quintilianus, Illud ingeniorum uelut præcox genus, non temere unquam peruenit ad frugem. Veteres temeritudinem, pro temeritate ſcripſere. Pacuui. Egon' Tyranni non noui temeritudinem? A' temere ſiue temeritas fit temero uerbum, quod eſt uiolo. contamino. & proprie de ſacris dicitur. Vnde temerata ſacra dicimus, cum turbata ſunt, nec rite facta, & e contrario intemerata, quæ rite perfecta ſunt, ut cum lente infundendum fuit uinum, aut mola inijcienda, ita hæc facta ſint ut ratio exigebat ſacrificij. per metaphoram tamen intemaratum dicimus

tum dicimus quicquid integrum, & incorruptum, atq; inuiolatum eſt. Virg. Intemerata fides. Sunt qui temerarium non à temeto, ſed à temno uerbum deriuari potius uelint, quaſi temnarium, quod omnia contemnat. Temnere enim ſpernere eſt, dictum à græco τέμνω, quod eſt incido. reſeco, quia quæ ſpernimus, amputare, & reſecare conſueuimus. Virgil. 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. Cicero, Quemq; contempſerit. deſpexerit. liberum eſſe nunquam dixerit. Item ſpretus ſit, qui refutatus eſt. Contemptus uero, qui eſt reputatus inutilis. Terenti. Quot modis contemptus, ſpretus, facta, tranſacta omnia. A' contemno fit contempto frequentatiuum. Plau. Mirari noli; neq; me contemptarier. & contemptus quartæ declinationis, quod deſpectionem ſignificat. & contemptibilis, hoc eſt contemnendus. & contempte, contemptim, ac contemptibiliter aduerbia. Quidam etiam contemptibilitatem pro deſpicientia uſurpant. SED. Veruntamen. Sed aliquando inceptiua coniunctio eſt. Teren. Sed Pamphilum uideo. Modo tranſitum ſignificat ad aliam rem. Idem. Sed quis eſt ſenex. Aliquando diſcretiua. Plaut. Hunc ego non ſapientem, ſed ſtultum putem. Nonnunquam exceptiua. Cicero. Multa quidem paſſus ſum, ſed omnia æquo animo tuli. in quem ſenſum capiuntur ẽt. ſed enim. ſed tamẽ. uerũtñ. uerũ enim uero. ueteres aliquando ſed pro ſiue poſuerunt. PERSOLVIT POENAS. Dedit pœnas. Tractum à pœnis pecuniarijs, quibus pecunia ſoluebatur. Soluere proprie religare eſt. Virgi. Soluite me pueri. Idẽ. Soluite crinaleis uittas, capite orgia mecum. Sed quoniam qui debent quodammodo obligati ſunt creditori, ſoluere etiam pro debitum reddere uſurpamus. Salluſti. Argentum ære ſolutum. Cice. pro quo frumento pecunia omnis ſoluta non eſt. Hinc per metaphoram ſolutionis uocabulum (ut Paulus iuriſconſultus inquit) ad omnem liberationem quoquo modo factam trasfertur, magis'que ad ſubſtantiam obligationis, quàm ad numorum ſolutionem. unde ſoluere pro ſatisfacere uſurpamus. Vlpia. Eum enim ſoluiſſe dicimus, qui id fecit, quod facere promiſit. interdum etiam pro dimittere. Virg. Solue mareis, mitte in uenerem pecuaria primus. interdũ pro liberare. Idẽ, Soluite corda metu Teucri. unde ſolutus riſus dicitur magnus, & à curis omnibus liber. Idem. riſuq; ſoluto. Nonnunquam pro contemnere. Idem. ſoluitq; pudorem. Aliquoties pro excipere. Idem. Nec populos ſoluo. Ab hoc compoſita fiunt perſoluo, quod eſt in totum, & perfecte ſoluo. unde de uotis proprie dicitur. Virgi. Hanc tibi Eryx meliorem animam pro morte Daretis Perſoluo. abſoluo, libero. à quo abſolutio. Exoluo idẽ quod ſoluo. à quo, exolutæ à ueteribus exuuiæ dictæ. Perſoluo, ante tempus ſoluo. Diſſoluo. diſcingo. religo. libero. unde diſſolutos dicimus, qui moribus, legibuſq; ſoluti luxum uitæ ſequuntur, quos græci ἀσώτους, hoc eſt incontinentes uocant, quo uerbo Cicero quoq; & pleriq; alij ex latinis uſi ſunt. Martia. Viuis aſotos, hoc eſt laſciue, incontinenter. diſſolute. Hos etiam ſolutos dicimus. Quidam etiam aſotiam pro incontinentia, & luxu uſurpant. Gellius. Cedere equidẽ uobis debui, ut in tali aſotia ideſt luxu, prodigalitate, atque nequitia artium nos uinceretis. & ſolute aduerbium, quod laſciue & incontinenter ſignificat. A' diſſoluo etiam fit diſſolubilis. & diſſolubiliter, quorum contraria ſunt indiſſolubilis. & indiſſolubiliter. DIGNAS TANTO CRIMINE. Quales tantum crimen merebatur. Dignum enim dicimus, qđ meretur, ut dignum præmio, dignum laude. dignum 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, quoniam ex ijs, quæ gerimus, qđ mereamur oſtendimus. Eius contrarium eſt indignum. Martia. 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 merearis, & non merearis hoc nomen. Quidam tamen dignum à dignoſcendo potius dictum uolunt, quaſi cognitum. A' dignus fit digno uerbum, quod eſt dignum puto. Pacu. Quis deos infernos, quibus cœleſteis, dignet honoribus? Eius paſſiuum eſt dignor, hoc eſt dignus habeor. Virgi. Coniugio Anchiſa Veneris dignate ſuperbo. Macro. Cato ait Larentiam meretricio quæſtu locupletatam poſt exceſſum ſuum populo romano agros reliquiſſe, & ideo ſepulchri magnificentia, & annuæ parentationis honore dignatam. Frequẽtius tamen in uſu eſt dignor deponens, pro dignum habeo, quàm digno actiuum. Virgi. Atq; idẽ fugientem haud eſt dignatus Herodem Sternere. Idem. haud equidem tali me dignor honore. Ab indignus uero fit indignor, quod eſt iraſcor, quaſi ea patiens, quibus non ſum dignus. A' dignus fit dignitas. & dignatio, quod proprie ſignificat honorem nobis, propter merita, uel impẽſum, uel debitum. Gellius. Cuius dignitas nec augeri laudibus, nec minui detractionibus poteſt. ponitur tamen frequenter pro decore, ut cum dicimus dignitatem oris, dignitatem habitus, & ſimilia. Hæc ita à uenuſtate diſcernitur, ut dignitas uiris, Venuſtas fœminis ſit attributa. Cicero. Venuſtatem muliẽbrem 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 aduerbium, 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 dedignor, quæ ſignificant indignum habeo. contemno. CRIMINE. Delicto. Crimen proprie ſignificat id, qđ per contentionem alicui obijcitur. Vnde criminare eſt accuſare, ſiue contumelioſe reprehendere. & criminatio ipſa (ut ita dicam) contentioſa contumelia. & criminoſus. contentioſus. contumelioſus. & criminoſe, contumelioſe. Virgi. Diſijce compoſitam pacem, ſere crimina belli, hoc eſt contentiones & iurgia, ex quibus bellum oriatur. Cice. Hæreditatem mihi negaſti obueniſſe. Vtinam hoc tuum uerum crimen eſſet. Et ſic dicitur à cerno crimen, ſicut à diſcerno diſcrimen. Cernere quippe contendere eſt. Accius. Primores procerum nominatim uocat, ſiquis eſſet, qui armis ſecum uellet cernere. Plau. Pro patria amphitryo dum cernit cum hoſtibus. Apul. Is cũ ad me accuſandum deſcendiſſet, nolui cum eo in iudicio cernere. Hinc per metaphorã crimen etiam pro delicto accipitur. Sene. Vitam agens ſimplicem, rectam. ſine crimine. Aliquando tamen cernere uidere eſt. Virgi. Cernimus adſtanteis nequicquam lumine toruo. Hinc cernuus dictus Virgi. extemplo plantas conuellit honeſtas. Eiectoq; incumbit cernuus armo. Item cernere, deliberare. Lucil. Poſtquam præſidium caſtris educere creuit. Idem. Acribus inter ſeſe armis confligere creuit. Cernere, diuidere. ſecernere. à quo crines dicti ſunt, quod ſint diſcreti. Cernere, iudicare. Pacu. Et æquum & rectum eſt, quod poſtulas, iurati cernant, præterea ἀπὸ τοῦ κρίνειν, quod eſt iudicare, deductum hoc uerbum exiſtimant. Item cernere, cedere. Vnde cernere hæreditatem filij parentibus dicti ſunt, hoc eſt cedere. Accius. regnum tibi permitti malunt, cernam, tradam exercitus. A' cerno quando contendo ſignificat, fit certo uerbum, quod ſimiliter eſt altercor. con-

tendo·pugno·Virgilius. Certent & cygnis ululæ. Item, 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 contentio, quæ & concertatio dicitur. Item à certo, 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. et 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. Plaut. Longa dies meum incertat animum. & certe, ac certo aduerbia affirmandi, quod etiam pro certo dicimus. Aliquando tamen 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, ac tale, quantum, & quale uolumus. Vnde certum uulnus feciſſe aliquem dicimus, cum nec plus, nec minus fecit quàm uoluit. Martial. O' quàm certa fuit librato dextera ferro·Hinc certos ferè numero plurali uſurpamus pro eo, quod eſt quoſdam, quaſi à cæteris diſcretos·Cice. Is enim cum certis alijs ad Cæſarem miſſus paulo ante diſceſſerat·Virgi·equidem per littora certos Dimittam·Sallu·Apud latera certos locauit. Eodem quoq; modo à cerno, cum delibero ſignificat, dicimus certum 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·Virg·Certum eſt in ſyluis, inter ſpelæa ferarũ, Malle pati·Certum quoq; aliquando uſurpamus pro firmo & non uacillante·Ouidi·Da mihi quod petitur, certo contingere telo. Item à cerno ſilicernium, de quo ſuperius diximus·præterea ab eo compoſita ſunt decerno, quod modo ſignificat conſtituo, definio, iudico·Vnde ſenatus decreta dicuntur. & decretorium, de quo ſupra diximus·Cicero·quare expetenda quidem magis eſt decernendi ratio, quàm decertandi fortitudo·Plautus·Qui nequeas noſtrum uter ſit amphitryo decernere·Hinc decermina dicuntur ſecundum quoſdam, quæ diſtinguntur, ac ſeparantur purgandi gratia·Nos à decerpendo potius deductum exiſtimamus·Nonnunquam delibero·Terent·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. Plynius·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, incerniculum unũ. 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. Virg. poſt hos æquo diſcrimine piſtris, 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, & differentia accipitur. Vnde indiſcriminatim pro indifferenter ueteres uſurparunt. Cice. Totumq; diſcrimen ſummi boni in ea rerũ comparatione poſitum putat·Virg. uel quo diſcrimine ripas. Hæ linquunt. unde diſcrimen etiam pro diuiſione crinium in capite uſurpatur·& acus ipſa, quæ crines ipſos diſſeparat, diſcerniculum uocitatur. Ab hoc fit diſcrimino, diuido·Virgi. 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. Ouidi. Quæ diſcreta locis partim ſorbentur ab ipſa. Idem, & ſeptem diſcretus in oſtia Nilus. Macro. Ad faciendam diſcretionem in genitiuo caſu ſaturnaliorum pro ſaturnalium dixerunt·Modo diſcretus actiuam ſignificationem habet, ſignificatq; eum, qui perſonarum qualitates, & rerum momenta diſcernit·præterea ſecerno, quod ſimiliter ſignificat ſeparo·diuido. unde ſecretum locum dicimus ſolum & quaſi à cæteris ſeparatum. & ſecreta mandata. ſecretas literas·ſecreta negotia, quæ uel nulli, uel pauciſſimis communicantur. & ſecretior homo·ſiue à ſecretis, cui ſecreta committuntur. & ſecrete, ac ſecreto aduerbia, quæ ſignificant tacite·Item ſcrinium arca, in qua ſecreta reconduntur, præſertimq; ſcripturæ, dictum quaſi ſecernium. Hinc ſcrinarij uocitati ſunt, ſecretarum ſcripturarum cuſtodes, & ij, qui à ſecretis appellantur.

VERBERA. Flagellũ magiſtri. Verber inſtrumentum eſt longum, & exile, qualis eſt uirga. baculus. fuſtis·lorum. flagellum·ferula. arundo. & ſiquid eſt ſimile·proprie autem uerber ſignificat ſummitatem ſarmentorum, dictum à uite·Quint. Igneisq; ex proximo raptos, uerberaq; caſus obtulerat. Hinc uerbera ẽt pro uerberatione accipimus, ut hoc loco·Ab hoc fit uerbero uerberas, qđ eſt cædo·cuius frequentatiuum eſt uerberito·& uerbero uerberonis, pro eo, qui uerbere dignus eſt. & eſt contumelia ſeruorũ quẽadmodũ uerberalis, uerberibus dignus, quaſi uerberabilis. à quo uerberalior. & uerberaliſſimus. Plau. Verberaliſſimus etiam rogitas, non fur, ſed trifur. Itẽ uerberor paſſiuũ. & uerberatio, ſiue uerberatus quartæ declinationis. & uerbena, quod ea uerrẽdo pauimenta domorum uerberabantur. Erat enim uerbena herba ſacra, quæ ex loco ſacro, hoc eſt ex arce capitolij cum ſua terra euellebatur, & ea ſemp legati cũ ad hoſtes, clarigatumq; mitterentur, coronari ſolebant, et unus ſanè uerbenarius uocabatur. eandẽ herbam ſagmina uocabant, qđ è ſacro ageretur. Dicitur & periſtereon. & hierobotane, hoc eſt ſadra herba. Quippe græci hieron ſacrũ uocãt, Botanẽ herbã. Vulgo nunc uerbenaca nũcupatur. hac Iouis menſa uerrebatur, domus purgabantur, luſtrabanturq;. Rami eius tenues ſunt·cubitales. anguloſi. folia minora, quàm quercus, anguſtioraq;, & diuiſuris maioribus. Flos glaucus. radix longa, tenuisq;. Hac perunctos impetrare quæ uelint, magi exiſtimãt, febres abigi, amicitias conciliari. Eſt ei ſimilus 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 omnes frondes ſacratas, ut eſt laurus. oliua. myrtus. Teren. Ex ara hinc uerbenas ſume. Nam miſtam fuiſſe Menander teſtatur, quem ſecutus eſt Teren. Illud certe mihi admiratione dignum uidetur, quod 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. Virg. reboant ſyluæ. unde Ennius ſonum bombum pedum dixit. Bombitatio tamen de apibus dicitur. à uoce earum. Eſt autem uerbũ uniuscuiuſq; rei ſignum, quod ab audiente poſſit intelligi. Vnde uerboſus multiloquus dicitur. & uerboſitas multiloquentia. et uerboſe pro multis & inanibus uerbis. Veriuerbium uerus ſermo, Plau. 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 quo 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·Hora·Verbaq; prouiſam rem non inuita ſequuntur. Hinc uerba dare uſurpamus pro eo, qđ eſt decipere. A' uerbo prouerbium deducitur, quaſi commune omnium uerbum, uel quod uerbũ pro uerbo ponatur. Eſt enim prouerbium ſententia, quæ in ore omnium uerſatur, modo aperta & ſimplex, ut obſequium amicos, ueritas odium parit. Macro·Vnde putas illud manaſſe prouerbium totidem nobis hoſtes eſſe, quot ſeruos·modo ſubobſcura, & aliud ſignificãs, quàm uerba exprimere uideantur, ut puta 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 progenitum 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, uerũ tamen ea fortuna, ut quiſquis eum poſſideret, cum omni domo, familiaq;, & fortunis in perniciem deduceretur. Itaq; Cn. Seium primum eius dominum à M. Antonio capitis damnatum miſerabili ſupplicio uitam finiſſe. Eodem tempore Dolabellã conſulem in Syriam proficiſcentem fama eius equi permotum Argos diuertiſſe, emiſſeq; ſeſtertijs centum millibus, ſed ipſum mox in Syria bello ciuili obſeſſum, atq; interfectum fuiſſe. Deinde eundem equum·C. Caſſium, qui Dolabellam 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 interiſſe. Cæterum oppidum Toloſanum in Italia Qu. Cepionem conſulem quondam diripuiſſe conſtat, in cuius templis cum multum auri fuiſſet inuentum, quicunq; ex ea præda aurũ attigit, eum miſero, ac cruciabili exitu periſſe manifeſtum eſt. A' prouerbio prouerbialis deducitur, unde prouerbiales 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, ſupremaq; labra. Hoc ueteres quambreuiſſime 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

uineam ſereret, qui cum ſibi ſerere reſpondiſſet, ludibrio habitus eſt, perinde ac ſi impoſſibile foret eum tandiu uiuere, ut muſtum ex ea guſtare poſſet. Vidit tandem ſenex ex ea uuas, afferriq; ſibi præmaturos aliquot racemos, & premi iuſſit, uicinum præterea accerſiri, cui calicem muſto plenum manu oſtendens, & iam penè admouens ori. Putaſti'ne inquit uinum me ex uinea, quam te ſpectante plantaui, guſtaturũ? inter hæc anhelus puer accurrit, deſcendiſſe in uineã 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 ad motum labijs guſtare non potuiſſet, locum prouerbio dedit. noſtri non calicem, ſed offam dicunt. Cato. Nunc ita aiunt, in ſegetibus, & in herbis bona frumenta eſſe. Nolite ibi nimiã ſpem habere. Sæpe audiui inter os atq; offam multa interuenire poſſe. Verum inter offam atq; herbam, ibi uero longum interuallum eſt. Offa pultem ſignificat, & quicquid eſt in pultis modum redactum. Cuius diminutiuum eſt offula. Cic·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. Plyn. Purgatum enim tradunt, ſeruantq; eius offas. Idem. Pulte autem non pane longo tempore uixiſſe Romanos manifeſtum. quoniam inde & pulmentaria, hodieq; dicuntur. Et Ennius antiquiſſimus uates obſidionis famem deſcribens, offam eripuiſſe plorantibus liberis patres commemorat. Item à uerbo deuerbiũ deducitur, quod ſignificat extremitatem, & deſinentiam uerbi. Quemadmodum enim aduerbium uocamus, quod ad uerbum accedit, & prouerbium, quod pro uerbo eſt poſitum, ita deuerbium, in qđ uerbum deſinit, quaſi deorſum tendens uerbum. Sic ueteres deuerſus, hoc eſt deorſum uerſum 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 adiectiuum, unde hiſtrionicos geſtus, hiſtrionicas ueſtes, hiſtrionica uerba dicimus. & hiſtrionice aduerbium dicimus, hoc eſt more hiſtrionum. Nec multo interiecto tempore Liuium cum ſæpius ſatyros ſuos canendo uocẽ 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 fabularũ actu hiſtrionibus relicto inſerere uerſibus iocularia antiquo more cœpiſſe, & hæc attellanis potiſſimũ fabellis cõſeruiſſe, atq; ex argumento exodia uocaſſe, quod ſcilicet extra cantum eſſent. Quippe græci ἔξω extra, ᾠδὴν cantũ dicunt. Et quẽadmodũ epodos ſiue per diminutionẽ epodion ad cantũ, ita exodos, & exodion extra cantũ ſignificat. erãt ergo exodia ridicula uerſibus intexta, quæ ſine cantu iactitare iuuenes ſolebãt, ſicut epodi, ſiue epodia carmina ſolita cantari, qualis eſt Epodus Horatij·Iuuena·tandemq; redit ad pulpita notum Exodiũ. Sueto. Vnde uox in attellanico exodio proximis ludis aſſenſu maximo excepta perebuit, hircũ ueterẽ capreis naturã ligurire. Inuenitur tamen aliquando exodus, ſiue exodiũ pro exitu, ſiue fine alicuius rei. Apul. Nullũ ego eius rei exodiũ iueniebã. Varro. Vitæ curſum ut cognoſcere poſſem, & quæ ſeruitutes, & libertates ab origine ad exodiũ ductæ. Idẽ. Quod cœperas modo ĩ uia

narra, ut ad exodium ducas. & in ſacris literis exitus iudæorum ex Aegypto. EXODI. Nomẽ libro dedit. Sed tũc 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 breuẽ uiam, alterum circuitum probatiſſimi authores 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 circuitum 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. circũ ſignificat. à quo multa per compoſitionem deducuntur, ut periſtroma quaſi circunſtratum, de quo ſuperius locuti ſumus. & periphraſis circunlocutio. Pericles proprium nomen inclyti ducis Athenienſium, philoſophiq́;, & inſignis oratoris, qui remp. Athenienſium XL annis gubernauit. Periclymenes filius Nelei. & frater Neſtoris. Perillus Athenienſis faber ingenio præſtans, qui ut Phalaridi tyranno placeret, uenit Agrigentum, & ex ære taurũ fabricauit poſita in latere ianua, per quam reus includeretur qui dum ſubiectis ignibus torqueretur, nõ uocem hominis, ſed bouis mugitum uideretur emittere, quod primus ipſe tyranni iuſſu fuit expertus. Ouid. Et Phalaris tauro uiolenti membra Perilli Torruit, infelix imbuit author opus. Perithous proprium nomen. Peripheroma, quaſi ſupplementum, figura eſt, cum particula aliqua ſententiæ minime neceſſaria additur metro. Virg. Multum ille & terris iactatus, & alto, ubi ſine particula ille ſtaret ſenſus, ſed non metrum. Idẽ. Multa quoq; & bello paſſus, ubi duas coniunctiones naturaliter poſuit alterũ 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, iucundumq́; ſignificat. à quo hilaritas. lætitia. iucunditas, quæ & hilaritudo dicitur. & hilariter, læte. iucunde. et hilaro uerbum, lætifico, iucundo. Cuius paſſiuũ eſt hilaror. Cice. omnem. n. iucundum 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 ἱλαρὸς, 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 defunctorũ funeribus cantari ad tibiam. Eſt autem nænia factitiũ nomen à ſimilitudine uocis eorum, qui queruntur, & dolent. Græce etiam epitaphiũ dicitur, ſiue epitaphius ſermo. 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. Hora. Sed relictis muſa procax iocis Ceæ retractes munera Næniæ. Næniam quoq; deam ueteres coluere, cui ſacellum extra portam uiminalem fuerat dedicatum. Item ab ode proſodia dicta, quæ latine accentus dicitur, qui definitur lex ad leuandam, uel deprimendam ſyllabam uniuſcuiuſq; particulæ orationis. à græcis etiam tonus dicitur. Vnde & ueteres noſtri (ut Quint. teſtatur) accentum tenorem appellauere. πρὸς autem græca præpoſitio eſt, & ſignificat ad. Vnde proſtheſis appoſitio dicitur. Figura eſt, cum in principio dictionis additur litera, ut cũ dicimus gnatũ pro natum. TVLIT TELA. Quia iuſſu Domitiani confoſſus fuit. Tulit autem pro paſſus eſt poſuit, quẽadmodum ſupra docuimus. Telum (ut Caius in interpretatione legis duodecim tabularũ ſcripſit) uulgo quidem id appellatur, qđ ab arcu mittitur, ſed omne id dicitur telũ, quod manu alicuius proijcitur. Vnde lapis. plũbum. lignũ. ferrũ. hoc nomine cõtinetur, dictum ab eo, quod in lõginquũ mittatur. Nã apud græcos τῆλε, ſiue τηλοῦ longe ſignificat. Hanc ſignificationẽ & in græco nomine poſſumus inuenire. Etenim quod nos telũ uocamus, βέλος illi uocant, ἀπὸ τοῦ βάλλειν, hoc eſt à iaculando. Siſenna. Manuales lapides diſpartit proterea, quod is ager omnis eiuſmodi telis indigebat. Et Virg. telum pro gladio poſuit. At non hoc telum mea, qđ ui dextera uerſat, Effugies. Vnde paulo poſt addit, & ſurgit in enſem. Ab eadẽ græca uoce muſtella deducitur, quaſi mus longus. & Protelo uerbum, qđ proprie ſignificat differo. protraho. prolongo. produco. Lucil. Quẽ neq; lucanis oriundi montibus tauri Ducere protelo ualidis ceruicibus poſſent. Idẽ. Hunc iugo mulorũ protelo ducere cẽtum nõ poſſent. Per metaphorã tamen aliquãdo pro ꝑturbo, et exagito accipitur. Terẽ. Ne te iratus ſuis ſæuis dictis protelet. Aliqñ pro lõge excludi. Turpilius. Propter peccatũ pauxillũ ĩdigniſſime patria protelatũ eſſe ſæuitia patris. Telonẽ quoq; agricolæ uocãt lignũ lõgũ, quo utuntur ad aquã è puteis hauriẽdã. Hiſpani hoc ciconiã nominãt, à ſimilitudine roſtri ciconiarũ, qđ longũ eſt. Ciconias è longinquo uenire haud dubiũ eſt, quẽadmodũ grues, ſed hæ hyemis aduenæ ſunt, illæ æſtatis. Abituræ cõgregantur in loco certo, ſic ut nulla ſui generis relinquatur, niſi captiua & ſerua. Nemo diſcedentiũ agmẽ cõſpexit, nemo redeũtes uidit, nec uenire eas, ſed ueniſſe animaduertimus, nocturnis utrunq; tẽporibus fieri manifeſtũ eſt. Pithonoſcomes in Aſia locus eſt in cãpis patẽtibus ubi primo aduentus ſui tempore ciconiæ congregantur, eã, quæ ultima aduenerit, lãcinant uniuerſæ, atq; ita abeunt. poſt idus auguſtas ferè nõ uidentur eo loco. Sunt q dicũt eas linguas nõ habere, uerũ illud qđ crepitant, oris potius, quàm uocis ſonũ eſſe. eximia huic aui pietas, etenim quãtum tꝑis impẽderint fœtibus educandis, tantũ et ipſæ à pullis ſuis inuicẽ aluntur. Exitio ſunt ſerpẽtibus, ꝑꝑ qđ in Theſſalia capitale eſt ciconiã occidiſſe, eadẽ pœna in ciconicidas poſita, quæ in homicidas. A ciconia ciconinus deducitur, ut ciconinũ roſtrũ. deriſuri aliquem digitis dextræ manus in unitatem collectis ueluti ciconiæ roſtrũ effingunt, & manũ poſt tergũ eius motitantes derident. Perſi. O Iane à tergo quẽ nulla ciconia pinſit. Vnde paulopoſt poſticã ſannã appellat. poſticæ occurrite ſannæ, hoc eſt deriſioni, quæ poſt tergũ fit. Sanna. n. ſolutus deriſus dicitur, à nariũ ſonitu. à quo fit ſubſanno uerbum, qđ eſt irrideo. & ſubſannor paſſiuũ. & ſubſannator. ſubſannatrix. & ſubſannatio. Et ſanniones dicuntur, qui ſunt & aſpectu, & moribus, & geſtibus fatui, quos græci μωροὺς, & ab eo nos moriones uocamus. Martia. de morione. Non mendax ſtupor eſt, nec fingitur arte doloſa, Quiſquis plus iuſto nõ ſapit, ille ſapit. Terẽ. Solus ſannio ſeruat domũ. Cice. Quid. n. porrò tam ridiculum, quàm

ſannio eſt, qui ore. uultu. imitandis moribus, uoce deniq; 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 uiuẽdi conſuetudine firmata. & per ſyncopen à modus deducitur, quod, ut ſupra diximus, rationẽ ſignificat. Varro morem eſſe definit inſtitutum animi, qđ ſequi debeat conſuetudo. Iulius Feſtus de uerborum ſignificationibus. Mos eſt inquit, inſtitutũ patrium pertinẽs ad religiones, cærimoniasq́; maiorũ. præclare excellentiſſimus poëta Virgil. utrunq; authorẽ ſecutus eſt. Mos erat Heſperio in Latio, quem protinus urbes Albanæ coluere ſacrũ, nunc maxima rerũ Roma colit. Et primo quidẽ ſecutus eſt Varronem, quoniã ille dixerat morem præcedere, ſeq conſuetudinem, poſtquam dixit, mos erat, ſubiunxit, quem protinus urbes Albanæ coluere, & nunc maxima rerũ Roma colit, quo ꝑſeuerantiã conſuetudinis oſtendit. Et quoniã Feſtus ꝑtinere ad cærimonias ait, adicit ſacrum, quẽ protinus urbes Albanæ coluere ſacrum. Mos ergo præceſſit, & cultus moris ſecutus eſt, qđ eſt cõſuetudo. Et hic definitionẽ Varronis impleuit. Adijciẽdo deinde ſacrũ, oſtendit morẽ cærimonijs dicatũ, quod Feſtus aſſeruit. Idem obſeruauit etiã alibi, cum ait, morem, rituſq; ſacrorũ Adijciam. in quo aperte oſtendit morẽ eſſe ritus ſacrorum. Mos etiã aliquando capitur pro conſuetudine approbata, quæ habetur pro lege. à mos deducitur moratus, q bonis moribus præditus eſt. & moroſus, q econtrario ꝑuerſis eſt moribus. à quo moroſitas dicta. Cice. At ſunt moroſi, & anxij, & iracũdi, et difficiles ſenes. unde quidã moraceas nuces duras eſſe dixerunt. à quo fit diminutiuum moracillum, hoc eſt duriuſculũ. Et morologi dicũtur, qui in ſermone moroſi, hoc eſt moleſti ſunt. Vnde & ſermones huiuſmodi dicũtur morologi. Plau. Nec moleſtum eſſe, nec ſermonibus morologis uti. Et moralis, ad mores ꝑtinens. Vnde libri morales, hoc eſt de moribus dicuntur. & moſillus, quo Cato uſus eſt pro paruo more. Morem gerere docti uſurpant pro eo qđ eſt obſequi, et obedire, et quaſi ad alterius uoluntatem mores ſuos formare. Ab hoc fit morigeror uerbũ, qđ eſt morem gero. Cuius præteritum eſt morigeratus, qui morem geſſit. & morigerus, ſiue morigeror, quod obſequentem, & obedientem, ac facile morem gerentem ſignificat. à quo morigeratio obedientia. & morigere aduerbium obedienter. græci uno uocabulo, quod eſt ἔθος morem, & conſuetudinem, & ritum ſignificant. à quo ἦθος deducitur, quod morẽ, hoc eſt habitum, ac rationẽ animi denotat, unde ἠθικὰ, hoc eſt moralia deducuntur, quæ à noſtris ethica quoq; dicuntur. Martia. Ethica Callimachi. Hinc cacoëthes deriuatur, hoc eſt malus mos. Iuuena. Laqueo tenet ambitioſi Conſuetudo mali, tenet inſanabile multos ſcribendi cacoëthes, & ægro in corde ſeneſcit. HOMINVM. Ratione ſcilicet uiuentium, per qđ à feris homines diſtant. Homo definitur animal rationis capax morti obnoxiũ. Sed præclare utinam non tã uere ab Apuleio deſcribitur, Homines ratione callẽtes. oratione pollentes. immortalibus animis. moribũdis membris. brutis, & obnoxijs corporibus, diſſimilibus moribus. ſimilibus erroribus. peruicaci audacia. ꝑtinaci ſpe. caſſo labore. fortuna caduca. ſigillatim mortales. uiciſſim ſufficienda prole mutabiles. uolucri tempore. tarda ſapientia. cita morte. querula uita. homo ab humo deducitur (ut Varro inqt) qđ ſit humo natus, quamuis hoc Quintilianus deridet, qđ omnibus animalibus eadem origo ſit, & qđ non ſit uerisimile primos illos mortales ante terræ nomen impoſuiſſe, quàm ſibi. Sed quid inq̃ dicis Quintiliane? Non et omnia animalia moriuntur? cur ergo ſe ſolos homines mortales appellauere? aut cur ante nomen

morti impoſuere, quàm ſibi? Nos tamen hominẽ nõ 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 maxime ſociabilis. ὅμοιος autem græce ſimilis dicitur. à quo homographia ſimilis ſcriptura, ſiue pictura. Homœoſis tropus, quæ ſimilitudo interpretatur, cũ ex ſimilitudine alicuius cogniti deuenimus in ſimilitudinem incogniti. Cuius tres ſpecies ſunt. icon. parabola. & paradigma. Homonymus eiuſdem nominis. Homonœa proprium nomen. Homoptoton, qđ à noſtris dicitur ſimiliter cadens, cum diuerſæ dictiones in ſimiles exeunt caſus. Ennius. Mœrentes. flentes. lachrymantes. & miſerantes. Idem. Neq; currentem, neq; ſe cognoſcit euntẽ, Tollentemq́; manus, ſaxumq́; immane mouentem. Homotoleuton, qđ ſimiliter deſinens à noſtris uocatur, cũ plura uocabula in eandem uocem terminantur. Veteres non hominem, ſed homonem dicebant. à quo homoniũ, hoc eſt humanũ. Quippe ab homo humanus fit, ſicut à fera ferinus. à bellua belluinus. Humanum enim proprie dicitur, qđ hominis eſt, & ad hominem ſpectat. Teren. Homo ſum, humani nihil à me alienum puto. Hinc humanitas dicta eruditio, atq; inſtitutio in bonas arteis, quas q ſyncœriter cupiunt, atq; aſſequuntur, hi ſunt maxime humani. Quapropter & artes ipſæ liberales humanitatis ſtudia appellata ſunt. huius. n. ſcientiæ cura, & diſciplina ex uniuerſis animalibus ſoli homini data eſt. Sed qa homo inter omnia animalia, quæ morti obnoxia ſunt, maxime mitis eſt, iccirco humanus pro facili, & miti, & tractabili ponitur. & humanitas interdum facilitatem quãdam, & tractabilitatẽ, beneuolẽtiamq́; inter omneis ſignificat, quã græci φιλανθρωπίαν uocant, quaſi amorem in homines. φίλος enim amor eſt ἄνθρωπος homo. Humanum ſacrificium ueteres dicebant, qđ mortui cauſa fiebat. Ab homo homuncio. homulus. homullus. & homullulus diminutiua ſunt. & homelleũ, pilei genus, quo ueteres utebantur. Nã homolus primogenia uox eſt, & montem Theſſaliæ ſignificat. & ſemihomo. Ouid. Semihominis Caci. Et homicida, qui hominẽ necat. à quo homicidiũ. Quidã nemo quoq; ab homine compoſitum eſſe exiſtimant, ſignificareq́; idẽ, qđ 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 deditus. Vnde humilitas, breuitas. ſummiſſio. abiectio. & humiliter, ſummiſſe. abiecte. &, quo nonnulli utuntur, humilio uerbum, hoc eſt humile reddo. deprimo. Item humeus, terreus. & humo, ſepelio, quod ſepulti humo teguntur. & humatus ſepultus. à quibus exhumo, è ſepulchro extraho. & exhumatus è ſepultura extractus. & actus ipſe exhumatio, & qui id facit exhumator. Cuius fœmininum 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 humectum. & humefactum. & humefactio. Quidam etiam hudum ab humido per ſyncopen factum uolunt, quod & ipſum humidum ſignificat, et ideo per aſpirationẽ ſcribi debere. Sed melius alij ſentiunt, Vdum 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. Vuidas hyberna uenit de glande Menalcas. Humidum uero, quod extrinſecus humorem habet. Ab uua uueus fit, unde uueum ſuccum uinum dicimus. At qui ſudo ἀπὸ τῦ ὕδωρ deriuatum exiſtimant, quod aquam ſignificat. à quo ſudor. & exudo, qđ eſt emitto, quaſi per ſudorem. Plyn. Frutex eſt liquorem exudans. Hinc exudaſco. & deſudo. à quo deſudaſco, & imperſonale deſudaſcitur. Plau. homo adoleſcens penetrare huiuſmodi in palæſtram, ubi damnis deſudaſcitur. A 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 aliquãdo pro ſereno poſt pluuiam. Virg. Ergo ubi uer nocte 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. Ouid. 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) honorificentiam, 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. ineptum, & turpe eſt. à quo fit dedecoro, quod eſt fœdo. & contumelia, atq; ignominia afficio. Ci. Magiſtratum ipſum dedecorabat. Sic à decus decoro media breui, quod eſt honeſto. inſignio. Item à decet decor, qđ pulchritudinem 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 loquẽdo accommodatam. Vnde ſiquis inducat ſeruum, ſiue agricolam ea loquentem, quæ ad philoſophum pertinerent, dicimus hunc non ſeruaſſe decorum. Aliquando etiam ad uirtutes hoc uocabulum transfertur, appellamusq; decorum nõ tam ipſum honeſtum, quàm quod hominibus, & communi opinioni honeſtum uidetur, & approbabile. Item à decet indecet. & cõtrarium eius condecet deriuantur. à quibus indecens. condecens. indecenter. condecenter. indecentia. condecentia. indecorum turpe, penultima producta. & condecoro honeſto, penultima correpta. Cõdecoro uero penultima producta. orno. expolitum reddo.

PRINCIPE. Domino. princeps aliquando primum ſignificat. & eſt adiectiuũ. Macro. Qui gradus inter eos princeps habebatur. Aliquando optimatem. Vnde principes ciuitatis dicimus. qui Remp. adminiſtrant. Nonnunquã dominum, 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. Teren. Iubeo Chremetem ſaluere. Virg. Infandum regina iubes renouare dolorem. Interdum hortari. Quint. Spera tu, iube ſperare matrem. Nonnunquã decernere. ut populus iuſſit. Et iuſſit ſenatus, ſunt decreta ſenatus. proprie tamen iubere imperare eſt. Quint. Nam quamuis infeſtum latronibus mare iuſſus intraui, neq; diſſimulauerim magnas fuiſſe cauſas patri, cur hoc mihi imperaret. pro eodem enim utrunq; 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. nõ autem recte iubeo mihi. Idem, imperauit ſibi, nequas admitteret preces. Ad hæc cum ita dicamus impata ſicut iuſſa, huic apponimus uerbum exequor, pago, & ſiqđ eſt ſimile. illi uero unũ ferè uerbũ, quod eſt facio. Idem. Neq; ipſe hoc periculũ ignoro expertus nõ leui documẽto quanti ſteterat mihi, qđ ſemel imperata nõ feci. A iubeo fit iuſſus, qđ dũ eſt ſubſtantiuũ, quartæ declinationis eſt in ſingulari, & generis maſculini. Ouid. iuſſus ſeruare parẽtis. in plurali uero ſecũdæ, & neutri. Vir. accipe iuſſis Carmina cœpta tuis. ueteres tamen etiã in ſingulari iuſſum dixerũt. Siſenna, tamen Tudertibus ſenatuſcõſulto, et populi iuſſo dat ciuitatẽ. Ab hoc per apocopen deducitur ius, quaſi iuſſum. Nihil. n. aliud eſt ius, quàm qđ uel natura, uel ciuitas, aut populus, uel gens, uel cõſuetudo iubet. Paulus iuriſconſultus uno modo dici ius ſcribit, qđ ſemper bonũ, & æquũ eſt, & hoc eſt ius naturale. & lex nõ ſcripta, ſed inſita in natura, quæ definitur recta ratio iubẽs ea, quæ faciẽda ſunt, prohibensq; cõtraria. Cuius partes ſex eſſe Cicero ſcribit. religionem. pietatem. gratiã. uindicationem. obſeruantiã. ueritatem. alio modo, qđ omnibus, aut pluribus in quacũq; ciuitate utile eſt, & hoc eſt ius ciuile. Vlpianus autem ius diuidit in naturale gentiũ. & ciuile, & naturale dicit eſſe, qđ nõ ſolũ humani generis propriũ eſt, ſed omniũ animaliũ, quæ in terra, quæ in mari, cœloq; naſcuntur. inde in nõ nullis animalibus uidemus maris ac fœminæ coniunctionem. liberorum procreationem, educationemq; quodã iure naturæ. ius gentiũ, quo gentes humanæ utũtur, & hoc à naturali differt, q̃a illud omnibus animalibus, hoc ſolis hominibus conuenit. ius ciuile, cũ aliq̃d cõmuni iuri uel addimus, uel detrahimus, hoc eſt qđ populus ſibi cõſtituit, quaſi propriũ eius ciuitatis. hoc autem ſcripto cõſtat, ut ſunt leges. plebiſcita. ſenatuſcõſulta. principũ decreta. aut ſine ſcripto, ut ea, quæ authoritate prudentiũ fiunt. & hæc proprie eſt interpretatio iuris, et eorũ omniũ, quæ ſupra diximus. Vnde qui hoc profitẽtur, iuris interpretes, & iuriſcõſulti, & iuris prudẽtes, et qui inter eos excellunt iuris antiſtites nominantur. Lex à legendo dicitur, qđ publice legatur, ut omnibus nota ſit, & ab omnibus obſeruetur. Legem definiũt eſſe generale iuſſum populi, aut plebis rogãte magiſtratu, & hoc dũtaxat in libera ciuitate. Alioq̃n ẽt regũ & principũ iuſſa leges dicuntur. præſertimq; impatoris, poſtquam in eũ populi Romani maieſtas trãslata fuit. Rogabat magiſtratus populũ, q̃d cõſtituendũ eſſet, populus iubebat. Id iuſſum ſi generale eſt, & ad omnes ptinens, lex dicitur. Si uero ad ſingulos ciues ſpectat, priuilegiũ eſt. Quippe ueteres priua dixerũt, quæ nos ſingula dicimus. & priuos ſingulos. & priuũ, qđ uniuſcuiuſq; propriũ eſt. Vnde priuata dicuntur, quæ uniuſcuiuſq; propria ſunt. & priuatũ, cui q̃d eſt ademptũ. et priuo uerbũ adimo. & priueres mulières priuatæ, & priuatæ feriæ ſacrorũ propriorũ, ut ſunt dies natales, fulgurũ procreationes, & ſiq̃d eſt ſimile. & priuatim aduerbiũ, qđ nõ eſt publice factũ. hinc priuatim, ſiue priuato ſumptu aluiſſe ſe Romani milites tradũtur uſq; ad id tempus, quo Roma à Gallis capta fuit. ideſt ſingillatim, ſiue ſuo ſingulos quoſq; ſumptu ſe aluiſſe. Quod ergo de reditu M. Ciceronis, et de imperio Põpeij ſtatutum eſt, nõ lex, ſed priuilegium recte dicitur. plebiſcitum uero eſt lex, quam plebs, non populus accipit. Quippe in populo omnis pars ciuitatis, & omnes ordines continentur. in plebe autem, neq; equites ſunt, neq; patritij. Sed eſt uilior pars populi. à quo plebeius poſſeſſiuum nomen deducitur. Vnde plebeij

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ædiles dicti, qui diſcedente plebe à patribus fuerunt creati. et plebeij mores uiliores plebeiæ pudicitiæ ſacellum Romæ, ut ſacra cætera colebatur. Reperitur autem plebs plebis. & plebes plebei quintæ declinationis. Plynius, Manceps proximæ ſutrinæ coruum exanimauit tanta plebei conſternatione, ut primo pulſus ex ea regione, mox & interemptus ſit. plebiſcitum autem ideo dicitur, quia plebs id, quod rogabatur, iã ſciebat, quaſi plebis decretum. Vnde ſcita pro decretis ponuntur. Plynius, cautum id diligenti ſcito, legum contra bibendi fallacias. Rogatio principium 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 prudẽtum. item municipales leges, quas unaquæq; urbs ſibi priuatim conſtituit, à municipijs dictæ, quæ ita demum uires habent, ſi urbs Romæ, aut aliarum liberarum urbium, quarum imperio ſub ſint, aut imperatoris, uel principis authoritate muniantur. Cæterum præter tripartitam illam iuris diuiſionem, quam facit Vlpianus, habemus in noſtra religione ius diuinũ, quod primum locum tenet, in quo diuina oracula comprehendũtur, quæ leges diuinæ nominantur. 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 authoritate 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 Curiacios albanos pro Romano imperio pugnauerunt. Claudius princeps ius quatuor etiam liberorum mulieribus dediſſe proditur. Martialis. Quod natura uetat fieri, permitte uideri, Natorum genitor credat 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, etiã ſi aliq̃s 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 cuiq; tribuere. ius ab æquitate ſic diſtingunt, ut ius ſit, quod omnia recte, & inflexibiliter fieri exigat. Aequitas, quæ multum de iuris rigore remittat. Ponitur etiam ius aliquando pro authoritate, ſiue libertate quadam, atque licentia. Cicero, Quare ſuo iure noſter ille Ennius ſanctos appellat poëtas. Suo iure inquit, quaſi ſua authoritate, & 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? Quandoq; 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, ubicunq; 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. Plynius, 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 eũ, quem adoptat, iuſtum ſibi filium eſſe, hoc eſt uerum filium. item iniuſtus, qui contra 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, et perpetua uoluntas ius ſuum cuiq; tribuens. Alij iuſtitiam dicunt habitum animi eſſe communi utilitate conſeruata, dignitatem ſuam cuiq; tribuentem, cui contraria eſt iniuſtitia. Hinc etiã iuſte et iniuſte aduerbia deriuantur. Et iuſta dicuntur ſacrificia, quæ mortuis impenduntur, ut ſupra diximus. item iuſta aduerbiũ, qđ qua ratione uulgo p. x. duplicem literam ſcribatur, nõ uideo. Significat autẽ æque, ſimiliter, eodem modo. Plau. Dixi tibi mater, iuſta mecũ rem tenes. i. æque mecum. Salluſti. Hyemẽ atq; æſtatem iuſta pati. Aliquando tamen pro præpoſitione accipitur, & ſignificat propè. Virg. Humilis uolat æquora iuſta. Aliquando ſimul, coniunctim. Var. Cum interea lucubrãdo faceret iuſta ancillas lanam, hoc eſt ſimul cum ancillis. Nõnunquã apud. Plaut. 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 forum eũ conueni, hoc eſt in foro. Penes quoq; idẽ, quod apud et iuſta ſignificat. Ci. ita petulãs es, atq; ater, ut ne ad ſolarium quidẽ (ut mihi uidetur) ſed penes ſcænam, et in huiuſmodi locis exercitus ſis. Sed penes uſurpatur frequẽtius in ijs, quæ ad dominum ſpectant, laudemq;, uel uituperationem, et cõmodum, aut incommodum. Var. Sed ſeruorum cura penes dominos ſit. Cic. Cuius penes quos laus adhuc fuit, non fuit rationis, aut ſciẽtiæ. Quinti. Vt reor in illius culpa uideatur penes patrẽ, qui tã facile iraſcitur. Liui. Vt penes eoſdem pericula belli, penes quos præmia eſſent. Veteres iuſtim quoq; pro iuſta ſcripſere. Siſenna. iuſtim Mincũ flumen obtrũcauit. item à iure iniuria, qđ nõ iure fiat. iniuria enim proprie (ut Vlpianus ſentit) iniq̃tas, atq; iniuſtitia eſt. Nã cum q̃s inique, uel iniuſte ſententiam dixit, iniuriam dixiſſe manifeſtum eſt, quaſi non iuriam. iniuria etiã aduerbialiter ponitur pro eo, quod eſt ſine cauſa. & immerito quemadmodum iure pro merito accipi ſupra demonſtrauimus. Cic. Neq; id iniuria factum eſt, hoc eſt non ſine cauſa, non immerito. Quãdoq; etiã pro contumelia. Plyn. Tot ab eo iniurijs affectus ſum, tot conuitijs laceſſitus. item pro dãno culpa dato. Pacu. Patior facile iniuriã ſi eſt uacua contumelia, cuius authoritate motus Marcel. ſcripſit iniuriã leuiorẽ eſſe, quàm cõtumeliã, nec aĩaduertit iniuriã hoc loco pro dãno accipi. Ab hoc fit iniurior, qđ mõ ſignificat incõmodũ, ac damnũ, mõ cõtumeliã facio, et iniurius, q̃ alicui iniuriã facit. Et iniurioſus, cõtumelioſus. et iniurie, atq; iniurioſe aduerbia. Næui. iniurioſe egõne, an ille iniurie facimus. ubi manifeſte ĩtelligitur iniurioſe pro cõtumelioſe accipi, iniurie uero pro inique, et iniuſte. Itẽ à iure fit iurgo, qđ eſt, de iure cõtendo, et iurgatio, iuris actio. A quo fit iurgiũ, hoc diſtãs à lite, quod iurgiũ leuior res ẽ, ſiq̃dẽ ĩter beneuolos, et propĩquos cõcertatio quædã iurgiũ dicitur, iter inimicos aũt lis appellatur. Ci. admiror nõ rerũ ſolũ

ſed etiam uerborum elegantiã. ſi iurgant inquit, beneuolorum concertatio, non lis inimicorũ iurgium dicitur. idem. Iurgare ergo lex putat inter ſe uicinos non litigare. Ab hoc fit iurgioſus, hoc eſt contentioſus. contumelioſus. Gellius. Mulier moroſa admodum, & iurgioſa. Et obiurgo, actiuum. & obiurgor deponens, quod ſignificat arguo, reprehendo. A quo obiurgator, reprehenſor, & fœmininũ obiurgatrix, & obiurgatio, hoc eſt reprehenſio deriuãtur. 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. Quod eſt iuſiurandum? emplaſtrum æris alieni. & adiuro, quod ferè ſemper negatiue ponitur. Terentius. Adiurat ſe non poſſe apud nos abſente Pamphilo durare. interdum tamen adiurare eſt incantationibus quibuſdam dæmones allicere, quod græci dicunt ἐξορκίζειν hoc eſt exorcizare. à quo ipſa adiuratio, exorcizatio, ſiue exorciſmus dicitur, & qui huiuſcemodi artibus utuntur à iuriſconſultis dicuntur exorcizatores. & abiuro rem creditam cum iuramento nego. et apud me retineo. Virgilius, abiuratæq; rapinæ Cœlo oſtenduntur. Ab iis adiuratio, & abiuratio deducuntur. & coniuro, quod proprie eſt conſpiro, ideſt in alicuius perniciem iuro. à quo coniuratio, hoc eſt conſpiratio. Capiuntur tamen aliquando conſpiro, et coniuro in bonam partem, ſed perraro. Cicero pro Ligario fratrum conſpirationem dixit, quaſi unanimitatem. Horatius. Et coniurat amicæ. item deiero, quod eſt ſancte & uehemẽter iuro. A quo deierator. deieratrix. deieratio. & peiero, quod eſt iuramentum infringo, uel contra iuramentum facio, uel animo fallendi iuro. A quo peierator. peieratrix. peieratio. et periurus. A quo periurium, qui uiolauit iuramentum, et ipſa uiolatio. & deiurus, qui ſancte, & uehementer iurauit. à quo deiurium ſanctum iuſiurandum. Gelli. Octo ad hoſteis redire uoluerunt, quod deiurio uincti forent. duo reliqui Romæ manſerunt. iurati dicuntur, qui iurauerunt, ſicut iniurati, qui nõ 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, tantummodo dicunt, idem in me. & exiuro, quod eſt deiero. Plau. Exiuraſti mihi te dixiſſe per iocum. item eiuro, quod ſignificat id, quod deſyderatur, 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. diiudico, 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 uolũtas potẽtioris. Quapropter quidam leges aranearum telis ſimiles eſſe dixerunt, quæ muſcas quidem capiunt, à maioribus uero animalibus infringuntur. iuſtitiæ imaginem ita pingere ueteres cõſueuere, 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, atq; nocenteis immiſericordem, atq; 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, atq; in-

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

DE VRSO RETE IMPLICITO. EPIGRAMMA. XI.

PRAECEPS SANGVINEA. Blanditur Domitiano de urſo, qui cum per arenam furibũdus curreret, retibus irretitus, ad ſimilitudinem auium deprehenſus eſt. DVM. Quando. Dum enim aliquando aduerbium temporis eſt, & pro quando accipitur. Virg. multa quoq; & bello paſſus, dum conderet urbẽ. hoc eſt quando condebat Troiam, quam Aeneas, ut primum in Italiam uenit, ædificauit, dũ enim hoc faceret, ob uulneratũ regũ ceruum, commota ſunt bella. Aliquando pro donec, ut hoc ipſo loco, ſi per urbem Laurolauinium intelligamus. tãdiu enim dimicauit, donec ad tempus faciendæ ciuitatis ueniret. Nonnunquam pro dummodo, ut in eodem uerſu, ſi per urbem accipiamus Romam, ut ſit ſenſus, multa paſſus, dummodo conderet urbem. Quod ſi cum præterito ſubiunctiui iungatur, ſignificat poſtquam. Martial. Audieris dum grande ſophos, hoc eſt poſtquam audieris. A dum fit dummodo. duntaxat, quod ſignificat ſolummodo. Nondum. & necdum, pro non adhuc. Aliquando etiam expletiua coniunctio eſt, ut agedũ. adeſdum. PRAECEPS. Feſtinus. furibundus. & ſine conſyderatione proruens. Præceps à præ et capio componitur, ſignificatq; proprie eum, qui ſine cõſyderatione aliqua, aut modo quid agit, & quaſi rẽ præoccupat. Vnde pro nimis feſtino poni ſolet. Virgil. Præcipites atra ceu tempeſtate columbæ. Capitur etiam pro loco alto, unde quis ſe præcipitem dare facile poſſit. Idẽ. Turrim in præcipiti ſtantẽ. Hinc fit præcipito, quod eſt in præceps deiicio. Aliquando etiam inconſyderate ago. A quo præcipitiũ, locus præruptus, unde præcipitari facile poteſt. et ipſa præcipitatio. & præcipitanter aduerbium, quod ſignificat temere inconſyderate. 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, & per omnem circuitum leue eſt ſine offenſione aſperi anguli. Transfertur aliquando ad animum, & pro collecto, ac concinno accipitur. Gelli. Criſpum ſanè agmen orationis, rotundũq;, ac modulo ipſo numerorum uenuſtum. Cic. Theodectes autem præfator, nec ſatis, ut ita dicam, rotundus primus inſtituit dilatare uerbis. A quo fit aduerbium rotunde, hoc eſt collecte. eleganter. concinne. Idem. Accedunt uerba apte, & rotunde diſpoſita. 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 circumraſum, atq; expolitum ſit. Radere enim complanare eſt. Vnde radium dictum putant, quo menſuræ raduntur, quod &

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, atque rutellum Vnũ affert. A rado compoſita ſunt circunrado. obrado. derado. erado. corrado notæ ſignificationis. Corraſiſſe patrimonium dicitur, ſiue corraſiſſe hæreditatem, qui omnem ſubſtantiam conſumpſit, & domum raſam, hoc eſt omni re uacuam, atq; expoliatam reliquit. Raſtrum quoq; à radendo terram appellatũ putant. item radicem. Radices enim ſæpenumero offoſſa parumper terra raduntur. ut arbores melius fruticeſcant. A radix radico deducitur, quod eſt radicem facio, quod & radicem capio dicitur. Plynius. Cum pali defixi radices cepiſſent. et eradico, euello. & uiuiradix, de qua ſuperius diximus. & radicula diminutium, & radicatio, atq; 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, multum conferẽs candore, molliciaq;. Trans Euphratem laudatiſſima, caule ferulaceo, tenui, & ipſis cibis indigenarum expetito, unguentoq; quicquid ſit, cum 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, quẽ diximus uſum. Vulgo etiam radicem rhaphanum uocant, ſed hoc apud doctos non inuenitur. Cortice, et cartilagine conſtant rhaphani. uis mira his eſt colligendi ſpiritum, laxandiq; ructum. Ob id cibus illiberalis, utiq; ſi proxime olus mandatur. Si uero cum oliuis, rarior ructus fit, 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 rhaphanorum genera ueteres faciebant. Algidenſe à loco longum, atq; translucidum. Syriacum rapi ferè figura ſuauiſſimum, ac tenerrimum. item ſylueſtre, quod græci cheriam uocant. pontici armon. alij leucen. Noſtri armoraciã fronde copioſius, quàm corpore. Seri uult rhaphanus terra ſoluta, humida. fimum odit, palea contentus, frigore adeo gaudet, ut in Germania infantium puerorum magnitudinem æquet. Ariſtomachus detrahi folia per hyemem iubet, & ne lacunæ ſtagnent, accumulare, ita in æſtate grandeſcere. Succum eorum præcordijs neceſſarium tradunt, quando phthiſim cordi intus inhærẽtem non 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 rhaphanus, ut ex auro rhaphanus duceretur. Beta ex argento, Rapum ex plumbo. Scripſit Morchion græcus author de rhaphano 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. Rhaphani decocti mane poti ad ternos cyathos comminuunt, & 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 hypochondrion uocant. Ponon, laborem, doloremq;. qui hunc morbum patiuntur, dicuntur ilioſi. Succus rhaphanorũ binis cyathis contra flegmonem ſumitur. Sic enim uocatur inflammatio, quoties ſanguis utilis, & mediocriter craſſus fertur ſubitus in aliquam corporis partem, et pro ſua copia figitur. Nicander poëta cõtra fungorum uenena ſalutareis eſſe rhaphanos ſcribit. Hippocrates, capillos mulierum defluos, ſi fricentur rhaphano, cohiberi, &

cicatricem ad colorem reduci affirmat. Semen ex aqua impoſitum ſiſtit phagedenas, ſic enim ἀπὸ τοῦ φαγεῖν, hoc eſt ab edendo uocantur ulcera, & penetrãdo uſq; ad oſſa corpus uorant, uulnus inæquale eſt, cœno ſimile, ineſtq; multus humor glutinoſus, odor intolerabilis, maiorq;, quàm pro modo ulceris inflammatio. Democritus uenerem rhaphani 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. Rhamnis, cuius uox cognata his uidetur eſſe, urbs eſt Euboiæ, in qua fortuna religioſiſſime colebatur, ob id fortuna Rhamnuſia à poëtis appellatur. Ouid. 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 piſcium 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. Spinæ Syria maxime celebratur, præſertim nigra, quoniam incorrupta etiam in aquis durat, ob id utiliſſima nauium coſtis. Aculeum habet & in folijs, 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 Memphim 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 conciſis 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 feſſum, quod ante, quàm decidat, rubeſcit uehementer. Non fuit hæc arbor in Italia Catonis æuo. Spina eſt & malum punicum, de quo alibi diximus. Tragon, ſiue ſcorpionẽm 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 efficacius rubi mora ferentis radice decocta in uino ad tertias parteis, ut colluantur eo oris ulcera, & ſedis foueantur, tantaq́; 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 uim 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, ſeminisq́;, & cibi uulgaris, cuius caulis quoque manditur. Cynoſbatos dicitur, quaſi caninus rubus, quoniã 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, innocentioribusq́;, 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, quàm pyxacanthon, chironia uocant. Coquuntur in aqua tuſi rami, radiceſq́; ſummæ amaritudinis æreo uaſe per triduum. iterumq́; 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 extremitates, ferens bacas rotundas, folijs ipſis araneoſa lanugine obductis, qua collecta etiam ueſtes quædam bombicinis ſimiles fiunt in oriente. Oxyacanthi bacæ contra ſerpentium ictus bibuntur. Eſt & Acatie 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, quidã Eriſiſceptrum 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 diminutiuum eſt uepecula. 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 abundãt, 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, hebetia. Taurorum celerrime coit, ideo peſtifer, ut ſupra diximus. Aprorum. ceruorum. caprarum. et bubalorum omnium, non ſpiſſatur. Pinguiſſimus aſinis. Homini tenuiſſimus eſt. Quæ plus quàm quaternos habent pedes, carent ſanguine. Obeſt minus ſanguinis habent, quoniam abſumitur pingui. Profluuium eius in naribus ſoli homini accidit, quibuſdã per inferna, multis per ora ſtatuto tẽpore, 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 faciẽ petit, ideo timore palleſcimus, rubeſcimus pudore. Morbi omnes, morsq́; ſanguinem abſumunt. Aliquando ſanguis pro genere ponitur. Virgilius, An nympharum ſanguinis una. Ab hoc ſanguineus, & ſanguinolentus deducuntur, quæ modo ad corpus referũtur, ſignificantq́; plenum ſanguine, ut hoc loco. Modo ad animum, & pro crudeli, ac cruento accipiuntur. Apuleius. immani, ac ſanguinea uoce perterruit. Varro. itaq; propter amorem imperij magiſtratus gradatim ſeditionibus ſanguinolentis urbem perturbauere. item ſanguinarius, hoc eſt ſæuus. crudelis. Cicero. itaq; grauem illam, ac ſanguinariam uocem audiuimus. & ſanguiſuga, uermis, qui et hirudo dicitur. Horatius. Non miſſura cutem niſi plena cruoris hirudo. Quidam hanc ab hærendo nomẽ traxiſſe exiſtimant, quod animalium corporibus hæreat. & exangue, quod ſine ſanguine eſt. & ſanguiculus, ſanguis hœdi, ſiue ſuis in cibum formatus. Plynius. Vtuntur ad utrunque uitium. Et coagulo hœdi in uino myrteo magnitudine fabæ poto, et ſanguine eiuſdem in cibũ formato, quẽ ſanguiculũ uocant. et conſanguineus, ꝙ ſanguine mihi coniũctus eſt. A quo conſanguinitas ipſa coniũctio. et ſanguinaria herba, ꝗa ſuccus eius infuſus naribus ſupprimit ſanguinẽ, polygonũ græci uocant, uel à multitudine ſeminis, uel à frequentia geniculorum. Quippe πολὺ multum ſignificat, γόνος genitus, 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, arundini teneræ ſimile, uno caule denſis geniculis, & in ſe fractis. Eſt & aliud genus ſylueſtre appellatum, penè arboris frutice. radice lignoſa. rubicundum. ramis ſparti. binum palmorum. Vis omnium eſt ſpiſſare, ac refrigerare, propter quod ſtomachi feruori folia imponuntur. & ſanguen arbor, cuius cortex ad ſanguinis ſimilitudinem rubet. A quo ſanguineus. Plynius. Siquis duas uirgas ſanguineas manu tulerit. item à ſanguine ſecundũ 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, tractumq́; 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 authoritate, 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 nos anima, atque iſtius inſcia culpæ Deſcendam. Sancta inquit, hoc eſt incorrupta. idem. Tuq́; o ſanctiſſima coniux 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, crinemq́; flagrantem Excutere, & ſanctos reſtinguere fontibus ignes. ſanctos inquit, quaſi diuinitus miſſos. Idem, Tuq́; o ſanctiſſima uates Præſcia uenturi. Sanctiſſimam uocauit, quia & uates, et deo plena erat. Ab hoc fit ſanctifico uerbum, à quo ſanctificator. ſanctificatrix, ſanctificatio. item Sanctitas. ſanctitudo. ſanctimonia eiuſdem ſignificationis.

& ſancte aduerbium. A quo perſancte. Plautus, idq́; 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, diuisq́; ferebam. idem. ſacra Ioui ſtygio, quæ recte incepta parabam. idem. tibi enim, tibi maxima Iuno, Mactat ſacra ferens. Hinc ſacer mons trans Anienem fluuium ultra tertium milliarium appellatur, quia Ioui fuerat conſecratus. & ſacra uia in urbe Roma uocitata eſt, quod in ea fœdus ictum ſit iter Romulum, & Tatium. & ſacrimum uocabant muſtum, quod Libero patri ſacrificabant pro uineis, & uaſis, et ipſo uino cõſeruandis, ſicut primetium de ſpicis, quas primo metendo collegiſſent, Cereri ſacrificabant. & ſacroſanctum, quo iureiurãdo interpoſito erat inſtitutum, ut qui uiolaſſet, morte pœnas pẽderet. & 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 Iuppiter faciat, ut ſemꝑ ſacrificẽ, 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 obuos ſecro ueteres dixerunt, pro uos obſecro. Ab hoc obſecrator. obſecratrix. obſecratio. & reſecro, religione abſoluo. Plautus. Reſecro mater, quod dudum obſecraueram. 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, officiumue. Vnde gentilicium ſacerdotium ueteres appellabant, quod nunc uocatur ius patronatus. & ſacerdotale, quod eſt ſacerdotis. & ſacrarium locum, in quo ſacra reponuntur. & ſacrilegum, 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, diuisq́; 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, Homini 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, dictumq́; eſt ad imitationem græcorum, qui ſacrum dicunt ἱερὸν, καὶ τὰ ἱερὰ templa appellant. Paulus iuriſconſultus. Sunt autem ſacrilegi, qui publica ſacra compilarint, at qui priuata ſacra, uel ædiculas incuſtoditas tentauerint, amplius quã fures, minus quàm ſacrilegi merentur. A ſacro etiam Sacerani appellati fuerunt Reate orti,

qui ex Septimontio Ligures, Siculosq́; eiecerunt, quod iure ſacro nati fuiſſent. Veteres pro ſanguis neutro genere ſanguen dixerunt. Ennius. Et ſanguen dijs oriundum. Lucretius. Viſceribus uiſcus gigni, ſanguenq́; 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 Hierotheus 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. & frugiperda ſalix, quia amittit ſemen ante, quàm omnino maturitatem ſentiat. Sed huic rei naturæ prouidentia conſuluit, quoniam depactus ſurculus facile, & incurioſius naſcitur. Vnam tantum ſalicem tradunt authores ſemen ad maturitatem perferre ſolitam in Creta inſula, atque ipſo deſcenſu ſpeluncæ Iouis toruum, ligneumq́; magnitudine ciceris. Salix à ſaliendo dicta eſt, quod uel ſata, uel caſu terræ compacta ſtatim ſalit, ac ſurgit. Salix perticalis dicitur, ex qua perticæ fiunt, hoc eſt fuſtæ longiores, quibus ad ſuſtentandas uites, hoc eſt ad iuga facienda, & ad meſſes flagellandas, & ad alia ruſtica opera utimur. Plynius. nam ſalicis quædam in proceritatem magnam emittunt iugis 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, Atque amerina parant lentæ retinacula uiti. Amella uero herba eſt, quæ naſcitur iuxta Mellam Galliæ flumen, à quo nomen accepit. Folia ſalicis contrita, & pota intemperantiam libidinis coërcere dicuntur, atque ſi ſæpius ſumantur, uſum eius in totum auferre. A ſalice ſalignum deducitur, quod è ſalice eſt, ſicut acernum, quod ex acere. & abiegnum, quod ex abiete. & ſalicetum ſeminarium ſalicum, quod & ſalictum per 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 folijs geniculata, ramoſo cortice. fert uuas rubentes cocci modo, quæ cutem in facie mulierum purgant. Quidam hanc tamniam uocant. Vitis alba eſt, quam græci ampeloleucen uocant. alij ſtaphylen. alij molothron. alij philotrum. alij arcecoſtin. alij cedroſtin. alij madon. huius ſarmenta longis, & exilibus internodijs geniculata ſcandunt folia pampinoſa ad magnitudinem ederæ, diuiduntur ut uitium. Radix alba grandis, rhaphano 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 gynecanthen. aut aproniam uocant, ſimilis priori, præterquam colore. Aſtaphis agria, ſiue ſtaphis uitis eſt cauliculis nigris, rectis, folijs labruſcæ, fert folliculos 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 edebãt, feris quoque ea adhibere cœperunt. Martialis, Pulcher adeſt onager, mitti uenatio debet. Dentis Erithræi iam remouete ſinus. Per ſinus enim retia intelligi manifeſtum eſt. Quippe ſinus proprie pars illa dicitur, quæ eſt intra pectoris, brachiorumq; 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 etiam pro orbe oculos amplectente, hoc eſt pro palpebris. Virgilius. ſinum lachrymis impleuit obortis. item pro quacunq; re fluente ob laxitatem, atque capaci. Iuuenalis. Fata regunt homines, fatum eſt in partibus illis, Quas ſinus abſcondit. unde & retia ſinus uocantur. idem. Impleuitq; ſinus. Sinus etiam prima producta, uaſis genus eſt ſinuoſum. ſicut galeola. Virgilius, Sinum lactis, & hæc te liba Priape quotannis Expectare ſat eſt. Var. Vbi erat uinum poſitum in menſa, aut galeola, aut ſinu. A` ſinu fit etiã uerbum inſinuo, quod proprie ſignificat coniungo, & quaſi in ſinum committo. Siſenna. Agmen perturbatum peditis inſinuant, ac loco commouẽt. 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, et ita à principio diſtinguitur, quod in principio eſt recta beneuolentiæ, & 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 recte ſentit Seruius diuiſum eſſe ſenſum, & quod dicit laqueis captare feras ad uenationem pertinet, 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 uiſceris dicimus non uiſcum uiſci. Ouidius. Heu quantum ſcelus eſt in uiſcere uiſcera condi, Alteriuſq; animantem animantis uiuere leto. Lucretius. Viſceribus uiſcus gigni, ſanguenq; creari. Sed in hũc errorem lapſum fuiſſe Nonium Marcellũ eo magis admi-

ror, quo pro rete accipi uiſcum et legerat, et notauerat, niſi forte poſterius hoc legit, notauitq; qđ ſupra diximus, et oblitus eſt retractare, qđ ſuperius ita ſcripſerat, uiſcus poſitum pro uiſcere. Lucret. Viſceribus uiſcus gigni, ſanguenq; creari. Virg. Tũ laqueis captare feras, & fallere uiſco, id eſt tractu uiſceris. Sic autem pro rete uiſcum uſurpamus, à retinẽdis feris, quẽadmodum 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. icirco 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 blãditijs, aut dolo quaſi rete captum. Viſci tria ſunt genera. unum in abiete & larice naſcens, quod caſſitias dicitur, alterum in Eubœa, quod ſtellis. Tertium in arcadia, quod hyphear. Viſcum in quercu, robore. ilice. primo ſylueſtri. Terebintho, nec ullis alijs arboribus naſcitur. Copioſiſſimum in quercu, quod dryos hyphear uocant. 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 colliguntur. 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. inde 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, ſacratius. 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 hoc 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 non ſtetiſſet, ei ſacrificijs interdicebatur, hæc pœna apud eos erat. Quibus ita erat interdictũ, ij numero impiorum, ac ſceleratorum habebantur, horum conuerſationem, ſermonemq; omnes fugiebant, ne quid ex contagione incommodi acciperent, neque ijs petentibus ius reddebatur, neq; honos ullus cõmunicabatur. Omnibus autẽ druidibus præerat unus, qui ſummam inter eos habebat authoritatem. hoc mortuo, aut ſiqs ex reliquis excellebat dignitate, ſuccedebat. aut ſi plures erant pares, ſuffragio druidum. Nonnunquam etiam de principatu armis contendebant. Hic certo anni tempore in finibus Carnutũ, quæ regio totius Galliæ media habetur, cõſidebat in loco conſecrato. huc oẽs undiq;, quibus aliqua cõtrouerſia erat cõueniebant, et druidũ iudicijs, decretiſq; parebãt. Eorũ diſciplina in Britãnia repta, et ĩde ĩ galliã trãslata fuerat. druides à bello abeſſe cõſueuerãt, neq; tributa unà cũ reliqs pẽdebãt.

Vacationem militiæ, omniumq; rerum habebant immunitatem. Hi ergo roborũ 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, ſignumq; 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 ĩmolabant precantes deum, ut donum ſuum ijs, quibus daretur, proſperum faceret. Fœcunditatem cuicunque animalium ſterili eo poto, præberi arbitrabantur, contraq; omnia uenena eſſe remedio. A` uiſco uiſcoſum deducitur, quod tenax ſignificat, diciturq; 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, atq; alijs huiuſmodi telis fit, ne rubigo inceſſat. LANCEA. Teli genus omnium longiſſimum, à græco nomen habens. Quippe græci λόγχην lanceam dicunt. à quo λογχοφόρον lancearium Poſt lanceam inter tela longior eſt materis. Siſenna. Gallia materibus, ſæui lanceis configunt. idẽ. Alij materibus, aut lanceis mediũ perturbant agmen. A` lancea fit lancino uerbum, quod eſt ferio. lacero. Plynius, 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. Virgilius, In medios telũ torſiſti primus Achiuos. de quo ſupra diximus. EXCVSSA MANV. Mota uibrante manu. Excutere enim proprie mouere eſt. Cicero. Explica, atque excute intelligentiam tuam. Plautus. Excute dum palium. Per metaphoram tamen aliquando pro emittere accipitur. Virgilius, excuſſus Aconteus Fulminis in morem. Aliquando pro deijcere. idem. Excutimur curſu, & cæcis erramus in undis. idem. magno ſi pectore poſſit Excuſſiſſe deum, tanto magis ille fatigat. Hinc excuſſores equi dicuntur, qui ſeſſorem deijciunt. Plynius. Excuſſo Circẽſibus auriga, cucurriſſe excuſſores conſtat, & primatum obtinuiſſe. & excuſſio, eiectio. Veteres aliquando exciet per ſyncopen pro excutiet ſcripſere. Compoſitum autem excutio eſt ab ex intentiua præpoſitione, et quatio, quod ſimiliter proprie ſignificat moueo. Virgilius, At uero ingentem quatiens Mezentius haſtam. Sed per metaphoram modo pro concutio ponitur. idẽ. Quadrupedante putrem ſonitu quatit ungula campum. Modo pro infeſto. idẽ. Aut raſtris terram domat, aut quatit oppida bello. Modo pro eijcio, ſiue excludo. Terentius, Nimirum homo quatietur cum dono foras. Ab hoc fit frequentatiuum quaſſo, quod ſimili modo ſignificat moueo. Plautus, Qui ſuam undantem chlamydem quaſſando fecit. Nonnunquam ponitur pro concutio. Virgilius, Quaſſatæq; rates, dum nõ tractabile cœlum. Ab hoc fit quaſſabundus. Plautus. Caput modo quaſſabundus exiuit domo.

item à quatio compoſita fiunt percutio, quod eſt ferio. A` quo percuſſor, qui ferit. et aliquando pro carnifice ponitur. & percuſſio, ictus. Decutio, demeto. excido. Plynius. Ramorum ſumma queq; decutiens. à quo decuſſor. decuſſi. incutio, quod eſt inijtio. 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. Sucutio, quod eſt concutio, & non tam in uſu eſt, quàm eius frequentatiuum ſucuſſo, diciturq; proprie de equo, qui gradario contrarius eſt, hoc eſt concutiendo ſeſſorem graditur. & equus ipſe ſucuſſor appellatur. & ſucuſſarius equus, & ſucuſſator, & ſucuſſio ipſa agitatio, quæ & ſucuſſatio uocatur. Accius. Agite, ac equus ne ſucuſſet, caute, ingredimini. Lucil. Sucuſſatoris tardi, rariq; caballi. idem. Campanus ſonipes ſucuſſor nullus ſequetur. Talis greſſus ſucuſſatura appellatur. E contrario gradarius, ut ſuperius oſtendimus, eſt equus, qui molli gradu, & ſine ſucuſſatura incedit. idem. ipſe equus non formoſus, ſed gradarius optimus eſt. Tolutarius uero equus uocatur, qui non uulgari motu incedit, ſed molli alternoq; 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, quemadmodũ nunc Britãnia. 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, Demam hercle de ordeo, ni tolutim uadas. Varro. Vt equus, qui ad uehendum eſt natus, tamen hic traditur magiſtro, ut equiſſo doceat tolutim currere. Plynius. Aſturcones ſunt, quibus nõ uulgaris gradus, ſed mollis alterno crurum explicatu glomeratio. Vnde equus tolutim carpere incurſus traditur arte. Iulius Mopſus. Quantum tolutarij equi ſucuſſarijs diſtant. Hinc etiam tolutim loqui homines dicuntur, qui uolubilitate quadam utuntur. & tolutiloquentiam pro ſermonis uolubilitate ueteres uſurparunt. Næuius. O' peſtifera. trux. acerba tolutiloquentia. Diſcutio, quod examino, inueſtigo. Vnde diſcuſſum dicimus, quod examinatum, aut iudicatum eſt. & actus ipſe diſcuſſio uocatur. & 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 Conquiniſcere 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 aere, 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, præter unum 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 baccis. & auicularius, qui auiario præeſt. & auceps. aucupium. aucupor. aucupator. aucupatio. augur. auguror. augurium. auguraculum. auſpex. auſpicium. auſpicor. auſpicatiſſimum. auguſtus. auguſtiſſimum. auguſte. de quibus ſuperius diſſeruimus. item auernus, de quo dicemus inferius,

DE SVE, QVAE EX VVLNERE PEPERIT. EPIGRAMMA. XII.

I NTER CAESAREAE. Blanditur Domitiano, q̄d in uenatione eius ſus grauida telo icta incolumē partum per uulnus emiſerit. HASTA. Telum, partem poſuit pro toto. Nam haſtæ ſunt etiam ſine ferro, ut cōtorum. uenabulorum. materum. lancearum. pilorum. & aliorum ſimilium quandoq; etiam ſagittarum. Erat autem haſta præcipuum belli ſignum. Vnde Carthagnienſes bellum cum Romanis geſturi, haſtam eis miſere, et Romani fortes uiros ea ſæpe donare conſueuerunt. ab haſta haſtati dicuntur, qui primi in acie conſtitui cum haſtis ſolebant. & haſtula diminutiuum. LEVIS. Sine pondere. Nam ſi grauior fuiſſet, interemiſſet prolem. Leue quando priorem ſyllabam corripit, ſignificat id, quod ſine pondere eſt. unde leuem ſtipulam dicimus. Transferturq; ad animū. unde leues dicimus homines inconſtantes, uiles, & nullo honore dignos, quemadmodum e contrario graues uocamus cōſtantes, ſeueros, prudētes. Ab hoc fit leuitas, quod modo dicitur de re, quæ ſine pondere eſt. Modo pro ſtultitia, inconſtantia, uilitate ponitur. Cicero. Cum in Antonio genus quoddam ſordidiſſimum uitæ demonſtrare uellet, quod in caupona deliteſceret, quod ad ueſperum potaret, quod ore inuoluto iter faceret, ne cognoſceretur. Videte inquit, hominis leuitatem. item leucuna, quo uerbo pro leui uſus eſt Laberius. & lepus. lepor. lepidus. lepide. illepide. leporarium à pedum leuitate, ut ſuperius diximus. item leuiter aduerbium, ſine pondere. Præterea leuior. leuiſſimus. leuius. leuiſſime. & leuo uerbum, quod modo ſignificat in altum ueluti aliquid leue tollo. Liuius. Mox aqua leuata uento, cum ſuper gelida montium cōcreta eſſet. Modo aufero. Virgil. atq; arcta leuari Vincla iubet Priamus. interdum alleuo, & moleſtiam, laboremq; extenuo. idem. ego hoc te faſce leuabo. plerunq; imminuo. idem. omenq; leuandum Prodimus. Ab hoc fit alleuo, quod eſt in altum tollo uel de imo, & ubi quod iacet, atq; abiectum eſt ſurſum tollo. Quintil. Vidi multos, quorum 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, atq; eleua. Modo minuo, & extenuo. Quintil. Nam quis ignorat, quin id longe ſit honeſtiſſimum, ac liberalibus diſciplinis, & illo, quem exigimus, animo digniſſimum, non uendere operam, neq; eleuare tanti beneficij authoritatem, cum pleraq; hoc ipſo poſſint uideri uilia, quod pretium habent. Subleuo aliquando defendo. adiuuo. Cice. Zopyrus, quod ſe naturā cuiuſq; ex forma proſpicere profitebatur, à cæteris deriſus eſt, qui illa in Socrate uitia non cognoſcebant, quæ ipſe ex illius aſpectu multa collegerat. ab ipſo autem Socrate ſubleuatus, cum illa ſibi ſigna, ſed ratione à ſe deiecta diceret. Aliquando 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. Cice. Multisq; oppreſſum miſerijs 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. Plyn. Scabricia leuigatur dēte, concha'ue. ſed caducæ literæ fiūt. Hinc leuigator, & leuigatio. item à leue leuor, quod eſt aſperitati contrarium. idem. ſpectatur in chartis tenuitas. denſitas. candor. leuor. Lene idem ferè ſignificat quod leue, ideſt quod tactu nullam aſperitatem habet. Transfertur tamen ad animū. & pro modeſto accipitur. À quo fit lenio uerbum, quod eſt mitigo. placo. mulceo. À quo lenitas. manſuetudo, ſuauitas, quæ & lenitudo à ueteribus dicta eſt. Lucil. Mira Lenitudine, ac ſuauitate abundant. Cicero. Lenitudo orationis, mollitudo corporis. & leniter aduerbium, hoc eſt moderate. ſuauiter, quod & lene dicitur. Martial. Tepida natabis lene Congedi uada. & lenimentum placatio. lenitio. Et (ut quidam putant) leniæ, quæ ſunt ornamenta tunicarum aurea. Lenem uero quidam à lento dictum exiſtimant. Nam lentum proprie ſignificat tenerum, & facile flexuoſum. Virg. 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. Lucilius. Cotta ſenex Craſſi pater magnus trico fuit, numarius, ſoluere nulli lentus. item pro tardus. À quo lentitia, & lentitudo tarditas. & lente, tarde. interdum etiam lentitia, flexibilitas. Cice. 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 non deficit humor. Vnde lente pro remiſſe, & frigide uſurpamus. Cice. Neq; enim eſt facile perficere, ut iraſcatur ei, cui tu uel iudex, ſi tu ipſe id lēte ferre uideare. In compoſitione autem lentum pro pleno accipimus, ut ſomnolentus. uinolentus. temulētus. Item à lenis lens dicitur, notum genus leguminis, quod qui ea ueſcuntur lenes, ac moderati fiunt. Plyn. inuenio apud ueteres authores æquanimitatem fieri ueſcentibus lente. Duo genera lentis ſunt. Alterum rotundius, nigriusq;, alterum ſua figura. Ab hoc fit lenticula diminutiuum, quod modo paruam lentem ſignificat, modo uaſculum oleo accomodatum, de quo inferius dicemus. Et lentigo maculæ in facie ad lentis ſimilitudinem. À quo lentigmoſus. Lens uero cum in genitiuo lendis facit à lædo deducitur, & fœdum capitis animal ſignificat, ex quo formatur pediculus. Quidam ab hoc lendignoſum deducunt, hoc eſt lendibus plenū. À lēto uero fit uerbū lenteo, hoc eſt lentus fio. À quo lentiſco eiuſdem ſignificationis. Sunt etiam qui putent lentiſcum ab hoc deduci, ob uirgultorum lentitudinem. Arbor eſt quæ maſtichē ſudat gummi modo. Chia optima eſt. Reperitur tamen in Aſia, Græciaq; herba quædam è radice folia emittens, & carduū ſimilem malo ſeminis plenum, ex quo inciſa parte, ſumma lachryma erūpit, quæ uix dignoſci poteſt à maſtiche uera. Tradunt Democritum medicum in ualetudine conſulis M. Seruilij conſularis filiæ omnem curationem auſteram recuſantis, diu efficaciter uſum lacte caprarum, quas lentiſco paſcebat. Folia eius dentibus in dolore atteruntur, fuſticulis pro dentiſcalpijs utuntur. Martial. Lentiſcum melius, ſed ſi tibi frondea cuſpis Defuerit, dentem penna leuare poteſt. item mobiles dentes lentiſci decocto colluūtur. lachryma ſedis uitijs prodeſt. Præter lachrymam oleū quoq; fit è ſemine eius quod attritis partibus medetur. illud animaduertendū eſt, lachrymam eius maſtichē, non maſticem dici debere, & rectum eius eſſe maſtiche, non maſtix. Nam maſtix flagellum eſt, & μαστιγῶ flagello. uerbero. À quo maſtigiam uerberonem uocant. Plau. Exi è culina, 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 uexari, nullum ei reſpōſum dedit. Zoilus autem, cum diutius in regno fuiſſet, inopia preſſus, petijt à rege, ut ſibi aliquid tribueretur. Huic uero reſpondiſſe rex dicitur. Homerum, qui ante annos mille deceſſiſſet, æuo perpetuo multa hominum millia paſcere, itidem debere eum, qui meliore ingenio ſe profiteretur, non modo unum, ſed etiam plures alere poſſe. Leua uero à græco deducitur. Quippe græci λαιὰν læuam dicunt, & ſignificat ſiniſtram manum. À quo deriuatur læuus. læua. læuum adiectiuum, quod ſignificat, cum de humanis rebus loquimur, contrarium. Virgi. ſi mens non læua fuiſſet. Cū uero de cœleſtibus, proſperum. idem. Intonuit læuum, quia ſiniſtra numinum intuentibus dextra ſunt. Dextrum autem ſiue dexterum (utroq; enim modo dicimus) pro felici, 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 auxiliū. 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 dextero, & ſiniſtro. Varro. À primo compito dextimam uiam muniit 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 proſperum 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, atque infeliciter. FIXISSET. Vulneraſſet. Figere enim proprie eſt immittere. Columella. Palum humi fixit. Et quoniam, quæ figuntur etiam firmantur, Figere frequenter pro firmare uſurpamus. Plyn. Fixum animo erat, hoc eſt decretum. firmatum. item quoniam, quæ figuntur, id, quo figuntur, feriūt, Figere pro ferire accipimus. Virgi. 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, nūc placida compoſtus pace quieſcit. Ab hoc fiunt cōpoſita 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 coeūnt. Fœtum ſuum ſi aliquando comedunt, non eſt prodigium. Suem oculo amiſſo putant cito extingui. Alioquin 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 uolutationem in luto. cauda ei intorta eſt, ſæpiusq; in dextrum, q̄ in læuum iacens. pingueſcit ſexaginta diebus, ſed magis ſi tridui inedia ſaginatio incipiat. omnium animalium maximo

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 fugam leuantes. Caſtrātur fœminæ poſt bidui inediā ſuſpēſæ pernis prioribus, & uulua reciſa, celerius ita pingueſcunt. inuētum M. Apicij ſuit cariaca eos ſaginare, & dato mulſi potu, ſatie repente necare. quinquaginta penè ſapores ex eo fieri ſolebant. in primis cōmendabatur abdomen, ſeu ſumen. Martialis, Eſſe putes non dū ſumen, ſic ubere largo Effluet, & uiuo lacte papilla tumet. Eſt autem ſumen lac ſuis extractum, ac denſatum ſue occiſa à ſugendo dictum. antiqui abdomen uocabant, prius quàm calleret eijcientes occidere non aſſueti. Compertum eſt primos genitos in quaque parte ſuis primas mammillas premere, & ſi eſcæ ſunt faucibus proximæ, tamen ſuam noſſe, unumquenque fœtum quo genitus ſit ordine, eaq; ali, nec alia. detracto illam alumno ſuo ſterileſcere ilico, ac reſilire. uno 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 edito. illa eiectitia uocatur, hæc porcaria. Primiparæ ſuis optima eſt. cuius & ſumen optimum, ſi modo à fœtu hauſtum non ſit. Eiectitiæ teterrimum eſt, hinc glandia, hoc eſt ipſæ ceruices. in ijs. n. 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 diu glandes, & iuglandes, & iuglæ uocitatæ, de quibus ſupra diximus. Glans caduca eſt, quæ ex arbore cecidit. Hinc glans plumbum eſt in modum glandis formatum. Virgil. pars maxima glandes Liuentes ſpargit plumbi. Salluſtius, Pars eminus glande, aut lapidibus pugnare. Item glans pars ſumma colis eſt, quæ præputio tegitur, oculo ſimilis. præputiū enim pellis, qua glans 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 quartumdecimum ætatis annum attigerunt, quod iam eam lanuginem immittant. impuberes, qui non dū 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. Cutis, quæ circa glandem eſt, apprehenditur, atque extenditur, donec illam ipſam condat, ibique deligatur. deinde iuxta pubem in orbem tergus inciditur donec coles nudentur. Eo facto cutis ad uinculum inclinatur, nudaturq; circa pubem uelut circulus, eoq; lineamenta dantur, ut caro increſcat, & id impleat, ſatisq; uelamēti ſupra latitudo plagæ præſtat. 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. utriuſque 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 mirã amplitudinem creſcat. querquerum enim graue, ac magnum ueteres dicebant, propter quod & febrem frigidam cum tremore querqueram nominabant. Lucilius, Iactans me, ut febris querquera. Idẽ, Querquera cõſequtur febris, capitisq; dolores. A quercus quernus deducitur. Sic ab cerre cerrus. & querquetum. à quo querquetulanæ nymphæ dicuntur querqueto præſidentes. & 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 ἁλίφλοιος, à noſtris ſalſicortex appellatur, cui glãs 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 fagutal, 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. galla naſcitur, ſole de geminis exeũte, erũpit noctu. creſcit uno die candidior uſq; ad fabæ magnitudinem. Nigra diutius uiret, & in tantum creſcit, ut interdum æquet magnitudinem mali. Hemeris optimam fert gallam, & corijs conficiendis aptiſſimam. Ferunt robora utrunque genus gallæ, & cachryn, 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 pendẽtes, dicti ita, quod teſtes uirilitatis ſint. Virgilius, Magnis teſtibus iſta res agetur. Hinc fit teſticulor, quod eſt iumentis maribus fœminas, uel fœminis mares admoueo. Quod nonnulli etiam teſtilor dicunt. Teſtes pecudi, armentoq; 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 cerninus. 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 quiddã ſimile medullis habent, nam ſanguinem non emittunt, & omni ſenſu carent. dolent autem in ictibus, et inflammationibus tunicæ, quibus hi continentur. Depẽdent uero in homine ab inguinibus per ſingulos neruos, quos κρεμαϛῆρας græci uocant, cum quorum utroque binæ deſcendunt uenæ, & arteriæ. hæc autem tunica teguntur tenui neruoſa, ſine ſanguine. alba, quæ ἐλαφροειδὴς à græcis nominatur. proprie autem teſtes ſunt, qui teſtimonium dicunt, ab eo (ut quidã putant) appellati, ꝙ tueantur ſtatum cauſæ, uel ꝙ ante ſtent,

(ut nos opinamur) quaſi anteſtes, hoc eſt anteſtantes. à teſte teſtatio, & teſtimonium deducuntur, quæ proprie teſtiũ dicta ſunt. & hoc differunt teſtationes, & teſtimonia à teſte, ꝙ illa ferẽ in ſcriptis fiunt. teſtis uero præſens loquitur. Marcel. Cẽſus & monimenta publica potiora teſtibus eſſe Senatus cenſuit. Calliſtratus. Diuus Adrianus Rufino proconſuli reſcripſit, teſtibus ſe, non teſtimonijs crediturum. Idem, Gabinio quoque maximo idem princeps in hæc uerba reſcripſit, Alia eſt authoritas præſentium teſtium, alia teſtimoniorum, quæ recitari ſolent. Item à teſte fit teſtor uerbum, qđ proprie eſt teſtimonium dico. Virg. Teſtor in occaſu ueſtro. ponitur tamen aliqñ pro iuro, quia in iuramentis ueluti deos teſtes adhibemus. Idem, ueſtrum Teſtor numen ait. aliqñ pro precor, quia precando quoq; ſolemus numina adhibere. Plaut. Ipſus tete per ſuperos omnes teſtatur. Item teſtamentum condo, hoc eſt uoluntatem meam ſupremam teſtificor. Nam & hinc dictum teſtamentum, quod uoluntatis noſtræ ueluti teſtimonium ſit. Vnde & ultima uolũtas. & ſuprema uoluntas appellatur. definitur autem teſtamentum (ſicut Vlpiano placet) uoluntatis noſtræ 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 uoluntatem ſcriptum eſt, ſed habet aliquid additum, uel diminutum, uel mutatum, uel aliud pro alio ſuppoſitũ. Irritum uero teſtamentum eſt, qñ de iure inualidum eſt ut ſi is, qui teſtatur, ſit capite diminutus. iniuſtum, qñ non recte factum eſt, utputa ſi ſit inofficioſum, exhæredatis liberis, & extraneo hærede conſtituto, quod eſt contra pietatis officiũ. ruptum eſt, quod ex aliqua cauſa infringitur, ut ſi poſt mortẽ patris filius naſcatur, qui dicitur poſthumus, iſq; neq; hæres inſtitutus, neq; exhæredatus ſit. uel ſi duo teſtamenta condita ſint. poſteriore. n. rumpitur prius. Vlpianus. Si binæ tabulæ proferantur diuerſis temporibus factæ, unæ prius, alteræ poſterius, utræq; tñ ſeptem teſtium ſignis ſignatæ, & aperte poſteriores uacuæ inuẽtæ ſint, ideſt nihil ſcriptum habẽtes, oĩno ſuperius teſtamentũ ruptum non erit, quia ſequens nullum eſt. Hoc et procitum teſtamentũ dicitur, quaſi prouocatum, penultima longa. Nã procitũ penultima ſyllaba correpta ſignificat petitum. à proco, qđ eſt peto. à quo procor. Liuius, Matrẽ procitũ uenerat. illud uero à cito fit, qđ, ut ſuperius diximus, ſignificat uoco. Vñ procito dicimus ſæpe cieo. produco. & ueteres procet pro prouocet dixere. Item ſuppreſſum teſtamentum dicitur, quando in fraudem hæredum, uel legatorum, ſeu libertorum, aliorumue non eſt palàm reſignatum, ſiue exhibitum. Etſi non latet, tamen ſi ad quos petinet, non perferatur, ſupprimi uidetur. Item authographum teſtamentum eſt, quod totum manu ipſius teſtatoris eſt ſcriptum. 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. uulgatum, 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, quiue teſtis eſſe non poteſt. Pomponius, Ipſe cum uno ſeruo ſenex inteſtato proficiſcitur. Et inteſtabilis, qui iure facere teſtamentum non põt. Item inteſtabilis pro deteſtabilis. Gellius, Eos tamen, qui ad Annibalem non rediſſent, uſque adeo inteſtabiles, inuiſoſq; fuiſſe, ut tædium uitæ ceperint, necemq; ſibi conſtituerint. inteſtabilem Caius iuriſconſultus eum eſſe dicit, qui lege iubetur, ne eius

eius teſtamentum recipiatur, neue ipſi dicatur teſtimonium. inteſtatum uero Paulus eſſe ſcribit non ſolum eum, qui teſtamentum non facit, ſed etiam eum, qui teſtamento liberis ſuis tutelã non dederit. Vlpianus autem inteſtatos eos eſſe, qui cum poſſent teſtamentum facere, non ſunt teſtati. Item quorum hæreditas addita non eſt, uel ſi ruptum, aut irritum teſtamentum eſt, ſed qui teſtari non potuit, ut puta impubes, aut furioſus, uel is, cui bonis interdictum eſt, inteſtatus proprie dici non poteſt. Item à teſtor, quando ſignificat teſtamentum condo, fit teſtator, is, qui teſtamentum condit, cuius fœmininũ 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 cauenda, & quæ fieri nõ 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 ẽ abominabile. & deteſtatio abominatio. Item à teſtis fit conteſtis. 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. Idem.
Muſteus eſt, propera, caros nec differ amicos,
Nam mihi cum uetulo ſit petaſone nihil.

Et in fera ſiue ueſica. Eſt autem ueſica folliculus, in quo urina colligitur infra aluum à priore parte, nullum animal oua gignens eam habet, præter teſtudinem, nullũ niſi ſanguineũ 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 ſyrtiũ inuenta primum fuerit, adeo iucunda aſpectu, ut languentes intrinſecus ſtellas, & ſub nubilo renitentes 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 mulieris ponitur. Iuuenalis, uetulæ ueſica beatæ. Et callus aprinus, quem M. Catonis Cenſoris orationes exprobrauere. Plau. Quid opus eſt uerbis? callum aprinum callere æque non ſinã. Eſt autem laridum feri ſuis ita dictum à duritie. Callus enim cutis eſt labore uiæ pedibus, aut alio opere in manibus, parteue 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 calliſcerunt ad iniurias, hoc eſt callum fecerunt. Item obcalleo eiuſdem ſignificationis. transferunturq; hæc aliquando ad animum. Plau. Obcalluit animus. callere tamen aliquando pro ſcire ponitur. Hora. Legitimumq; ſonum digitis callemus, & aure. callemus, hoc eſt ſcimus. nouimus, quod ſicut pes ex longo uiæ labore callũ facit, ita mens longa experiẽtia facit habitum quendam rerũ, 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, ne ſis nimis calide loquaris, & turbam concites. nonnunquã uelocem. celerem. Varro. Cum hæc dixiſſet, ecce calidis pedibus quidam nauicularis irrumpit in curiam. Item à calor fit caleo uerbum, quod eſt ferueo. & 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 concalfacio, quod interdum ſignificat excito, incendo. Cicero. Et ait idem, cum brachium concalfecerit, 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, farciminis 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 farcire ex mediocri inteſtino Romanæ mulieres à Lucanis didicerũt. Inſitia ab eo, quod inſecta caro reticulo circundatur. alio modo & macula appellãtur, ſiue per ſyncopen tomacla, quod græci τομὴν ſectionem dicunt. Item faliſcus uenter, quod eum farcire à Faliſcis didicere. hilla tenuiſſimum inteſtinum fartum. 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 pretio erat. Martialis. Lacte mero paſtum pigræ mihi matris alumnus Ponat, & ætolo de ſue diues edat. Item lumbus apri, qui aprunos uocabatur, ſolidum aprum primus Romanorum in epulis appoſuit P. Seruilius Rullus. Quinctiam 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 Lippinus, quem poſtea L. Lucullus, & Q. Hortenſius ſunt ſecuti. Apris in India cubitales ſunt dentium flexus, gemini è roſtro, totidem à fronte, ceu uitulis cornua exeunt. ferus aper (ut diximus) uocatur. ſus utrique commune nomen. Domeſticus porcus ferè nominatur, & feminino genere porca. Martialis.

Iſte tibi faciet bona ſaturnalia porcus.
Inter ſpumantes ilice paſtus apros.

Scribunt quidam porcetram à porca dici eam, quæ ſemel peperit, ſcrofam, quæ ſæpius. Miſcet ſe porca domeſtica cum fero, ita natos hibridas antiqui uocauere. poſtea in homines 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 deriuata, 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. Parere 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. Plynius, 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 cō ſumpſit. Item à pario primipera, hoc eſt fœmina, quæ primū partum fecit. Plynius, Nec nouellarum ſuum præter quam 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 quinque pueros, qui pauculos dies uixerunt. Mater quoq; non multo poſt mortua, monimentumq; ei factum iuſſu Auguſti in uia Laurentina, in quo ſcriptum fuiſſe conſtat numerum puerperij, de quo diximus. & uipera, quod ui pariat. unde uiperinus, quemadmodum ſupra diximus. & parens non modo pater, & mater (ut uulgus putat) ſed auus, proauusq;. et auia, ac proauia. Caius etiam iuriſconſultus ſentit omneis ſuperiores parentis appellatione contineri. Virgilius pro patria parentem metaphoricæ poſuit, quoniam patria dulciſſima parens eſt, amiſſa cura parentis. ab hoc parentare deducitur, quod proprie eſt parentibus iuſta celebrare. trāsfertur tamen & 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 querendarum 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 parere (ut grāmatici omnes ſcripſerunt) neque deſydero parere (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.

Ideſt laborat, ut cœnet. Quandoq; tamen aliter accipiuntur. parturio ergo eſt laboro, ut pariam. Plynius. Vtique conſtat parturienteis folijs ſubſtratis celerius parere. Cicero, Vtinam aliquando dolor populi romani pariat, quod iandiu parturit. Liuius, Et quod diu parturit animus, utinam pariat. præterea à pario compoſita fiunt aperio, cuius alterum compoſitum eſt adaperio, qđ proprie eſt patefacio. quippe in partu, quod latebat in utero mulieris aperitur, & fit palàm. Teren. 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 ἄγνωστα κεκρυμμένα. Ariſtophanes ὡς πάντ' αἰνικτὰ κακόφημοι λέγεις, hoc eſt, ô 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, uiſa aperire procul, & pro placare. mitigare. Idem. Et uaſtas aperit ſyrteis. Hinc etiam aliquādo 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 palia, 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 opperire. præterea à pario, ueteres perio uerbum actiuum traxere, quod ſignificat aperio. doceo. Vnde periti dicuntur docti experti, ſicut econtrario imperiti indocti, atque inexperti. à quibus peritia, & imperitia deriuātur. ab eo fit cōpoſitum, quod in uſu eſt, experior. Virgilius uos & cyclopea ſaxa Experti, reuocate animos. Modo intelligo, ſentio. Terentius, Nam fuiſſe ergo 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, q nō ſentiunt. Vnde expertem doloris dicimus, qui non ſentit dolorem. expertem mortis, qui non moritur. expertem humanitatis, qui nihil habet humani. ueteres 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 exſpes 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 duorū ſignificat, quaſi inter ſe parium. unde unum par, & duo paria, ſiue bina paria dicimus. Suetonius, Domitianum quæſtorijs muneribus, quæ olim omiſſa reuocauerat, ita ſemper interfuiſſe tradunt, ut populo poteſtatem faceret, bina paria ex ſuo ludo poſtulandi, eaq; nouiſſimo aulico apparatu induceret. modo æquum. conueniens. decens. Quintilianus, Si propter matrimonia uiolata urbes euerſæ ſunt, quid fieri adultero par

eſt? &

eſt. & paritas, hoc eſt æqualitas. ſimilitudo. & pariter, quod modo ex æquo ſignificat. Nonius, Vt pariter diſpartiantur bona patris. modo conuenienter. Titinnius. næ tu iſtam ædepol īnedia 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 idē 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, ideſt duobus Romani utebantur in prælio, ut ſudante altero tranſirent in ſiccum. à 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 cladē ad Aegateis inſulas Carthagnienſiū prælio nauali acceptam, qua fracti, Sicilia, ac Sardinia ceſſere. Rhetores compar, quod græci ἰσόκωλον, hoc eſt iſocolon uocant, 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 deſyderare egentis 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. Nā quæ paramus, quodammodo parere, & proferre uidemur. ab hoc compoſita fiunt apparo, & præparo, quæ inter ſe ita differūt, quod præparare eſt antea ſibi, quæ utilia ſunt, aut fore creduntur parare. Cicero, Facile totius uitæ curſum uidet, ad eamq; degendam præparat res neceſſarias, ut paſtum, ut latibula, ut alia generis eiuſdem. apparare uero eſt ad dignitatem quandam, ſeu uerius pompā. ideo oratores præparare dicuntur, quibus obtinere cauſam poſſint. apparatum uero procemium 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, & quibuſdā literis interciſis diſſipo, quod ſignificat diſiicio, 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 comparet. ponitur tamen aliquādo pro acquiro. Apuleius, Vt ſenectutis mihi uiaticum compararem. Cicero, Omnis authoritas 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 hominibus aut antepoſuiſſem unquam, aut etiam comparaſſem. ab hoc comparatio

deriuatur, dicimusq; recte comparo tibi illum, comparo te cum 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, non qui facit compara. & pro eo, quod eſt do. Cicero, Ex omni gemitu, ac dolore certa merces cōparabatur. Itē 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 matrem. 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 poëtæ 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 Peſſinunte allatū in æde Victoriæ, quæ eſt in palatio, poſuere. & uirgines ei ſacrarunt, 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 ꝑperi dicuntur ſtulti. rudes. inſulſi. praui. mendaces. Accius, deſcribere eum miror perperos popularis. hinc etiam perperitudo fit, quod modo prauitatem, modo ſtultitiam ſignificat. Idem, ductabilitate nimia ueſtra hoc facitis, ac perperitudine. Item perperā aduerbium, hoc eſt praue, ſtulte. Plautus, Quidnu ſemper agit perperam. Et impero, de quo ſimiliter cū eius deriuatiuis locuti ſumus. Item à pario fit pareo uerbum, quod proprie ſignificat uideor, quoniam partus, poſtquam extra uterum eſt, uidetur. Virgilius, Cui pecudum fibræ, cœli cui ſydera parent, hoc eſt à quo fibræ, & ſydera 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, coràm 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, leporumq;. à ſalto ſaltatus idem, quod ſaltatio, hoc eſt tripudium. Liuius, ac per urbem ire cum tripudijs, ſolenniq; ſaltatu iuſſit. Interdum ſalio pro ſaltu 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, & plana 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. cum ludis plebeis quidam paterfamilias per circum flaminium prius quàm pompa induceretur, ſeruum ſuum uerberibus mulctatum ſub furca ad ſupplicium egiſſet, latino homini ex plebe Iupiter in quiete præcepit, ut conſulibus diceret, ſibi præſultorem ludis circenſibus proximis non placuiſſe. huius fœmininum eſt præſultrix. Item à ſalto ſaltator, & ſaltatrix. et 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 nõ à ſalto deducitur, ſed quidam per defectionem dictum putant, quaſi ſi aliter non poteſt, alij dicunt ſaltem dictum u 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 ſaliunca herba è terra ſtatim exiliens, folioſa quidẽ, ſed breuis, & quæ necti non poſſit, radici numeroſæ cohæret herba ueris, quàm flos, denſa, ac ueluti manu preſſa. tantæ uero ſuauitatis, ut ueſtibus gratiſſime interponatur. Talis eſt apud græcos, quam uocant tripolion, quidam teuriõ, Heſiodi carmine inclytæ, & ad omnia utilis, ſupraq; cætera ad famam etiam dignitatis. florem mutat ter die. mane candidum habet. meridie purpureum, ſole occidente cæruleum. 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, nymphæq; ſalaces. Salaciam deam aquæ à ſalo ciendo dictam exiſtimãt, unde & pro aqua uſurpant poëtæ. Pacuuius. Hinc ſæuitiã ſalacis 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 fluxit. 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 tegmẽ, cœleſtiaq; arma, quæ ancilia appellantur, ferre, ac per urbem ire canentes, carmina cũ tripudijs, ſolenniq; ſaltatu iuſſit. à Salijs ſaliares cœnæ appellatæ, quas ſalij faciebãt, 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 quiddam 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 etiã Cicero. Qui, ſiquando aberrauerit, ſtatim ſpe impunitatis exultat. Idem. Et Annibalem iuueniliter exultantem patientia ſua molliebat. ab hoc exultabundus, & exultatio deducuntur. Itẽ à ſalio proſilio, hoc eſt prorumpo. pro enim aliquãdo pro amplificando, ac palàm faciendo ponitur, ut prodi. prouoca. protrahe proſili. aliâs pro in, ut pro roſtris. pro tribunali. nõnunquam pro iuxta, ut pro ſententia, pro iudicio. Aliquando pro cauſa, ut teſtis inductus pro teſtimonio, hoc eſt cauſa perhibendi teſtimonij. Quandoq; pro ui priuandi, ut prohibeo. propudio, utrunq; enim abnuit. alterum poteſtatem, alterum pudorem. interdum pro loco, ut pecuniam ei pro prædio dedi, hoc eſt loco prædij. plerunq; 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 authoritate, ut tribuni plebis pro poteſtate interceſſerunt, hoc eſt authoritate 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. Vnde ualida, & ſubſtricta neruis ad fortitudinem brachia dependent. ἀπὸ τῆς βραχείας, 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. Plynius, Branchiæ non ſunt balænis, nec delphinis: hæc duo genera fiſtulis ſpirant, quæ ad pulmonem pertinent, balænis à fronte. delphinis à dorſo. Idem uituli 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 ſcapilium pro tergo uſurparunt, & aliquando pro ipſa ſcapula, unde et ſpatium, quod inter ſcapulas eſt, interſcapilium nominauere. Prò etiam aliquando aduerbium admirantis eſt. Aliquando interiectio dolentis, ut prò ſancte Iupiter. Prò deûm, atq; 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, & contumelioſius 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, et deambulabat, ita ut in extremis ſpatijs ſubſultim decurreret. Plautus. 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. Aeraq; diſſiliunt uulgo. reſilio, quod eſt in contrarium agor, rebello. Plynius, Quandoq; reſilijt uulnus, & curare ſcalpello oportet. ab hoc fit reſulto, qd̃ eſt reſilio, reluctor, in contrarium feror. Accius, reſultat echo. ueteres reſidiare pro ſæpe reſilire uſurparunt. præterea à con, & 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. aliquando conſulo pro delibero capitur, & tunc non regit caſum, ut conſuluit 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 conſilium tuũ exprome. Sallu. Simul ab eo petit, ut fautor, conſultorq; ſibi adſit. Gel. Malum conſilium cõſultori peſſimum. Hinc etiam conſultrix fœmininum. & conſultatio in utroq; ſignificato. ab eodem deducitur conſul, quod populo conſuleret. etiam ab initio urbis Romæ reges omnem poteſtatem habuere, quo tempore et tribunus celerũ conſtituebatur, qui equitibus præerat, & ueluti ſecundum locum à regibus obtinebat, quo in numero Brutus fuit regum eijciendorum author. exactis uero regibus, duo conſules creari cœperunt, penes quos (ut ait Pompo.) ſummum ius uti eſſet, lege rogatum 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, qd̃ ſi cum homine iũgatur, ſignificat eũ, qui conſul fuit, ſi cum re, quod conſulis eſt, ut conſulare officium. conſularis dignitas. & proconſul, non qui pro alio conſule præeſt 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, nõ qui pro alio præturam, ſed qui extraordinariam præturam gerit. ita et qui dicitur proquæſtor, & ſiqui alij ſunt huiuſmodi. Item à conſulo conſultus, qd̃ modo participium eſt, & ſignificat eum, à quo conſilium petitum eſt, ut conſulti de ſalute medici, reſponderunt incurabilem eſſe eum morbum. Modo nomen, & accipitur pro iuris prudente. Quintilianus, Scripti, & uoluntatis frequentiſſima inter conſultos quæſtio eſt. hic & iuriſconſultus, & iureconſultus appellatur, qd̃ ab eo de ijs, quæ ad ius pertinent, conſiliũ petatur. Inconſultus uero imprudẽs dicitur, inconſyderatus, & nullius conſilij. Quint. O inconſultam mulieribus ſemper amentiam. interdum tamen inconſultus accipitur pro eo, à quo conſilium non eſt petitum. Varro. Etenim inſcio, atq; inconſulto domino, ſerui ſæpe ex agro diſcedunt, interdũ pro eo, qui cum conſilium quæreret, non accepit, quaſi pro indigno habitus. Virg. Inconſulti abeunt, ſedemq; odere Sibyllæ. ab eodem etiam fit conſulto aduerbium, hoc eſt cum conſilio, & non temere. & conſultatio. conciliũ uero, quod conuentum populi, ſeu etiam populorum diuerſorum in unũ locum conſulendi gratia ſignificat, non à conſilio, ſiue à conſenſu (ut nonnulli ſcripſerunt) deriuatur, ſed à concalando, hoc eſt à conuocando, qd̃ omnes in unum locum conuocentur. à quo locus ipſe conciliabulum appellatur. ſed quia in concilijs ob multitudinẽ 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 pretio empte. Hinc etiam concilio pro eo uſurpamus, quod eſt amorem, ac beneuolẽtiam comparo. Virg. tu ſceptra, Iouemq; cõcilias. ab hoc fit reconcilio, qd̃ eſt in gratiam reduco. & reconcilior in gratiã redeo, quamuis redire in gratiam ẽt cum inanimatis dicimur. Cicero. In gratiam iam cum uoluptate redeamus. à reconcilio fit reconciliatio, qd̃ eſt in gratiam reditio.

DE EX. De enim aliquando ſignificat περὶ, ut cum dicimus de partibus orationis περὶ τῶν μερῶν τοῦ λόγου. Aliquando ἀπὸ, hoc eſt ab, ex, ut hoc loco de uulnere, hoc eſt ex uulnere. Nonnunquam deorſum, ſicut ſus ſurſum. Vnde ueteres pro contẽno dicere ſolebant, ſusq; deq; fero, hoc eſt ſurſum, an deorſum res feratur. paruifacio. in compoſitione uero de aliquando ſignificat κατὰ localem, ut deduco, detraho, derideo. interdum eſt intentiua, ut deprehendo. deamo. deprauo. deprimo. dedo. nõnunquam priuatiua, ut deſperatus. demens. deſum. Eiuſdẽ uero ſignificationis ſunt E, & Ex in appoſitione, quando de ἀπὸ ſignificat, ſed in hoc differunt, quod E ferè uſurpamus, quãdo conſonans ſequitur, ut è domo, è rure. Ex uero, quãdo ſequitur uocalis, ut ex aquis, ex aëre, quod in cõpoſitione ẽt accidit, ut educo. enarro. exigo. exuro. At de paſſim ponitur, ſiue ſequatur cõſonans, ſiue ſequatur uocalis, ut de nobis, de illis. uerum ex, ſequẽte etiã conſonante poni interdũ ſolet, ſi uocis aſperitas nõ prohibeat. Virg. Ex quo me diuûm pater, atq; hominum rex. Vnde notandum eſt, E tã in appoſitione, quã 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. eueho. eijcio. Ex uero ante reliquas, ut excudo. effero. in quo et ſimilibus X in F commutatur euphoniæ cauſa. exhorreo. expello. exequor. exquiro. extendo exaro. exigo. exonero. exuro. E præterea, & ex frequenter temporalia ſunt. Virg. 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. exterris, extra terrã. exlex, extra legẽ. expes, extra ſpem. excors, extra cor. Modo priuatiuum, ut expedio. extirpo. Modo intentiuum, ut expleo. exoro. efficio. à de fit dehinc, quod ſignificat poſtea. Item dein, deinde, deinceps, de quibus ſupra diximus. denuo, quod ſignificat rurſus, quaſi de nouo. demum, & deniq;, quæ eiuſdem ferè ſignificationis ſunt. Ponuntur enim pro tandem. Virg. Tum demum optata gemini ſuper arbore ſidunt. Cice. Cum exceſſiſſent è uita, tum deniq; uiueret, ſed deniq; plerũq; ſignificat ad extremum, ut cum plura ſunt enumerata, & ſubiungitur deniq; ſignificando ultimum omnium. Cicero, Cum ſibi non multitudinem militum, non idoneos imperatores, nõ pecuniam ſibi præſtò eſſe uiderent, non deniq; ullam rem, quæ pertineat ad bellum adminiſtrandum. demum aliquãdo pro ſolũ accipitur. Idem. ea demum magna uoluptas eſt Criſpe Salluſti, æqualem, ac parẽ uerbis uitam agere. Aliquãdo pro omnino. Plynius, Ea demum ſola auium non niſi uolatu depaſcitur. in hũc ſenſum deniq; quoq; aliquãdo accipitur. Ouid. Si qua metu dempto caſta eſt, ea deniq; caſta eſt. Veteres pro demum demus ſcripſerunt. Pacu. Quid demus magis commodum eſt, quã ne tuum perduas, iniuriam pati? Item à de, deſuper, & deinſuper, de quibus ſupra ſcripſimus, & deſurſum, qd̃ ſignificat deſuper. cuius contrarium eſt deorſum. à quo dorſum dictum, qd̃ ea pars corporis deuexa ſit deorſum. dicitur aũt dorſum, hoc eſt tergum non modo de hominibus, cæteriſq; animalibus, ſed etiã de inanimatis, ut puta de litoribus. aquis. montibus, cæteriſq; ſimilibus. Virg. dorſum immane mari ſummo. Idem. Nanq; inflicta uadis dorſo dum pendet iniquo. ab ex uero extra de-

ducitur, de quo, atq; eius deriuatiuis ſuperius late diſſeruimus. MATRIS. Genitricis. Mater tam eam ſignificat, quæ filium 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, unde 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, & materfamilias deducuntur. Matrona proprie dicitur, quæ in matrimonium cum uiro conuenit, ut in eo maneat, et ſi liberi non ſunt adhuc ſuſcepti. quippe appellationem habet à matris nomine non iam adepto, ſed cum ſpe, & omine mox adipiſcendo. Vnde ipſum quoque matrimonium uocatum eſt, quoniã ea ſpe uir, & uxor coniunguntur, ut illa mater fiat. materfamilias aũt uocitatur ea ſola, quæ in mariti manum, ac poteſtatem uenit, ſiue in cius manũ, ac poteſtatem, in cuius manu, & poteſtate eſt maritus, quia iã non in matrimoniũ tantum ſed in familiã quoq; mariti, et in ſui hæredis locũ uenerit. Eſt aũt familias caſus genitiui facta inclinatione more græcorũ. ideo materfamilias & materfamiliæ dicitur. aliqui tamen matronas dicunt eſſe honeſtas mulieres, quibus ſtolas habere ius eſſet, matrem uero familiæ nõ ante dici, quã uir eius paterfamiliæ appelletur. nec poſſe hoc nomine plures in una familia appellari, ſed unam tantum matremfamilias dici. Item unũ patremfamilias, eũ. ſ. eam'ue, qui in familia primi ſunt, quiq; in ea dominium habent. ſiquidẽ filij eorũ filijfamilias uocitantur, quod ſi is, ea'ue, qui familiæ præſunt, filios nõ hẽant, nihilo minus paterfamilias, et materfamilias dicuntur. nõ. n. ſolã pſonã eius. ſed & ius demonſtramus. Hinc pupillũ quoq; patrẽfamilias appellamus. & cũ paterfamilias moritur, quotquot ei ſubiecti erãt, ſingulas familias incipiunt habere, ſinguliq; patris familiarum nomina ſubeunt. Idemq; euenit in eo, qui emancipatus eſt. nam & hic ſui iuris effectus, propriam familiam habet. alij matrẽfamilias dicunt eſſe eam, quæ honeſte, & cum dignitate uiuit. Vlpia. Matremfamilias à cæteris fœminis mores diſcernunt, atq; ſeparant. proinde nihil intereſt nupta ſit, an uidua. ingenua ſit, an libertina. Nã neq; nuptiæ, neq; natales faciunt matremfamilias, ſed boni mores. Idem. matremfamilias cum audis, accipe notæ authoritatis fœminam. Item à matre maternum deducitur. Vnde maternum amorem, maternã pietatem, maternum lac dicimus. Item matertera, matris ſoror, quaſi mater altera, et matrimi, ac patrimi, ſiue patrimes, & matrimes, quorum matres, ac patres adhuc uiuunt. Item pater patrimus, qui cũ ipſe pater ſit, adhuc patrem uiuentem habet. & mater matrima, quæ et ipſa mater eſt, & matrem habet adhuc uiuẽtem. & 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. & matralia matris matutæ feſta. et matronalia dies matronis feſtus Calendis Martijs celebrari ſolitus, quo mariti pro conſeruatione coniugij ſupplicare dijs ſolebant. & matricida, & matricidiũ, & materia cum deriuatiuis eius, de quibus late ſuperius diſſeruimus. O LVCINA FEROX. Ferocem appellat propter atrocitatẽ partus, cum hæc Dea partubus præſit. ideo Lucina dicta, ut ſuperius oſtendimus. SAVCIA. Vulnerata. à ſecando enim ſaucius, quaſi ſecius dicitur, & uulneratum ſignificat. Vir. Qualis mugitus, fugit cum ſaucius aram Taurus. ab hoc fit ſaucio uerbum, quod eſt uulnero, & paſſiuum eius ſaucior. MORI. Mortem oppetere. mors eſt ſeparatio animæ à corpore. Virg. Multa boum 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.

Hãc Cicero noctis, & Herebi filiam fuiſſe ſcribit. Ariſtoteles oĩum, quæ terribilia homini uidẽtur, maximum eſſe. hæc. n. ſtatim, poſtq̃ eſſe incepimus, ducit nos ad non eſſe, & cum quotidie moriamur, tunc uulgato ſermone mori dicimur, cum mori deſinimus. mortem aut uiolentam, aut naturalẽ eſſe ſcripſerunt. uiolentã, quæ ferro, uel igni, uel caſu aliquo infertur. naturalem, qua aĩa à corpore iam effœto ſeparatur. Vnde mortem ab emerita iam uita, hoc eſt acta, et abſoluta dictam uolunt, & mortuos quaſi emeritos appellatos, qđ à mortali hac malitia abſoluti, quaſi ueterani quietiorem iam ſtatum ſint adepti. mortẽ obire pro mori uſurpatur, quaſi ad mortem ire. Nã ueteres ob pro ad frequẽter capiebant. Vñ ob Romam legiones ductas, & ob Troiã miſſum exercitum legimus. & uadimoniũ obiſſe, quaſi ad uadimonium iſſe. & obuiã. i. ad uiã. Nã ob alioquin uel pro circũ ponitur, ut cũ dicimus urbẽ obſideri, uel pro pp, ut ob ſuperatos hoſteis, ob fidem datã. à mors fit morior, quod eſt è uita diſcedo, quod nõ modo tertiæ, ſed etiam quartæ coniugationis reperitur. Plau. moriri ſeſe miſere mauolet, q̃ non perfectum reddat. à quo commorior, hoc eſt ſimul morior. & demorior, atq; emorior, quæ ſimplicis ſui ſignificationẽ retinẽt. et mortuus, qui iã mortẽ obijt. q et emortuus, et demortuus dicitur. eos, qui mortui naſcũtur, Paulus ſcribit neq; natos, neq; procreatos uideri poſſe, quia nunq̃ liberi appellari potuerunt. mare mortuũ dicitur, quia nihil uiuũ gignit. lacus eſt Syriæ in prouincia, quæ Pentapolis uocata fuit, nihil præter bitumẽ gignẽs, nihil in eo graue ſubmergitur. iõ Aſphaltus uocatur, quod oĩa in eo tuta ſint, græce. n. ἄσφαλτος tutũ dicitur. & mortalis, qui morti ſubiectus eſt. à quo mortalem pro hoĩe frequentiſſime uſurpamus. huius contrariũ eſt ĩmortalis, qui nõ eſt morti obnoxius. Vñ dij immortales dicuntur. ab ijs mortalitas, & immortalitas deriuãtur. & emortualis dies, in quo quis mortuus eſt, ſicut natalis, in quo natus. Plau. Certũ eſt mihi hunc emortualẽ facere ex natali die. & moribũdus, moriens. & mortariũ inſtrumentũ, in quo teruntur ea, quæ ſoluenda ſunt, quod in puluerem redacta, ueluti mortua condiãtur. & mortiferũ, quod mortẽ affert, utputa mortiferũ telũ. mortiferum uulnus. mortiferũ uenenum. & morticinũ exangue, corruptum. quippe morticina caro in ulcere dicitur, quæ corrupta eſt, & ſine ſanguine, quaſi iã mortua. Itẽ morticinã carnẽ aliquando dicimus animaliũ, quæ non ſunt ui mactata, ſed per ſe mortua. Plyn. Sola hæc auis in eo genere morticinã carnẽ non attingit. morticini etiã claui pedũ dicũtur, quod ueluti morticina caro ſit, & morbus, quod corpora ad mortẽ ducat. qđ morbus, quid morboſus ſit, quo à uitio, & uitioſo differat, ſuperius declarauimus. à morbo ẽt fit morbidus, qđ eſt morbo infectus. & remorbeſco, quod eſt in morbum recido. hic ẽt notandum eſt, quod quoad uiuet, & quoad morietur, et quoad Senatus habebitur, & quoad ſenatus dimittetur, & quoad ſcribendo pſeuerabo, quoad amplius non ſcribã, et quæ ſimilia ſunt, licet duæ res, & inter ſe contrariæ uideantur, unum tamen ſignificãt. Mortẽ etiã nõnulli à mordẽdo dictã exiſtimarũt, quod oĩa mordeat, hoc eſt rodat, atq; conſumat. Mordere proprie eſt dẽtibus lædere. p metaphorã tamen accipitur pro detrahere, unde & mordacem equum dicimus, qui dẽte hominem lædit, & mordacẽ hominem, detractorem. Item morſus modo pro ipſa dentium

læſione

læſione accipitur, modo pro detractione, & maledicentia. hinc mordacitas in utroq; ſignificato uſurpatur. & mordaciter aduerbium, & comparatiua, ſuperlatiuaq; 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, et morſicatim pro mordendo. Varro. ſicut pulli incedũt, & in labellis morſicatim ludunt. & mordicus eiuſdem ſignificationis. Lucil. Mordicus petere aurũ è flãma expediat. Plau. Iandudũ oportuit naſum adẽptũ mordicus. Item mordicus pro ſtrictim et quaſi morſu, et dẽte. Ci. pſpicuitatẽ, quã mordicus tenere debemus, abeſſe dicimus. et mordicibus pro morſibus. Plau. Aſini me mordicibus ſcindãt. boues incurſent cornibus. Itẽ. à mordeo cõpoſita fiunt admordeo, obmordeo eiuſdẽ cum ſuo ſimplici ſignificationis. præmordeo, hoc eſt ante mordeo, immordeo, morſum infigo. ſubmordeo. demordeo, morſu decerpo. cõmordeo. ſimul mordeo. remordeo, crucio. ſolicito, Virgil. Quando 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 ſcripſere. Plau. Vt admemordit 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 inquit, 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 fit compluries aduerbium, quod ſignificat ſæpe. Plautus. Quid metuis? DO. Metuo Hercle uero. ſenſi ego compluries. Cato. compluries eorum milites mercenarij inter ſeſe, multi alteri alteros occidere, compluries multi ſimul ad hoſteis transfugere. compluries in imperatorem impetum fecere. plura & cõplura ſic differunt, quod plura poſſunt eſſe duo. complura duo eſſe non poſſunt. illud comparatiuũ eſt. hoc uero minime, ideoq; non regit caſum. Complurimus non reperitur, ſed tantum plurimus. Vir. plurimum pro longo poſuit. cui plurima ceruix. ueteres 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 circum, 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 ornamẽta, quod amplius forent, quàm eſſent neceſſaria. Quidam ampluſtria quaſi apluſtria à græco nominata exiſtimant, hoc eſt ab α priuatiua particula, & πλοῦς, quod eſt nauigatio, quod hæc ad nauigationem nequaquam eſſent neceſſaria. item à plus pleriq; deducitur, quod authores aliquando uſurpant pro eo, quod eſt plures, & maxima ex parte. Salluſtius in diuiſione

orbis terræ pleriq; in parte tertia Africam poſuere. Pauci tantummodo Aſiam & Europam. Quin. Videas pleroſq; ita percitos, ideſt nonnullos. Plerunq; potius in priore ſignificato accipitur, ſignificatq; fere ſemper. Pleriq; omnes una pars orationis eſt. Et ſimiliter pleraq; omnia. Significatq; idem, quod pleriq;, ſiue pleraq;, hoc eſt maxima ex parte. Teren. Quod pleriq; omnes faciunt adoleſcentuli. item à plus plenitas, quaſi pluritas dicta. Plenitatem enim ueteres ignobilitatem dixere. Cato. Propter tenuitatem, & plenitatem. Hemina. Quicunq; propter plenitatem agro publico eiecti ſunt, & ploxinum. 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, qđ eſt maxime. et plus quàm ſatis. Reperitur etiam cum per compoſitum perplus. VT ITER TRISTE PATERET. Vt uia, quæ nunc difficilis fuit, aptior fieret. TRISTE. Difficile, hoc eſt non naturale, ſed uiolentum. Triſtis proprie mæſtus dicitur. Virgilius. Triſtis at ille tamen cantabitis Arcades inquit, deduciturq; à tero, quod eſt contero, conſumo. Martial. Seu lentum ceroma teris, tepidumq; Trigona. Virgilius. aut qua ſpe libycis teris otia terris. Triſtis ergo, quaſi tritus dicitur. Ab hoc triſtimonia, hoc eſt mœſtitia deriuatur. Hirtius, Cæſar claſſem ſub ueſperum conſcendit omnibus in exercitu inſcijs, & requirentibus Imperatoris conſilium, magno metu, et triſtimonia ſolicitabantur. Sed quia triſtitia in fronte hominis crudelitatis. grauitatis. iræ. minarum. ſtudij. difficultatis indicium eſt, fit ut triſtis aliquando pro ſæuo accipiatur. Virgilius. illi mea triſtia facta, Degeneremq; Neoptolemum narrare memento. Aliquando pro graui. Cice. Qui numero optimatum, & principum reliquit grauitatis ſuæ illum triſtem, & plenum dignitatis iouum. Nonnunquam pro irato, Lucil. Timuo certe, ne mihi ſit triſtior. interdum pro minaci. Vir. iſq; adytis hæc triſtia dicta reportat. Quandoq; pro docto. Lucil. Addo eodem triſteis, ac ſæueros philoſophos. item pro amaro. Vir. triſtiſq; lupini Suſtuleris fragileis calamos. Et pro difficili. Ci. Facilius ĩ morbos ĩcidũt adoleſcẽtes, grauius ægrotãt, triſtius curãtur. Et pro horrido. Martia. Amator ille triſtiũ lacernarũ. Tero aũt ἀπὸ τοῦ τρίβω deducitur, qđ eſt cõtero. frico. Vñ tricæ dicitur, qđ proprie ſignificat capillũ gallinarũ pedibus inuolutum, qđ earum pedes terat. hoc uero quoniam greſſum illarum impediat, factum eſt, ut omnia impedimenta tricæ dicantur. Plautus, Quod argentum tu, 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 tergẽdo res conteruntur. Quod ueteres etiam tergeo dixere. Plau. Ornãtur. terguntur. lauãtur. poliũtur. idẽ. Nũquã ceſſauimus lauari, aut fricari, aut tergeri, aut ornari. ab hoc fit compoſitũ detergo. et terta galea, hoc ẽ deterſa. Varro. Terta nitet galea. et terſus dictus ſerenus. itẽ à tero termentũ apud Plautũ, pro detrimẽtũ. itẽ terebrũ, notũ inſtrumẽtũ ad pforãdũ, qđ et terebra dicitur. A quo diminutiuũ terebellũ, et uerbũ terebro, hoc eſt pforo. Cuius paſſiuũ eſt terebror. itẽ teredo, uermis, de quo ſuperius diximus, niſi potius à græco deducatur. itẽ tritus quartæ declinationis, qui & attritus dicitur. Plynius. Calli, qui fiunt ex attritu calciamentorum. item intertrigo, morbus partium attritarum. Plynius Radix intertriginum, & alarum uitijs non dubie medetur. Attritum. & contritum. & attero. & contero. & dete-

ro·Ab attero atter dicitur, de quo, eiuſq; deriuatiuis ſuperius diximus. A᾽ detero, deter. Cuius comparatiuum eſt deterior, & ſuperlatiuũ deterrimus. item aduerbia detere. deterius. deterrime. Eſt autem deterum cui aliquid deeſt, et quaſi detritum 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 nõ eſt malus, cum mella feruet. Dicimus itaq; deteriorem ex bonis, qui minus eſt bonus. Sicut peiorem ex malis, qui magis remotus eſt à bonitate. Et parcæ deteriæ dicuntur, hoc eſt atræ, maculẽtæ. Præterea à tero fit trito frequentatiuum, quod eſt minutim cõtero. & trituro, quod de meſſibus dicitur. A᾽ quo trituratio. & triticum, quod tritum ſit ſpicis. A᾽ quo triticeum. & terra, q̃d teratur pedibus, ut ſuperius oſtendimus. & teres lignum, aut aliud aliquid rotundum, 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, ſiquis terminum exaraſſet, & ipſum, & boues ſacros eſſe. Hinc terminus ſæpenumero pro fine accipitur. Cicero. Cum nullum tot calamitatibus, atq; 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 etiã definio, & extermino, quod eſt expello, & eijcio, & ueluti extra terminos mitto. Cice. Atq; hoc omne genus peſtiferum, atq; impiũ ex hominum comitate exterminandum eſt. & Diſtermino, quod eſt diuido. diſſipo. Ab ijs determinatio, & determinate aduerbium item exterminatio. et diſterminatio dicuntur ea, quæ, cum plura ſint, unũ, atq; eundem terminum habẽt. Veteres non terminum ſed termonem dicebant. Terminalis lapis dicitur terminus ipſe lapideus. Item Terminum deũ colebant ueteres, in cuius tutela fines agrorũ eſſe exiſtimabant, et quo in loco colebatur hic deus, ibi ſuper eum foramen patebat in tecto, quod nefas eſſe arbitrarentur terminum intra tectum cõſiſtere. Terminalia Varro ideo appellata eſſe exiſtimat, quod ijs dies anni extremus erat conſtitutus. ego potius à Termino deo ſumpſiſſe nomen exiſtimo. item à tero terra, de qua, eiuſq; deriuatiuis ſuperius locuti ſumus. & terebra, ſiue terebrum, fabrile inſtrumentum ad perforandã materiam, à Dædalo primum inuentum. Cuius diminutiuum eſt terebellũ. A᾽ quo fit terebro uerbum, quod eſt perforo. Vnde exterebro, q̃d ſignificat extorqueo, ſcrutor, pergro. Varro. Atq; omneis adeo p̃quirit, atq; exterebrat arteis. et trua, uas de quo alibi diximus, quod nimio uſu teratur. Cuius diminutiuũ eſt trulla. A᾽ quo trulleus adiectiuum. Quidã tamen truam à tranſuolãdo dictam putant, quod trãſuolet 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 hominẽ ocreatum pedem uſq; 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 truo. Hic alio nomine onocrotalus dicitur, quod collum aqua mergens, ſpiranſq; ueluti ruditum Aſini edat, ὄνος græce aſinus dicitur. κροταλισμὸς plauſus, crepitus. & trudo, quaſi tero manibus. A᾽ quo extrudo. Proprie enim trudere, atque extrudere eſt manibus uiolen-

tia quadam expellere. Cicero. Fac eum quamprimum extrudas. Virgilius tamen trudere poſuit pro eo, quod eſt urgente ui naturæ expellere. Truditur è ſicco radix oleagina ligno. Hinc truſatiles molæ manuariæ dicuntur, quod pellantur manibus. his ex neceſſitate quondam locaſſe ſe Plautus memoratur. & trutina foramen, in quo eſt examen, hoc eſt lingua bilancis, q̃d in ea examen digito trudatur. Ab hac fit trutino uerbum hoc eſt examino. penſiculo. Vnde trutinata ſententia dicitur penſiculata, diſcuſſa. & trutina aliquando pro iudicio accipitur. Cicero. Ea probando, quæ non artificis ſtatera, ſed populari quadam trutina examinantur. Quidam etiam à tero trunco deductum putant, quod eſt amputo, recido. A᾽ quo truncator, truncatrix, truncatio. item truncus pars arboris, quæ ramis truncatis ſuperſtat. Truncus etiam adiectiuum pro truncatis inuenitur. Ouidius. Trunca manu. Hinc fit compoſitum obtrũco, quod proprie ſignificat capite cædo. Ponitur tamen aliquando pro occido, quocunq; modo id fiat. Virgilius. Polidorum obtruncat, & auro Vi potitur. item detrunco, decido. Sunt etiam qui à tero Tetricas deduci putent, quo nomine Cato aquam ſignificauit, quã horti irrigantur. item à tero tribula genus uehiculi, quo teruntur frumenta. Virg. Tribulaq;, traheæq;, & iniquo pondere raſtri & trapetum, mola olearia. idem. Venit hyems, teritur Sicyonia bacca trapetis. Quidam tamen trapetum græcum eſſe exiſtimant, ſicut trapezam, ſic enim græci menſam uocant. Vnde trapezitæ menſarij dicuntur. PATERET. Apertum eſſet. Patere. n. eſt apertum eſſe. Plau. ingredere tu, fores iandiu patent. unde patens, & patulũ deducuntur, quæ inter ſe hoc modo differunt, quod patens dicitur id, q̃d ad tempus patet, cum frequẽter claudatur, ut os, oculus, et alia huiuſmodi. Plyn. Vt multi ſæpe patentibus oculis uiſi ſunt dormire. Patulum uero, q̃d ſemper patet, ut aures, arbor, & ſimilia. Vir. Tityre tu patulæ recubãs ſub tegmine fagi. Hic Plautus patulum bouẽ appellat, cuius cornua diuerſa ſunt, ac late patent. item patibulum, quando ſeram ſignificat, qua oſtia occluduntur, q̃d hac remota, ualuæ pateant. Titinnius. Si quiſquã hodie, præter hanc, poſticum noſtrum pepulerit, patibulo hoc ei caput defringam. Nã quando patibulum pro cruce accipitur, à patior deriuatur (ut qdã putant). Sallu. in queis notiſſimus qſq; aut malo depẽdẽs uerberabatur, aut mutilato corpore ĩprobi, patibulo eminẽs affigebatur. itẽ patera poculi genus latũ, ac patens, quo nunc quoq; paſſim utuntur. item Patina uaſis genus, quo dapes elixæ, & iurulẽtæ in menſam feruntur. Terẽ. Iãdudum animus eſt in patinis. Huius diminutiuũ eſt patella ſcutellæ ſimilis niſi eſſet maior. A᾽ patina patinarium dictum. Plaut. is habet ſuccum, is ſuauitatem, eum quouis pacto condias, uel patinarium, 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. Plynius. Quinq; 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; apertũ. et patulico uerbũ, aperior, patulus fio. Ply. Petilius flos autũnalis circa uepreis naſcitur. colorem habet roſæ ſylueſtris, folia parua, qna. paruo calice, ac uerſicolori luteum ſemen includente. Luteus & bellio color patulicantibus qnquagenis quinis barbulis coronatur. Similitudine nominis adducimur, ut bolellium dicamus genus gummi eſſe odoratum, quod arbor in Batriana regione producit. Arbor ipſa nigra eſt, magnitudine oleæ, folio roboris, fructu caprifici. Alij brocon appellant. Alij malachran. Alij maldacon. Gummi autem nigrum, et in offas conuolutum. Hadrobalum, in ſacris uino per-

funditur, ut odoratius. Naſcitur & in Media. hoc quidã 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. unde ſpatiari errare eſt. & ſpatiatorem Cato pro erratore poſuit. A᾽ ſpatio fit exſpatior. à quo exſpatiator. & ſpatiatim aduerbium, hoc eſt errabunde. Quidam ſpargere quoque à ſpatio fieri putant, quaſi per ſpatium agere. Proprie enim ſpargere eſt, paſſim aliquid iactare. Virgilius. Spargite humum folijs, 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. Nã in ſacrificijs ſuperorum, uino, aut flumine, aut fonte corpora abluebant. Idem. donec me flumine uiuo Abluero. Ab aſpergo fit aſpergimen, & aſpergo aſperginis. idem. ſpumant aſpergine cautes. interdum etiam ſpargere ſumitur pro implere. idem. Et iam uere nouo ſpargebat lumine terras. Ab hoc fit aliud compoſitum exſpergo. unde exſperſum, madefactum dicimus. idem. ſanieq; exſperſa natarent Limina. & inſpergo. à quo inſpergimen. & reſpergo. diſpergo. conſpergo. à quibus reſpergimen. diſpergimen. conſpergimẽ. item ſparus, ruſticum telum in modum pedis recuruum, q̃d paſſim pugnando ſpargeretur. Nam græci σπάρον dicẽtes, id nomen à nobis ſumpſere. Salluſtius. Sed ex omni copia circiter quarta pars erat militaribus armis inſtructa. cæteri, ut quoſq; caſus armauerat, ſparos, aut lãceas, alij præacutos ſudeis portabant. Nos tamen ſpargere à græco potius deduci exiſtimamus, hoc eſt ἀπὸ τοῦ σπείρω, quod eſt ſemino. unde σπέρμα ſemen dicitur. Nã ſpargere, quaſi diſſeminare eſt. Quidam etiam iuniores aſpergillum uſurpant, nouum quidem, ſed non inelegans uocabulum. ſignificat autem inſtrumentum, quo nos ſacris aquis ſolemus aſpergere. QVIS NEGAT ESSE SATVM. Non eſt mirum inquit, Bacchum 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 Beroes 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 hunc eſſe, peteret tamen ab eo, ut ſumptis inſignibus ſuis, talis, tantuſq; ſecũ concumberet, 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 blandientis illecebras, munus ab eo Semele poſcit nullo addito nomine, eligere eam Iupiter quicquid uelit iubet. iurataq; per ſtygiam paludem, quicquid popoſcerit præſtò mox futurum. Hæc itaq; Iouem rogat, ut talem ſe ſibi exhibeat, qualis ſolet cum Iunone cõcumbere, 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, Cadmeiã domum ingreſſus, infauſto munere illuſam à Iunone amantem interemit. infantem uero, cui poſtea nomen fuit Baccho, ex utero ma-

tris exectum, femori ſuo impoſuit, & tandiu fouit, quoad maternos annos impleret, tum materteræ primo, poſtea nymphis nutriendum tradidit. NEGAT ESSE. Dicit nõ 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 Syleno, qui cum à ruſticis aliquando captus fuiſſet, à Mida Baccho reſtitutus eſt. Currũ ei attribuũt, quem tigres, & lynces ducunt. comitaturq; bacchantium multitudo edera coronatorum. Status.

Promouet effrenos dextra, læuaq; ſequuntur
Lynces, et uda mero lambunt retinacula tigres.
Poſt exultantes ſpolia armentalia portant,
Seminecesq; 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 Vitiſator Semele genitus Euhya. edera ei ſacra eſt, propter quod et poëtæ ea coronantur. Quod Parnaſſus mons in huius dei tutela eſt, et tabernæ uinariæ hoc maxime inſigni utuntur. Baculum ab eo inuentum, & à nomine eius ita appellatum prodidere, quo uino graues ſuſtẽtarentur. Eius diminutiuum eſt bacillum. A᾽ quo imbecillis ſiue imbecillus, debilis, quaſi baculo indigens. Vnde imbecillitas debilitas. & imbecilliter aduerbium debiliter. Cice. ut enim bacillũ aliud eſt inflexum, & incuruatum, alud ita natum. Nec baculus ſolum maſculino genere dicitur, ſed etiam baculum neutro. Oui. Baculumq; tenens agreſte ſiniſtra. Ariſtoteles Apollinem, & Bacchum unum, eundemq; deum eſſe affirmat. Propterea in Thracia aditum fuiſſe Libero cõſecratũ, ex quo oracula redderentur. et Lacedæmonios, cum ſacra Apollini celebrant, edera coronari, et Bœotios Parnaſſum montem Apollini ſacrum eſſe memorantes, ſimul tamen in eodem & oraculum delphicum, & ſpeluncas bacchicas uni deo conſecratas colere, et ob id Apollini ſimul ac Libero patri in eodem monte rem diuinã celebrari. Et ſanè conſtat, in mõte Parnaſſo bacchanalia alternis annis agi ſolita, ubi & ſatyrorum frequẽs cœtus cernebatur, & plerũq; uoces audiebantur, ſimulq; cymbalorum crepitus ad aureis hominum perueniebant. Et nequis exiſtimet diuerſis Dijs hũc montem dicatũ eſſe, Euripides Apollinem, ac Liberum unum, eundemq; deum eſſe demonſtrat. δέσποτα φιλόδαφνε βάκχε παιὰν ἄπολλον εὔλυρε. idem facit Aeſchylus ὦ κισσεὺς ἄπολλον ὦ βάκχε ὦ μάντις. Hinc Romani arcanam hanc ſacrorum obſeruationem cuſtodiebant, ut ſol, cum in ſuperno, hoc eſt diurno hemiſpærio 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, ſeniliq;, quæ ætatum diuerſitas ad ſolẽ proculdubio refertur, ut paruulus uideatur hyemali ſolſtitio, cum dies breuiſſimi ſunt. Adoleſcens uernali æquinoctio, cum iam dies ſunt longiores. pleniſſima barbæ effigie ſolſtitio æſtiuo, quãdo ſunt longiſſimi. Senex poſtquam ſol retrocedere, ac paulatim uireis 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 ſolẽ cuncta uertice ſuo, radiorum immiſſione luſtrare. Orpheus quoque Liberum patrem Phaneta appellat ἀπὸ τοῦ φωτὸς καὶ φανεροῦ, hoc eſt à lumine, atq; illuminatione, quia ſol cunctis uiſitur, cuncta conſpiciens. item Diony-

ſium. ἀπὸ τοῦ δύνασθαι καὶ περιφέρεσθαι i. quod circunferatur in ambitum. Alij Dionyſiū ἀπὸ τοῦ διανύσαι dictum exiſtimant, quod eſt perficere, quia quotidiano impetu ab oriente ad occaſum diem, noctemq́; 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 cuius femori ſutus eum pupugerit. idem dictus eſt Lyæus ἀπὸ τοῦ λύειν, quod eſt ſoluere. Bacchus. Baſſareus. Bactes. Babactes ἀπὸ τοῦ βάζω, q̄d eſt clamo. uociſero, 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 uſque 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 ἰακχῶ, uociſero. 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, atq; certamen inducit. Vel ἀπὸ τοῦ ἐρράφθαι, hoc eſt à ſuendo, quoniam femori Iouis inſutus fuit. Dithyrambus ἀπὸ τοῦ δὶς εἰς θύραν ἀναβαίνειν, hoc eſt à bis inducendo ad ianuam, quoniam uinū 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 uinum principio inueniſſe. ideoq; in ea religioſiſſime colitur. Vel à Nyſa pago Heliconis, ubi ſimili modo colitur Bacchus. Nyſea autem Megarenſium emporium fuit duodeuiginti ſtadijs diſtans ab urbe, quod & Minoa uocatur. item Nyſea clariſſima urbs in India à Libero patre condita ſub radicibus montis, quē incolæ Merum appellant. Aegyptij uero (ut Diodorus refert) Oſirim illius conditorem fuiſſe affirmant in memoriā 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. Nyſeus locus eſt in Media, in quo pulcherrimi equi naſcuntur. Nyſæe nomen eſt Nymphæ. Idē. Nyſæe, Spioq́; Thaliaq́;, Cymodoceq́;. Niſyrus parua inſula eſt, nō lōge 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. madeſcere. uel à Bryſea urbe Laconiæ, in qua præcipue colebatur. Euchion ἀπὸ τῆς εὐχῆς, hoc eſt à uoto, quod ei uota & preces exhiberentur. Et Euhyus, hoc eſt bonus filius, εὖ enim græci bene, υἱὸν filium dicunt, quod cum Dij bellum cum gigantibus gererent, primus Bacchus in leonem con-

uerſus occidit gigantem. propter quod eum Iupiter blande affatus eſt Euhije dicens. hoc eſt bone fili. Oreus à montibus, in quibus ei fieri ſacrificia ſolebant. ignigena, quod igneum calorem inducat, hominemq́; 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. Ouid. Quid uetat arcadico dictos à monte Lupercos, Faunus in Arcadia templa Lycæus habet. Lupercalia (ut Plutar. refert) ad expiandos manes inſtituta erant. Fiebant enim nefaſtis diebus, menſis Februarij, quem Piacularem interpretantur. Ouid. Februa Romani dixere piacula patres. Hoc ſacrum ab Arcadibus in Latium translatum fuit. Liui. Ferūt Euandrum ſolēne 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. Neq; enim nobis placet, quod ſcripſit Donatus, Lenæum à lenienda mente appellatum. Eleus pater, quaſi pius pater, quod libertatem hominibus præſtet. Græci ἐλεὸν miſericordem uocant. Ouid.

Thura dabant, Bacchumq́; uocant, Bromiumq́;, Lyæumq́;,
Ignigenamq́;, Satumq́; iterum, ſolumq́; Bimatrem.
Additus his Nyſeuſq́;, indetonſuſq́; Thyoneus,
Et cum Lenæo genialis conſitor uuæ.
Nyctyliuſq́;, Eleuſq́; parens, & Iacchus, & Euan,
Et quæ præterea per graias plurima gentes
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 bacchātibus, quicquid uehementius agitaretur, bacchari dicebant. Virgilius. totamq́; incenſa per urbem Bacchatur. cum etiam loca ipſa, in quibus eſſet bacchatum, bacchata uocabant. idem. et uirginibus bacchata lacænis Thrigeta. Et bacchius, pes, quo in carminibus ſacrorum Bacchi præcipue utebātur, conſtans ex prima breui, & duabus ſequentibus longis. & Bacchiadæ populi, qui ex Corintho exules effecti, in Siciliam deuenerunt. Ouid. Bacchiadæ bimari gens orta Corintho. & Bacchæ mulieres, quæ Baccho ſacrificia faciebant. Mimallonides etiam dictæ. et mimallones à monte minoris Aſiæ, qui Mimas uocatur, ubi ſacra fieri Baccho conſueuerunt. idem. Ecce Mimallonides ſparſis in terga capillis. Sapho. Nunc feror, ut Bacchi furijs mimallones actæ. Baca uero non deducitur à Baccho, ſed primogenium eſt, ſignificat minutiores arborum fructus, ut ſunt lauri, & oliuæ. à quorū ſimilitudine gemmæ quoq;, & lapilli bacæ uocantur. à quo bacatum dicimus gemmis ornatum. Virgilius. Colloq́; monile bacatum. Bacar 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. bacare frontem Cingite, ne uati noceat mala lingua futuro. SATVM. Natum. ſerere proprie admouere eſt. Vnde aſſerere manum ueteres dicebant comprehendere, cum eam prehendebant in libertatem. Hinc aſſerere etiam protueri, ac liberare accipitur. Plyn. Cōmendabat memoriam ſuam, orabatq́;. ut ſe ab iniuria obliuionis aſſereret. Et aſſertor, defenſor. liberator. Martia. Aſſertor uenias, ſatiſq; præſtes. Quemadmodum econtrario deſertor, qui patriam indefenſam relinquit, & quaſi proditor eſt. Aſſerere

etiam pro affirmare capitur. quaſi dicto hærere. à quo aſſeratio, affirmatio. Eadem ratione & conſerere manum cum hoſtibus dicimus, quaſi manum manu admouere. Conſerere etiam nunc pro miſcere capitur. Virgilius. Multaq́; per cæcam congreſſi prælia noctem Conſerimus. Nunc pro inſerere. idem. iuuat hiſmara Baccho Cōſerere. Hinc etiam ſeræ uocantur, quibus hoſtia clauduntur, quod foribus admotæ opponuntur defixæ poſtibus. & aſſeres, quod admoueantur, hæreantq́; parietibus. & à ſera aliud uerbum ſero, quod eſt claudo, à quo reſero. aperio. Claudianus. reſerataq́; clauſtra Iurat. & diſſero, enarro. declaro. à quo diſſerto frequentatiuum. Gellius. Cum de antiquitate quorundam uerborum diſſertaremus. Et diſſertabundus. Idem. eumq́; in corona aſtantium diſſertabundum inuenimus. & diſſertatio, enarratio. & ediſſero. Pacu. Ediſſere fabulam hanc. à quo diſertus, qui bene diſſerit, eleganterq́; enarrat. Cicero diſertum ab eloquente ſic ſeparat. Eum ſtatuebam diſertum, qui poſſet ſatis acute, atque dilucide apud mediocres homines ex communi quadam opinione dicere. Eloquentem uero, qui mirabilius, atq; magnificentius augere poſſet, atque ornare, quæ uellet, omnesq́; omnium rerum, quæ ad dicendum pertinerent, fontes animo, atque memoria contineret. 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 derelictū, 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. Virgili. Rupe ſub aduerſa deſerti ad Strymonis undam. Ab hoc fit deſerto frequētatiuum. Accius. Cum me ſolum uterq; parens deſertaſſent. Quidam deſero, & prodo, & deficio ita diſtinguunt, ut dicant, deſerere patronum. prodere patrē. deficere ſocium. Sed hæc apud authores confunduntur. Et obſero, quod modo pro ſero accipitur, modo pro ſacro. Veteres frequētiſſime obſatum pro ſacratum uſurpauere. Et exero, quod eſt extraho, quaſi dimoueo. Statius. fulgentemq́; exerit enſem. item quia terræ admouentur, ſerere ēt pro inſerere uſurpamus. Vnde ſeri arbores, uites, fruges dicimus. Transferturq́; etiam ad animalia. & ſerere pro generare accipitur. Satumq́; pro genito. A' ſero fit ſemen, quaſi ſerimē. quod etiam de uirgultis, & malleolis, & ſurculis dicitur. Virgilius. Seminibus poſitis ſupereſt deducere terram Sæpius. & ſatio, actus ipſe ſerendi. & ſementis ipſa ſatio. Liui. Vt cā pani 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 Zeā appellant, ſimile farri. Ex ea alica fit præclara res. Propter quam Home. terram Zedoron uocat, hoc eſt Zean donantem. 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 ζεὰν, hoc eſt Zeam, rem ſcilicet dignam, ex qua terra ſibi huiſmodi 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 licoccam à gemino coniugato grano ita appellatam. Et ſurus, hoc eſt palus. cuius diminutiuum eſt ſurculus. Nam ſurculus proprie eſt, qui inſeritur. germen, quod in ſurculis naſcitur. A' ſurus fit crebriſurus, quod ſignificat uallum crebris ſuris, hoc eſt palis munitum. Et ſeges, quod proprie ſignificat fruges eorū ſeminum, ex quibus conficitur panis, non dum demiſſa. Ponitur tamen aliquando pro humo, ad accipiēda ſemina ſubacta, utpote, continēs pro contento. Virgilius. illa ſeges demum uotis reſpondet auari Agricolæ, bis quæ ſolē, 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 uites. 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, atq; immittere uſurpatur. Quemadmodum interſerere frequenter accipitur pro immiſcere, & in medio ponere. item ſero aliquando pro contexo, & ordino ponitur, quoniā ea, quæ ordinantur, adnectuntur inuicem, atq; cohærent. Hinc ſerta coronæ dicuntur, non à ſatis (ut Plynius exiſtimauit) ſed à ſertis, hoc eſt digeſtis inuicem floribus, frondibusq́;, ex quibus ab initio fieri coronæ ſolebant. Hinc etiam ſeries dicta, quæ ab ordine ſic differt, q̄d ordo eſt digeſtio, qua quidque in ſuo loco collocamus, ueluti in acie, ubi pedites, ubi alæ equitum, ubi ſigna ex utilitate diſtribuuntur. Et in argumentatione, ubi ponēda ſunt firmiſſima argumenta, ubi mediocria. Vn̄ in ciuitatibus ordo conſularis. Prætorius equeſter, & alij, adeo, ut ordo pro ipſis quoq; hominibus illius conditionis accipiatur. Cicero. Qui apud omnes ordines eſſet gratioſus, ideſt apud omnium ordinum homines. Series autem eſt quædā continuata progreſſio, ut in ſerie orationis, ideſt in continuato contextu. Quintilianus. Quod nō niſi in contextu orationis, ſerieq́; 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. & ſericulatæ 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. Terētius. Releui omnia dolia, omnes ſerias. Huius diminutiuum eſt ſeriola. item à ſero fit ſeruo, quod aliquando idem eſt, quod aſſero, libero. Virgilius. Seruatum ex undis ſtrophadum me litteræ primum Accipiunt. Modo cuſtodio, tueor. idem. Dij patrij ſeruate domum, ſeruate nepotem. quandoq; diligenter, ac ſuperſtitioſe obſeruo. Plautus. Tuus ſeruus ſeruet, ueneri'ne eas det, an uiro. Plerunq; inhabito. poſſideo. Virgilius. Centum quæ ſyluas, centum quæ flumina ſeruant. Aliquando teneo. idem. 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 diminutiuū 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 ſeruitiū, q̄d in ſingulari eſt ipſa ſeruitus. Teren. Ego Pamphile hoc tibi pro ſeruitio debeo conari manibus,

& pedibus. nocteisq; & dies capitis periculum adire, dum proſim tibi. in plurali uero quandoq; ipſi ſerui. Salluſtius. interea ſeruitia repudiabat, quorum in initio magnæ copiæ ad eum concurrebant. Et ſeruio uerbū, quod eſt in ſeruitute ſum. A` quo compoſita fiunt deſeruio, atq; inſeruio, qđ eſt obſequor, & quaſi officium ſeruientis alicui præſto. Conſerui dicuntur, qui in ſeruitute pariter ſunt. Seruorum dies feſtus Romæ erat Idibus Auguſti, qa 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, & animaduerſio. Modo ueneror, & 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, et conſeruatio. Sunt etiam qui ſerenum à ſerendo, hoc eſt ſeminando deductum putent, quod ſignificat trāquillum, ſine nubibus, ſinè imbre, quod id maxime tempus ſationi aptum ſit. Ponitur etiam aliquando pro ſicco. Virgilius. unde ſerenas Ventus agat nubes. Hinc ſereſcit pro ſiccatur frequenter ueteres uſurpauere, quaſi ſereneſcit, quoniam ſerenitas ſicca eſt. Lucretius.

Deniq; fluctiuago ſuſpenſæ in littore ueſtes
Vueſcunt, eædem diſpanſæ in ſole ſereſcunt.

A` ſerenus ſerenitas deducitur, hoc eſt tranquillitas, claritas. & ſereno uerbum, clarifico, tranquillo. Virg. Vultu, quo cœlum, tempeſtatesq; ſerenat. Ad animum quoq; mentemq; transfertur. Apule. Optanda in primis quies eſt, & mentis ſerenitas. FVNERE. Morte, ut ſupra diximus. NVMEN. Deum, hoc eſt Bacchum. Proprie numen uolūtas dei eſt. Virg. non hæc ſine numine diuûm Eueniunt, hoc eſt ſine uoluntate. idem. Iam cœlum, terramq; meo ſine numine uēti Miſcere, & tātas audetis tollere moles? Tractum 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, Quid'ue dolens regina deûm. 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 opem. Eſt regina. Vir. Aſt ego, quæ diuûm incedo regina, Iouisq; Et ſoror, & coniux una cum gēte tot annos. Eſt Pronuba, quæ nuptijs præeſt. idem. Et pronuba Iuno. item alia eius numina. Aliquando numen ponitur pro ipſo deo. idem. Spero equidem medijs, ſiquid pia numina poſſunt, Supplicia hauſurum ſcopulis. Martia. Sic genitum numen credite. Hinc quidam Numam Pompilium à numinū, hoc eſt deorum cultu nomen ſumpſiſſe exiſtimant. Cōſtat enim eum religioſiſſimum fuiſſe, & cum Romulo in regnum ſucceſſiſſet, pacatis rebus, & metu bellorum ſepoſito, ne luxuriarentur otio animi, deorum metum inijciendum putauit, rem ad multitudinem imperitam, & illis ſeculis rudem efficaciſſimā. interdum etiam numen pro habitu, atq; ornatu accipitur à poëtis. Virgili. Vadimus immiſti 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. Nūtius, quod tam eum ſignificat qui nuntiat, quàm rem ipſam, quam nuntiat, & nūtio uerbum, ſignifico & in fœminino nuntia, quæ aliquid nūtiat. & 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. & ferè in malam partem accipitur. & pronuntio, quod modo ſignificat profero. Vnde pronuntiatio pro ipſa prolatione accipitur, modo decerno, iubeo. à quo pronuntiatum ſtatutum iuriſconſulti dicunt. Proprie enim pronuntiare, & ſtatuere de ijs dicitur, qui habent ius cognoſcendi. & renuntio, quod aliquando pronuntio accipitur. Plynius 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 omnis uiderunt. Terētius. 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 abnuto, 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 ingyrum mouendo, Nictare uero oculorum patefaciendo eos, aut claudendo, uel utrunque, uel alterum. Plautus. Nec illa ulli homini nutet. annuat. nictet. hoc eſt nec capite ſignū faciat, nec facienti aſſentiatur, nec oculis quicquam indicet. A` nicto nictatio deducitur. SIC. Hoc modo. i. matre interfecta.

DE EADEM EPIGRAMMA. XIII.

ICTA GRAVI TELO. Idem huius epigrammatis argumentum eſt, quod ſuperioris. Sus prægnans ferro uulnerata, pariter & filijs uitam dedit, & ipſa perdidit. ICTA Percuſſa. ico enim percutio eſt, & paſſiuum eius icor, percutior. Plynius. Arborum manuſatorum, receptarumq; in domos, à fulmine laurus ſola non icitur. Ab hoc fit ictus, hoc eſt percuſſio, uulnus. Martialis. Doricat 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 fœminino genere inuenitur. Virgilius. Forſitan & ſcrobibus quæ ſint faſtigia quæris. Lucanus. Exigua poſuit ſcrobe. Ouidius. & 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 recipiendam aquam. Vnde Vlpianus ſcribit foſſam eſſe receptaculum aquæ manu factum, aut ad caſtra, ſiue urbes, oppida'ue, aut alia huiuſcemodi muniēda. Li-

uius. Caſtraq; uallo, & foſſa muniuit. Et fodico, idem, quod fodio. Cice. Non eſt in poteſtate fodicantibus eis rebus, quas malas opinamur. diſſimulatio, & obliuio. & perfodio uehementer fodio. A` quo perfoſſor. & perfoſſus. Transfodio notæ ſignificationis. Ouid. gemino transfodis uulnere pectus. A` quo transfodior. & transfoſſus. & defodio, atque effodio. à quibus defoſſor. & effoſſor, & defoſſus atq; effoſſus. & confodio. à quo confoſſor. & confoſſus. item confoſſio, ſicut defoſſio. et 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 interfecerit, nec paruitate, uel ſuem uiuam, uel plagam minorem fecerit, quàm emittendo partui erat neceſſaria, uel certa dextera, firma, non uacillās Ouidius. Da mihi quod petitur certo contingere telo. LIBRATO. Ponderato. FERRO. Telo, quod cuſpidem habeat ferream. Ferrum metallum eſt uulgo notum, de quo ſuperius locuti ſumus. Dubium eſt, maior'ne ex eo utilitas, an maius damnum ſit hominibus. Hoc enim terram colimus. ſerimus fruges. arbuſta. pomaria. uites. hoc eadē 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 etiam utimur, utputa ad uenatus. aucupia. piſcationes. Siquidem in uenatu tela. in aucupio ſagittas. glandes. 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, uetitum 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. Mirū eſt quantam cum magnete lapide, de quo ſupra diximus, hoc metallum concordiam habeat. Vires enim à magnete accipit, quod nulli alteri metallo accidit, retinetq; 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 tundēdo, 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 uaccæ media inter cornua fudit. Ponitur etiam pro ignitum eſſe. Nā tunc uere ignita dicitur quæcunque materia, cum non rubet, ſed iam candet. Cicero. Candente carbone adurebat capillum. Hinc fit accendo, qđ ſignificat inflammo. & ſuccendo eiuſdem ſignificationis, & incendo. A` quo incendium, inflammatio. Vnde incendiaria auis inauſpicata, propter quam luſtratam ſæpenumero urbem legimus. & ſpinturnix à quibuſdam uocatur. Quidā interpretantur ita nominari quæcunq; 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 deterrimus albis, Et giluo. A` candeo fit candeſco. & candela à candore luminis. à qua candelabrum, & cicindela, de qua ſupra diximus. & candico uerbum, dealbo. Plynius. Cuius radice utuntur ad candicandos capillos. Et candido eiuſdem ſignificationis. Pomponius. Veſtem lixiuio candidans. & candifico. Nonius. Poliens ſeſe, & ſucci herbarum candificans cutem. Ab hoc candificatio deriuatur. & candefio. 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. ij 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, ideſt 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. Plynius. Et ipſa iam canitie uenerabilis. Hæc & canitudo à ueteribus dicta eſt. Varro. Sed neque uetulus canterius, 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. unde caniferæ mulieres appellatæ, quæ caniſtrum capitibus gerunt. Veteres canentas capitis ornamenta dixere. & canicas furfures. Vnde canicaceum furfureum dicimus. Pacuuius. Qui apud te quaſi 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 raptū. Eximere uero quo quomodo auferre. Vt puta, ſiquis non raperet aliquem, ſed moram faceret, quo minus in iudicium ueniret, ut actionis dies exiret, uel res tempore admitteretur. uidetur exemiſſe, quāuis 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 merces redimunt, ut ſtatim uendant· Modo accipitur pro eo, quod eſt libero· Vnde qui ab hoſtibus capti ſunt, uel qui alicui pœnæ obnoxij, ſoluto pretio redimuntur, item qui iniuſte uexantur, ſi per ſolutionem pecuniæ liberati fuerint, redemiſſe uexationem dicuntur. 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 coronatum dicimus. Virgilius. Coppa ſtriſcat caput graia redimita mitella. hinc redimicula ornamenta capitis mulierum, & uittarum, tenias uocamus· Iuuenalis. accipiant te Paulatim qui longa domi redimicula ſumunt Frontibus. Et coëmo idem quod emo, uel ſimul emo. A quo coemptor· & coemptrix· & coemptio. & demo, detraho· A quo demptor. demptrix· & demptio·item dãnum, Siquidem Paulus iuriſconſultus damnum, & damnationem ab ademptione, & quaſi diminutione patrimonij, dicta eſſe affirmat. & damno uerbum, quod modo ſignificat damno afficio· Vnde & condemno dictum eſt. Et econtario, 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· Terẽ. tuus eſt dãnatus gnatus, non tu· Quod apud iuriſconſultos per ſyncopẽ damnas dicitur·Marcus· Quiſquis mihi hæres erit dare dãnas eſto, fideiq; eius committo, uti det quantas ſummas dictauero. Sic enim damnas pro dãnatus dicitur. ſicut raucis pro raucitas. Satias pro ſatietas· Nonnunquam pro morti do· Vir· Nondum illi flauum Proſerpina uertice crinem Abſtulerat, ſtygioq; caput dãnauerat orco· item pro culpo, reprehendo· Martia· Si ſchola dãnatur, fora litibus omnia feruent· Sæpe etiam pro libero, in qua ſignificatione & condẽno accipitur· Titinnius· Forte ſe notũ fuiſſe, quo die liber foret, nunc eius uoti condemnatus eſt, immolauit hoſtiã· Vir. Quem damnet labor, aut quo uergat pondere letum· Idem· Damnabis tu quoq; uotis. Turpilius· & amplius illam apparere condecet, quãquidem uoti condemnata eſt· Siſenna· Quod uoto damnati fœtum omnẽ dicuntur eius anni ſtatim conſecraſſe· Cicero· Rerum naturã quàm errorem noſtrum dãnare maluimus· Damnum datum dicitur, quoties in agris noſtris aliquid demptum eſt·idem· Damni dati formulam exceſſit. à damnum ẽt Epidãnius deduci uidebatur, urbs Macedoniæ · Propter quod Romani id nomẽ uelut inauſpicatum mutantes Dyrrhachiũ uocitauere. Ab emo etiam 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, et in quẽ uendendi, & emendi cauſa conueniunt mercatores. Sed falſum eſt· Quippe græca uox eſt emporium· Græci enim ἔμπορον mercatorem dicunt, ἐμπορίαν mercatum, ἐμπόριον oppidum, ſiue alium quẽuis locum, in quo fiat mercatus·

DE EADEM EPIGRAMMA· XIIII·

VS FERA. Idem ferè argumentum, qđ ſuperiorum duorum epigrammatum. Sed in hoc admiratur partum, qđ 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 uẽtris maturi· FOETVM· Partum· Fœtus enim dicitur quicquid animal parit, ſiue oua ſint, ſiue animalia · Nam & mulier ipſa fœta dicitur, ſiue quæ grauida eſt, unde fœtum pro pleno ponitur· Virgilius· Loca fœta furentibus auſtris, ſiue quæ iam peperit, & onere leuata eſt. idem· Fecerat et 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 quoq; ueteres uſurparunt, pro eo, quod eſt fœtum emittere. Plynius· Optima fœtura eſt poſt uernum æquinoctium· Fœtifico quoq; ab eodem deriuatur, quod ſignificat fœtum facio· A quo fœtificatio, hoc eſt fœtura, & fœtificæ, quæ fœtum faciunt· & confœta ſus à ueteribus dicebatur, quæ cum omni fœtu adhibebatur ad ſacrificium· & effœtæ non ſolum quæ fœtum emiſerunt, ſed etiam quæ non amplius pariunt, ſiue quæ fœtum facere deſierunt· idẽ· 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 debiles reddit· & fœtifera, quæ fœtum fert· Hæc ferè omnia ad inanimata quoq; transferuntur· Nam & fœtum terræ dicimus· & effœtam tellurem· et fœtificare arbores, et 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. Aliquando crudele. Sallu · Fœdi oculi · Hinc fœdare aliquando pro lacerare, & cruentare accipitur· Hinc etiã fœde aduerbium, quod modo pro turpiter, modo pro crudeliter. & fœdus fœderis ſecundum quoſdã à porca fœde, hoc eſt crudeliter interfecta· A quo fœdero uerbum· & fœdifragus ruptor fœderis. & confœduſti apud ueteres fœdere coniuncti· itẽ à fœto fœteo, hoc eſt male oleo· A quo fœtidus male olens· & fœtor, malus odor. Fœdũ etiam ueteres hœdum. hoc eſt capræ filium dixere. Vnde hœdus, quaſi fœdus eſt uocatus· Sic folus pro holus. Foſtem pro hoſtẽ· Foſtiam pro hoſtiã 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 ſcripſerunt fœnus ἀπὸ τοῦ φαίνεσθαι, quod eſt apparere deductum, quod id genus hominum ſpeciem oſtentent humanitatis, & commodi eſſe uideantur in opibus nummos deſyderantibus, penè ridiculum eſt. A fœnore fœnuſculum diminutiuum· Plautus· Ad daniſtam deuenires, adderes fœnuſculum· Et lex fœnebris de credita pecunia, ſiquidem crediti nummi alios pariunt. Et fœnero uerbum, quod eſt pecuniam, ſiue aliam rem ad fœnus mutuo· & cum accuſatiuo iungitur· Martialis. Hæc ſapit, hæc omnis fœnerat una deos. Huius paſſiuũ eſt fœneror· Vnde res fenerata 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 eædem manentes quotannis nouas pariant· Sed de hoc, & de deriuatis ab eo ſuperius late diſſeruimus · Sunt qui fœniculum quoq; à fœnore deductum uelint, quaſi paruum fœnus, quod ſemen eius terræ mandatum magno fœnore reddat fructum · Herba eſt, quam græci marathron uocant, uulgo nota· Hanc maxime nobilitauere ſerpentes, quæ guſtatu eius ſenectam exuunt, & oculorum aciem ſucco reficiunt· Ex quo intellectum eſt hominum

quoq; caligmem

quoq; caligmem eo præcipue releuari. Eſt in hoc genere ſylueſtre, quod alij hippomarathron, alij myrſeneum uocant· folijs 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 quoq; panis fœniculum ſubditur· Geniture abundantiam quoquo modo ſumptum facit · uinum commendat· halitum oris gratiorem reddit · Petridius, & Nicander, qui ophiaca, hoc eſt quæ ad ſerpentes attinent, ſcripſerunt. & Mycon, qui rizotomumena, 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, qđ 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 uſuram, quæ et. fœneratus dicitur, quartæ declinationis. Fœtus autem à foueo deriuatur, quoniam & dum in utero eſt, & poſtquam eductus eſt fœtus, à matre fouetur, hoc eſt calefit. Fouere. n. proprie eſt calidum tenere, ſiue calefacere· unde focus dictus eſt, in quo ignis ſeruatur, etiam ſi ara ſit. Cuius diminutiuum eſt foculus· Gellius · Tum illa foculum coràm rege cum igni appoſuit, & treis libros ex nouẽ deurit, & coquit· Et ab hoc aliud diminutiuũ focillus. à quo focillo, calefacio. unde fit aliud compoſitum refocillo · à quibus focillatio, & refocillatio. Reperitur etiã focillor deponens. Varro. Propter ſecundas res ſublato metu non in cõmuni ſpectant, ſed ſuum quiq; cõmodum focillantur. Eſt autem focillare, ſiue focillari recreare. nutrire· & focillatio, recreatio· Veteres foculare quoq; aliquãdo pro focillare uſurparunt. et focula pro nutrimentis. Foueo tamen aliquando pro nutrio accipitur. Virgil· Progeniem, nidoſq; fouet· Hinc faui, de quibus ſupra diximus, appellati, quod in ijs apes fœtus ſuos foueant. Et fauonius, quod cũcta 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 Iapix· Hinc fomenta dicuntur applicationes rerum calidarum, ſiue humidarum ad partes corporis læſas, & medendi gratia, quæ & fotus appellantur. Plyn. decoctura eorum cœliacos iuuat potione, & fotu· interdum etiam pro conſtituo· Virgi· Sub terra fouere larem· Hinc fauiſſæ dictæ ſunt foueæ, in quibus circa tẽpla aqua incluſa conſtituebatur· Sunt etiam qui putent fauiſſas fuiſſe in capitolio cællis, ciſternisq; ſimiles, ubi reponi erant ſolita ſigna uetera, quæ ex eo tẽplo 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. illæ Neæram Dũ fouet, ac ne me ſibi præferat illa, ueretur. Ab hoc duo compoſita fiũt, refoueo eiuſdem penè cum ſuo ſimplici ſignificationis. & conſoueo 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 folijs, atq; arida circùm Nutrimenta dedit, rapuitq; in fomite flãmam. Per metaphoram autem fomitem appellamus, quicquid accendit nos, atq; 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, poliendaq; ueſtimenta accipiunt, quorum ars fullonia appellatur· & fauilla, quod ignem tectum foueat· Eſt enim fauilla deſerta igne ſcintilla, dicta à ſcindẽdo, quaſi ſcindilla, quod ſcindatur ab re ignita. A qua fit ſcintillo uerbum, quod ſignificat refulgeo·ſplendeo mico· A ſcindo uero fit reſcindo. ſciſſio·ſciſſura· item ſcandula, quaſi ſcindula· 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 uſq; ad bellum Pyrrhi, quadringentis ſeptuaginta annis, Cornelius Nepos author eſt· item ſciſſus quartæ declinationis, hoc eſt ſciſſura. Varro· Sciſſu materiæ fatigatus quieſcebat lectulo· Item ſciſſile, quod ſcindi poteſt, & eſt primogenium uerbum, niſi forte à cædendo deductum uideatur, aut à græco σχίζω· A quo σχίσμα, hoc eſt ſchiſma ſciſſura 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 hũc ſenſum raro reperitur. illo figurato crebrius utimur, cũ aut munus noſtrũ, aut aliqd aliud ſimile pignus eſſe amoris, & beneuolentiæ dicimus· Idẽ, noſtri monimẽtũ, & pignus amoris. Idem. Ipſe pater dextram Anchiſes haud multa moratus Dat iuueni, atq; animum præſenti pignore firmat quaſi dicat ſecurum facit, ut qui dat pignus· quoniam uero filij uidentur tanquam pignora inter uirũ, & uxorem eſſe, tum uinculi, ne alioqui 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 pignora· 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, cũ 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 arraboni, ſiue arræ. quippe pigneramus, quod nobis reſtituta creditori pecunia, reddi uolumus. Damus autem arram, ſiue arraboni, ſiue arræ uel partem pecuniæ, uel aliud aliqd pro re empta, quod non reſtituitur, ſed uel amittitur, niſi ſoluatur reſiduum, uel ſi ſoluatur, in partem pretij, quando ſolutio fit, computatur. Plau. Cui ſubegi fœnore argentum ab daniſta, ut ſumerent, quod iſti daremus arraboni· Daniſtæ fœneratores dicuntur. græci enim δανείζειν fœnerari. δανειστὴν fœneratorem, δάνειον fœnus, δανειστικὸν fœneraticium nuncupant· MATVRI· Iam apti ad pariendum, de quo uocabulo ſuperius locuti ſumus. IACVIT. Mortuus eſt. Iacere manifeſtam ſignificationem habet. Virgil. Silenum pueri ſomno uidere iacentem. Idem. Strata iacent paſſim ſua quæq; ſub arbore poma. Cicero. patres ij, quos uidetis, iacebunt in limine. per metaphoram tamen iacere aliquando accipitur pro eo, quod eſt eſſe, extare. Virg. Sed iacet aggeribus

niueis informis, & alto Terra gelu. Salluſtius. in medio capus iacet aquis undiq; ſcatens. Aliquando pro ſqualere, & mœſtum eſſe, quod infirmorum, ac male habentium iacere proprium ſit. Lucilius. Et ſua præcipue retro relicta iacere. Lucre. Humana ante oculos fœde cum uita iaceret In terris. Quandoq; etiam pro mortuum, ſiue interfectum eſſe, quod iaceant, nec amplius moueantur cadauera. Lucanus, ille iacet, paci quem prætulit orbis. Item pro ſepultum eſſe. Martialis. Nō aliter cineres mando iacere meos. ab hoc compoſita fiunt adiaceo, quod eſt adhæreo. obiaceo ex aduerſo ſitus ſum. ſubiaceo, ſubditus ſum. à quo ſubiecti dicuntur ſubditi. Virg. 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. Virgil. Hinc qui forte uelint rapido contendere curſu. ſed figurate & in mari naues uelociter euntes, & in aëre aues uelociter uolantes currere dicuntur. Idem, Sed tibi qui curſum uenti, quæ fata dedere. Apuleius. Et inopinati auium curſus terrorem adiecere. à curro 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 ςάδιον græci locum, in quo ludi tales exercentur, appellant, quem nos curriculum dicimus. δρόμον curſum. Plynius, Pythagoram uicit Leontius, cum fecit ſtadiodromon monoſtylen, qui olympiæ oſtenditur. Monoſtylon, unius columnæ ſignificat, hoc eſt una columna deſcriptum. μόνον græci ſolum dicunt, ςῦλον columnam. A curru fit curriculus, ſiue curriculum (utroque enim genere dicitur) quod proprie ſignificat paruum currum. Curtius. Aliorum turbati equi, non in uoragines modo, lacunaſq;, ſed etiam in amnem præcipitauere curricula. Hinc à currum curſu, curriculum etiam pro curſu ponimus. Plau. Licet nobis abire curriculo. Idem. Nam ad portū te conſpexi, curriculo occœpi ſequi, uix adipiſcendi poteſtas modo fuit. Item pro loco, in quo curritur. Apul. Quos ſæpe in curriculo uictores fuiſſe conſtabat. hinc curriculo pro temporis aduerbio ponitur, & ſignificat ſtatim. celeriter. Virg. Curriculo expulerat ſomnum, 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 nō habuiſſem, uarices haberem. currus, & carros dicimus, & in neutro genere carra. Cæſar, inter carros, impedimentaq; prælium commiſerunt. Hirtius. Pompeius ea die per uiarum anguſtias carra complura, multoſq; laniſtas retraxit. à carro carruca dicitur, curriculi genus. à quo carrucarius. Pompo. Pleraſq; mulas carrucarias tales eſſe, ut tranſiungi non poſſint. carpentum quoq; 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 quoq; ab Euandri dicta parente reor.

Ab hoc fit carpentarius. Vnde carpentarium equum dicimus. qui carpentum ducit. carpentarium fabrum, qui carpēta facit. Item à curro fit curſim aduerbium, quod ſignificat currendo. & incurſim, quod ſignificat celeriter. Cæcilius. nullus ſum, niſi meam rem iam omnem propero incurſim perdere. et curſor, qui currit. Aliquando etiam tabellarius à celeritate currendi. Martia. Curſorē ſexta tibi Rufe remiſimus hora. Et cur-

ſito frequentatiuum. à quo curſitabundus, qui currit, & quo nonnulli utuntur, Curſorius equus, pro deſultorio. Item ab eo compoſita fiunt accurro, & intercurro, notæ ſignificationis. occurro, quod modo ſignificat obuius fio. Virg. Hic illi occurrit Tydeus. modo in mentem uenio. Cicero. Nihil mihi tunc occurrebat, quod ad te ſcriberem. aliquando offeror. Idem. occurrebat ibi oratio, ideſt offerebat ſeſe oratio. ab hoc deriuatur occurſus quartæ declinationis. & occurſo. à quo occurſatio. percurro, currendo peragro, ut omnem prouinciam percurrit, hoc eſt currendo ueſtigauit. Hinc figurate percurrit librum dicimus, hoc eſt celeriter legit. percurrit exercitum. percurrit caſtra, ideſt cum quadam celeritate luſtrauit. ab hoc fit percurſio, hoc eſt excurſus. Cice. 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, atq; incurſiones hoſtium dicimus. Item incido. Plyn. iunior. neque 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 meā rem iam omnem propero incurſim perdere. ſuccurro, quod modo ſignificat ſubuenio, opem fero. Plau. Succurrite mihi ſultis, nec tā turpiter ſinite labefactarier. Modo in mentem uenio. Cice. Neq; enim mihi ſuccurrebant uerba, quæ ante diſceſſum à Dolabella 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 confugio. à quo recurſus. concurro, ſimul curro, confluo. Valerius. Concurrite inquit ciues, nam mœnia urbis ruunt. ab hoc concurſus. concurſio. cōcurſo. & concurſatio. Cice. Concurſatio 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 carinarū, quæ erant intra templum Telluris. Virgilius. paſſimq; armenta uidebant, Romanoq; foro, et lautis mugire carinis. à carina etiam carinatum dicimus concauum, & ad carinæ ſimilitudinem factum. Item carino uerbum, quod ſignificat probra obijcio, q̄d 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, omnes numeros habet, nec præter ſapientem cadere in quenquam poteſt. interdum pro mori, occidere. Virgili. cadit & Rhipheus iuſtiſſimus unus Qui fuit in Teucris. ab hoc fit caſus, quod modo fortunam ſignificat. Sene. Multa. n. caſu potius, quàm ratione eueniunt. Modo ruinam. Curtius, inopinato redæ caſu oppreſſus. Aliquando calamitatem, infortunium. Virg. Sed ſi tantus amor caſus cognoſcere noſtros, Et breuiter Troiæ ſupremum audire laborem. interdum uocabulorum formas, utputa generandi, accuſandi caſus, quia in aliam, atq; aliam cadunt effigiem. caſum etiam ueteres, antiquum uocabant, quaſi iam cadentem.

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 caducamur ruentis pertimuere aquatiles querquedulæ natantes. ubi obiter notandum eſt, querquedulas anaticulas eſſe paruas, in aqua ferè uiuentes, quæ uulgo etiam ita uocantur, à uoce ita dictas. & caducum, quod momētaneum eſt, non perpetuum. Item caducum mortuum. Virg. belloq; caduci Dardanidæ. hinc caduca auſpicia dicebantur, cum aliquid in templo excidebat, uel uti uirgæ manu. & caduca hæreditas, cum hæredes cecidenrunt, unde qui huiuſmodi hæreditatem accipiunt, uocantur caducarij. & cadauer, corpus mortuum. & cadiuum, quod per ſe cecidit, unde cadiua poma appellamus, quæ non ſunt manu collecta, ſed ſua ſponte in terram cecidere. Item folia cadiua, quæ per ſe ex arboribus cadunt. Plyn. colligi mala poſt æquinoctium autumnale, cadiua ſeparari ſtramentis, ſtoreis, paleiſ ue ſterni. Idem, cætera mala foliis ſi ulneis, præter quam cadiuis ſingula conuolui. & caduceum, ut quidam putant, quod cadere faciat contentiones, atq; certamina. à quo caduceator, de quibus ſuperius diximus. & caducus uulgo morbus, comitialis, quod cadere hominem faciat. & ſtillicidium, ac ſtricidium, de quibus ſupra diximus, quod ſtillatim cadant. & cicada, quaſi cito cadens. Viuit enim rore, & cito deficit. Caſnar quoque à cadendo deductum nonnulli uolunt, ſed hoc Oſcorū lingua ſenem ſignificat. cadurcum uero tentorium eſt, quo merces teguntur. præterea compoſita à cado fiunt accido, quod proprie ſignificat euenio. à quo fit accidens, oppoſitum ſubſtantiæ, quod dialectici definiunt, quod adeſt, & abeſt præter ſubiecti corruptionem. iuriſconſulti accido uſurpant pro eo, quod eſt morior, quēadmodum ſimplex quoq; eius accipi ſupra memorauimus. Vnde ſiquis in teſtamento ita ſcripſerit. ſiquid filio meo acciderit, Dama ſeruus meus liber eſto. Idē eſt, ac ſi diceretur, ſi filius meus mortuus fuerit. occido penultima correpta, modo obuenio. Vnde occaſio dicta eſt opportunitas temporis 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 ſubſtantiuum 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. Virgil. Exciderat puppi. Hinc excidium, & excidia, de quibus ſuperius diximus, quamuis aliqui à cædendo potius hæc deducta exiſtiment. modo in obliuionem uenio. Idem. Nec dum etiam cauſæ irarum, ſæuiq; dolores Exciderant animo. Plyn. 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. Iam iam albicaſcit, ac recentatur cōmune lumen hominibus. concido, cado. morior. O' QVANTVM EST SVBITIS CASIBVS INGENIVM. Sententia eſt Thucydidis. ſubita ingenium excitant. QVANTVM INGENIVM. Quantum naturalis ſapientiæ, ut ſupra diximus. SVBITIS. Repentinis, impræmeditatis.

DE CARPOPHORO EPIGRAMMA. XV.

SVMMA TVAE. Blanditur Domitiano in laudando Carpophoro, qui uenator excellentiſſimus fuit, & ob id chariſſimus principi. ordo eſt. aper fuſus, qui fuit ſumma gloria tuæ famæ ó Meleager, quātula portio eſt famæ Carpophori? quaſi dicat paruula quædam particula eſt gloriæ eius, cum ille aprum tantum interfecerit, hic uero & Vrſum, & Leonem & Pardum. MELEAGRE. Meleager. nam in recto & Meleager, & Meleagrus dicitur. Ouidius. Donec Meleagrus, & unà Lecta manus iuuenum. Meleager filius fuit Oenei regis Aetoliæ ex Althea coniuge, quem cum Althea peperiſſet, animaduertit tres parcas iuxta ignem ſedentes, lanamq; colo trahentes, quæ cum forte ſtipitem igni admouiſſent, auditæ ſunt uerba hæc proferre. O' nunc nate erit æqua tibi cum ſtipite uita. quapropter illis mox diſcedentibus Althea ſtipitem ex igne ſubtraxit, & ne ureretur, diligenter ſeruauit. Meleager uero creuit robore, ac uiribus corporis præſtans. inter hæc Oeneus, cum omnibus dijs ſacrificia pro ſuſceptis frugibus feciſſet, 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, atq; armenta, nec canes, neq; paſtores eſſe adiumēto poterant, cum ipſi quoq; homines feræ immanitatem formidabant, uix ſe intra tecta tutos putantes. ſed tandem Meleager in feræ perniciem, & canes, & præſtantiſſimos quoſq; uiros è finitimis urbibus conuocauit, inter quos & Atalantis filia Iaſij filij Abantis Arguorum 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 Atalanti, quaſi præmij partem conſorti laudis dedit. Cuius rei inuidia permoti alij, præſertimq; 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 quoque cum ob necem feræ, & filij gloriam lætabunda incederet, poſtquā 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 Partenopeum filium ex Atalantide ſuſcepiſſe, qui cum Adraſto aduerſus Thebas profectus in bello, deſyderatus eſt. hunc alij non Meleagri, & Atalantidis, ſed Menalippes, & Martis filiū fuiſſe exiſtimāt. mirū eſt Ouidiū hāc Cenei filiā ſcripſiſſe, cū Cenei filiā Atalantā cōſtet uocatā fuiſſe, curſu inſignē, quæ ab hoc Ceneia dicta eſt. Ouid. Talia dicentē molli Ceneia uultu Aſpicit. APER FVSVS. Aper à te proſtratus. tres apri inter portenta à poëtis numerantur. Erymanthius, ſiue Arcadicus, quem Hercules peremit. Olympius, in cuius uenatione occubuit filius Crœſi uulneratus ab Adraſto, & hic Calydonius, quem interfecit Meleager. QVANTA PORTIO. Quam 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 in feris cōficiendis oblectaretur. ILLE. Carpophorus. CONDIDIT. Abſcondit, 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, uti alias pleraſq; feras. ARCE. Summitate. Arx proprie munitior pars urbis eſt, quæ quoniam in altiori parte fieri conſueuit, inualuit uſus, ut arcem pro monte, & pro quacunq; altitudine 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 nō poteſt. Virgilius.

Hic uertex nobis ſemper ſublimis, at illum
Sub pedibus Styx atra tenet, maneſq; profundi.

Arx ab arceo dicta eſt, quod prohibeat hoſteis accedere. Arcere enim prohibere eſt, ne ij, qui ueniunt, accedant. Virgilius. hoſteiſq; à mœnibus arcent. transferturq́ue aliquando ad incorporea. Cicero. Quæ uis enim eſt, quæ magis arceat homines ab improbitate, quā 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; abſconditum, quod quæ in arca ſunt, cælata ſint, atq; 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, ſucceſſionemq́; hominū celebraretur, ut ab arca, in qua quæ clauſa ſunt, tutò cuſtodiuntur. Item ab arca Arculus deus, qui tutelam gerebat arcarum. & arcera, pluſtrum undiq; tectum, & munitum, quaſi arca quædam magna ueſtimentis ſtrata, qua ægri, aut ſenes portari cubantes ſolebant. præterea ab arceo erciſcor, quo uerbo iuriſconſulti utuntur, cū inter conſorteis hæreditas diuiditur. Vnde erciſcundæ familiæ iudicium dicitur, quaſi arcendæ ab hæreditate, quod fit in bonorum diuiſione. Erctum, citumq́; inter conſorteis 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 cōpoſita ab eo fiunt coërceo, quod eſt cogo. à quo carcer. & carceres, de qbus ſuperius diximus. & aberceo, prohibeo. Plau. Atq; eam abercet domo. & 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 militum. 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 exerciti 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 ſarctores dicti, qui ueſteis 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 ſuperuacuæ abſciſſæ. & ſarta uinea putata, & pura facta. Plautus. Sator, ſartorq́; ſcelerum, & meſſor optime. occatorem dicere debebas prius. Nam ſemper occant prius q̄ ſarriunt ruſtici. Sarcio etiam aliquando pro eo accipitur, quod eſt damnum ſaluo. 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 faſcis, 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 fœmininum eſt ſarcinatrix. ſignificatq; proprie eum, qui plurimum ueſtium ſumit. Aliquando etiam pro ſutore accipitur. Luci. Sarcinatorem eſſe ſummum ſuere 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, dictumq́; 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, meumq́; os finget denuo. interpolando inquit Cicero, hoc eſt renouando. & Plautus. interpolabit, hoc eſt renouabit. Plynius. At Hercule Alexandriæ, ubi thura interpolantur inquit, hoc eſt purgantur, cernuntur, quaſi reuocantur. Vlpianus. Vbiq; curant ædiles, ne emptores à uenditoribus circūueniantur. præſumptum eſt enim ea 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, idcirco interpolant ueteratores, et pro nouitijs uēdant, interpolant inquit, hoc eſt ornant. fingunt. renouant. ut nouitij eſſe uideantur. ab hoc interpola dicuntur noua inuenta, & (ut ita dicam) renouationes artium, & aliarum rerum. Plynius. Mutatur ars quotidie, quoties interpolis, & ingeniorum Græciæ flatu impellimur. & interpolatorem uocamus, qui antiquas ueſteis reſarcit, ac renouat, ut eas facilius uēdat. cuius fœmininum eſt interpolatrix. Pomponius. interpolatricem accerſire oportet, quæ huic ueſtē adducat. SPECTANDVM. Dignum ſpectatione. MOLE IGNOTA. Magnitudine non prius uiſa, ideo incognita. DECVISSE HERCVLEAS MANVS. Conueniſſe manibus herculeis, quæ Nemæum Leonem, ut ſuperius dixi-

mus,

mus, interfecerunt. PORREXIT. Proſtrauit. interfecit. VOLVCREM. Celerem uolucrem. Velociſſimum quippe animal pardus eſt, adeoq́; currendo extenditur, ut uentre penè terrā contingat, ſed niſi mox adipiſcatur prædam, 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, & longum Andromaches teſtentur amorem. modo pro magno. Vnde longiores dies maiores dicimus. modo pro pernitioſo. Idem. Infelix Dido, longumq́; bibebat amorem. ab hoc fit prælōgus, hoc eſt ualde longus. & longurio idem, quod longus. Varro. Hic, qui ante me eſt, neſcio quis longurio. & lōgiſco, longus fio. Ennius, Neq; corpora firma longiſcunt quicquam. Idem. Cum ſola eſt eadem faciunt longiſcere longe. & elongo, ac prolongo, quæ ſignificant protraho, differo. Plyn. Quo maxime tempore elongantur dies. Plau. Quæ mihi annus prolongat promiſſa. & longe, delonge, alonge aduerbia. quæ ſignificant procul. quandoq; per longitudinem, ut cum dicimus, longe, lateq́; diſcurrit. Item aliud aduerbium longum, quod ſignificat longo tempore. Martialis. Vtq; tuis longum dominuſq́;, puerq; fruantur Muneribus, hoc eſt per longitudinem, & latitudinem. & longitrorſum ſicut dextrorſum, & ſiniſtrorſum. & longæuus, antiquus, quaſi longi æui. à quo longæuitas, & lōgitudo, prolixitas. & longanimis, perſeuerantis animi. à quo longanimitas, perſeuerantia. & longinquum, remotum, diſtans. Vnde longinquitas, diſtantia uel loci, uel temporis. 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. differtq́; à pretio, quod præmium duntaxat pro recte factis datur. pretium uero non modo pro recte factis, ſed etiam pro male geſtis. Salluſtius. Vicit tamen in Senatu pars illa quæ uero pretium, aut gratiam anteferebat. Terentius. Ego pretium ob ſtultitiam fero. Liuius. Si malos imitabor, tum pretium pro noxa dabis. proprie tamen pretium eſt, quod pro re empta datur. Terentius. Pretium ſperans ilico produxit, ac uendidit. hinc pretioſum dicimus, quod carum eſt, & magni pretij, cuius comparatiuum eſt pretioſior. & ſuperlatiuum pretioſiſſimus & appretio, æſtimo, pretium impono. dictum autem pretium 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 ſcena nos 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;. Apule. Ad montem cum comitatus ſum, hoc eſt uſq; in montem, pro quo etiam aduſq; aliquando reperimus. Idem. Iam aduſq; amnem perueneramus. hinc & quoad dicimus, pro quouſq;. Salluſtius. Dummodo putetis uos tutos eſſe, quoad reliqua multitudo aduenerit, & quoaduſq;. Accius. Nihil. n. te impedio, quoaduſq; rem peragas.

& quoadeius. Cicero. Oratoris officium eſt de ijs rebus poſſe dicere, quæ ad uſum ciuilem moribus, & legibus conſtitutæ ſunt, cum aſſenſione auditorum quoadeius fieri poterit. Idem. Elaboro enim quoadeius facere poſſum, ut conſilia hoſtium intelligam. uerum hoc non tam uſq;, quàm inquantum ſignificat. ſicut adeo, quod ab ad, & eo compoſitum eſt, pro intantum accipitur. Martialis, Quæ adeo antiquis authoribus defuit, ut nominibus non tantum ueris abuſi ſint, ſed & magnis. Quintilianus. Nunq̄ adeo pro nobis ſolicita lex eſt, ut quod præſtet, extorqueat. Idē ſignificat uſqueadeo, et uſqueeò. Cicero. Ne ſiquando ei dicendum erit de iuſtitia & fide, mutuetur à Platone, qui cum hæc exprimenda uerbis arbitraretur, nouam quandam finxit in libris ciuitatem uſqueeò 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. Atq; iterum ad Troiam magnus mittetur Achilles, ſignificatq́; & perſonam, & locum, & tēpus. 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? Quandoq; ſimilitudinem. Terentius, Sed nihil ad noſtram hanc. Et ad unguem, quod ſignificat perfecte, tranſlatum à marmorarijs, qui iuncturas unguibus probant. nonnunquā 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. ideſt poſt hæc. ad unum cum dicimus, ſignificamus, nemine excepto. Virgilius, Iuppiter omnipotens ſi non dum 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 uireis habebat, perinde, ac ſi in conficiendis feris non laboraſſet.

DE TAVRO CAESAREM VEHENTE EPIGRAMMA. XVI.

r APTVS ABIT. Blanditur Domitiano, quod in ludis tauro inſidens, in altum uectus fuerit, quaſi in cœlum aſcenſurus. RAPTVS. Machinis quibuſdam ſublatus in altum, ut cœlum conſcendere uideretur. rapere proprie eſt cum impetu quodam, & uiolentia auferre. Virgilius. raptas ſine more Sabinas, hoc eſt ablatas. ponitur tamen aliquando figurate pro uitiare. & proprie de uirginibus, atq; impuberibus pueris dicitur, etiam ſi loco non dimoueantur. Idem. & rapti Ganymedis honores. rapi uirgo ſimulabatur apud ueteres, quando uiro tradebatur ex gremio matris, aut ſi ea non eſſet ex proxima neceſſitudine, quod ea res ſub Romulo principe in Sabinarum raptione feliciter ſucceſſiſſet, quemadmodum uirgines quoq; ueſtales capi dicebantur, quia pontificis maximi

manu prehenſæ ab eo parente, in cuius poteſtate eſſent, ueluti bello captæ abducebantur. à rapio raptus quartæ declinationis deriuatur, quod à raptione, & rapina ita diſtinguitur, ut raptio proprie ad perſonam referatur, rapina ad rem, raptus ad ſtuprum. Terentius. Diſperij Theſiphonem audiui filium uni in raptione fuiſſe. Cicero. Quas res luxuries in flagitijs, crudelitas in ſupplicijs, auaritia in rapinis, ſuperbia in contumelijs efficere potuiſſet. Idem. Matronarum cædes, uirginum raptus. ab eodem fit raptor, qui rapit. Cuius fœmininum raptrix. & rapax, auidus, & rapinis ſemper intentus. Suetonius. Inopia rapax, metu ſæuus. à quo rapacior. rapaciſſimus. rapacitas. & aduerbia rapaciter. rapacius. rapaciſſime. Item rapidus, hoc eſt celer, feſtinus, ab eorum, qui rapiunt, celeritate. & rapide, ac raptim aduerbia, feſtine. & rapo raponis, quod eſt rapax. Pomponius. Ne nos conturbent auari, atque rapones. et rapinator, pro raptor. Varro. Inuidiam ueniant in hoc ipſo rapinatores. Lucil. 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 grauiſſimus eſt. Martialis.

Hæc tibi brumali gaudentia frigore rapa,
Quæ damus, in cœlo Romulus eſſe ſolet.

Tum quod ex eo cætera quoq; animalia, & alitum genera paſcimus, quadrupedes etiam fronde earum gaudent, & homines ex ijs decoctis cibum ſumunt. rapacia dicuntur, quemadmodum in braſica & cæteris herbis caules. ueſcuntur etiam cyma. Sic enim herbarum ſumitatem uocamus. Plynius. Et homini non minor rapaciorum ſuis horis gratia, quàm cymarum. reperitur etiam neutro genere, & declinationis tertiæ. Colu. Frigoribus caules, & ueri cymata mittit. eſt etiam flaccidorum raporum non minor gratia, quàm uirentium. ſeruantur & paſſa uſq; ad alium prouentum, famemq; ſentiri prohibent transpadani tertium hunc fructum habent, poſt uinum, & fruges. medici in ijs maſculini generis faciunt, quæ rotunda ſunt. latiora, & concaua fœminini generis ſunt. rapum aqua decoctum frigus è pedibus pellit, etiam in cibo ſumptum uenerem multum ſtimulat. pluribus modis commendatur in cibo, præſertimq; ſinapis acrimonia duratum, purpureo etiam, & alijs coloribus pingitur, quod raro accidit in cibis. palma rapis eſt in nurſino agro naſcentibus, & frigore dulciora fieri exiſtimantur. iccirco Martialis inquit, gaudentia 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 iugera uiritim populo diuiſit, ſibiq; deinde conſtituit, dicens neminem eſſe debere, cui non tantum ſufficeret. cum legati Samnitum ad eum ueniſſent aurum offerentes, rapũ torrebat in foco, malo itaq; inquit, hæc in fictilibus meis eſſe, & aurum habentibus imperare. cumq; aliquando inuerſæ pecuniæ argueretur, catinum ligneum, quo uti ad ſacrificia conſueuerat, in medium protulit, iuruitq; ſe nihil amplius de præda hoſtili in domum ſuam conuertiſſe. rapis penè ſimiles napi ſunt, niſi quod longiores, gracilioresq;. optimi quondam amiterni erant. Martialis. Hos amiternus ager felicibus educat hortis. naporum duo genera ſunt. alterum anguloſis foliorũ caulibus bunion uocant. alterum buniada rhaphano, & rapo ſimilis. Eſt præterea tertium genus ſylueſtre, cuius folia erucæ ſimilia ſunt. Eſtur in acetarijs, uulgo à rapo rapũculum uocant, radicis exiguæ. dici recte, latineq; napunculus poteſt. ſunt etiam qui à rapio rabiem, quæ & rabia dicitur, appellatam pu-

tent, morbus eſt canum, cum ueluti furore quodam acti huc, atq; illuc rapiuntur, nec ullum quietis locum inueniunt. à quo dicuntur 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, plenus iracundia, & ueluti rabie agitatus. & aduerbium rabide. & rabula, quod proprie ſignificat aduocatum, ſiue patronum nimis maledicum, acremq; in cauſis agendis, & quaſi rabioſum. à quo Appius caninam eloquentiam uocauit. Quintilianus. Super omnia perit illa, quæ plurimum oratori & authoritatis, & fidei affert, modeſtia, ſi à uiro bono in rabulam, latratoremq; conuertitur. Alij rabiem, quaſi rauiem dictam uolunt, à raucitate uocis, quam rabioſi habent, ſimilem canis latratui. Veteres enim rauum obtuſum dixerunt. Vnde raua uox, obtuſa, & parum liquida. à quo rabula quaſi raula. & rauus color obtuſus, hoc eſt miſtus, niger cũ fuluo. à quo fit diminutiuum rauiſtellus. Plautus. Quis inquit, hæc mulier, & ille rauiſtellus, qui uenit. à rauus deriuatur raucus, qui uocem nimio clamore, ſiue alia cauſa obtuſam habet. Vnde raucas cicadas dicimus. Martialis.

Quod fumantia qui tomacla raucus
Circunfert tepidis coquus popinis.

Ab hoc fit raucio uerbum, hoc eſt raucus ſum. à quo rauceſco, raucus fio. & raucitas, obtuſitas uocis. & rauce aduerbium hoc eſt uoce obtuſa. rauiliæ dicuntur, qui rauos oculos habent, quẽadmodum cæſios cæſuliæ. rauim ueteres pro raucitate poſuere. Plautus. Expurgabo hercle omnia ad raucam rauim. præterea à rapio compoſita fiunt arripio, eiuſdem cum ſuo primitiuo ſignificationis. à quo arrepticium ueteres dixerunt laruatum, quaſi à laruis arreptum. abripio per uim aufero. eripio. rapio. præripio, quod proprie eſt in meos uſus rapio, nec præpoſitio 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 capio. Ouidius. & corripit enſem. interdum raptim perago. Virgilius. Corripiunt ſpatium medium. interdum abbreuio, unde correptas ſyllabas, ac productas dicimus. à quo correptio. ſubripio, furor, clàm aufero. quandoq; etiam, in altum tollo. à quo ſubreptio, quod modo furtum ſiginficat, modo impetrationem, quæ fit à principe, ſiue magiſtratu per falſam rei narrationem. Vnde & ſubripere aliquando uſurpamus pro eo, quod eſt per mendacem narrationem aliquid extorquere, & quaſi furari. hinc poſtulatio ſubreptitia, & ſubreptitiæ literæ dicuntur, quæ ad falſam alicuius ſuggeſtionem conceſſæ ſunt. differtq; ſubripio ab obripio, quia obripere eſt, non falſa narrando, ſed quæ expromere neceſſe erat tacendo aliquid impetrare. hinc obreptio, & obreptitiæ poſtulationes, ac obreptitiæ literæ dicuntur. Vlpianus. Patronum autem appellamus, etiam ſi capite minutus ſit, uel ſi capite libertus minutus, dum arrogetur per obreptionem. cum enim hoc ipſo, quod arrogatur, celat conditionem, non id actum uidetur, ut fiat ingenuus, per obreptionem inquit, quia petendo arrogationem, tacuerat ſe libertum eſſe, quod expromere in arrogatione neceſſe erat. Veteres ſubrepſit pro ſuſtulerit ſcripſere, ſicut ſuremit pro ſumpſit. Ennius. Inq; manum ſuremit haſtam. diripio, deprædor, depopulor. à quo direptio. Cicero. Vexatio Macedoniæ, an oppidorum turpis amiſſio. an ſociorum direptio, an agrorum dopopulatio. AETHERA. Cœlum. proprie æther elementum ignis eſt, dictum ἀπὸ τοῦ αἴθω, quod eſt uro, cremo. Cleantes phyſicus æthera ſummum deum eſſe exiſtimauit, cuius opinionem ſecutus eſt Virgilius.

Tum pater omnipotens fœcundis imbribus æther Coniugis in gremium lætæ deſcendit. Ariſtoteles æthera cœlum dixit, quem imitatus eſt Ouidius. Sic habites terram, ut te deſpiceret æther. nonnunquam tamen pro aëre accipitur. Apul. Aqua. tellus. æther. ignis. ab æthere fit ætherius. Virgilius. Aetheria quos lapſa plaga Iouis ales aperto. & æthra, q̃d ætheris fulgorem ſignificat. Idem. Nec lucidus æthra Syderea polus. ſunt qui dicant Aethram ab æthere non differre, ſiquidẽ Homerus & aëra, & æthra communis generis faciat. Sicq; æthra ſyderea exponunt pro æthere, hoc eſt cœlo ſydereo. Aethra etiam Aegæi Athenarum regis coniux fuit, Theſei mater. & altera Aethra comes Helenæ. Ouidius.

Cætera per ſocias Clymenen, Aethramq; loquamur,
Quæ mihi ſunt comites, conſiliumq; duæ.

MEDIA ARENA. Per mediam arenam, hoc eſt medium theatrum, quaſi dicat omnibus ſpectantibus. NON FVIT HOC ARTIS, SED PIETATIS OPVS. Non artificio ſcenico, ac fabuloſo factum eſt, ſed diuino quodam cultu, atque miraculo, ut Domitianus inter deos referendus oſtenderetur. Pietas enim proprie dicitur diuinus cultus, quem græci εὐσέβειαν, hoc eſt euſebian uocant, dicta, ut doctiſſimi ueteres tradiderunt, quod quæ in ea ſunt, penitus & in penetralibus recondantur. hinc fit pio uerbum, quod proprie eſt colo. Plautus. Vbi piem pietatem, ſi iſto more morata tibi poſtulem placere? Vnde piaculũ ſacrificium. cultus. Virgilius. ea prima piacula ſunto. Aliquando tamen ponitur pro eo, quod eſt contamino, 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 purgo, purifico. & piatrix ſacerdos, quæ expiare erat ſolita. & piamentum, quo in expiando utebantur, dictum à poëtis piamen. & piacularis porta Romæ appellata ob quædam piacula, quæ ibi fieri ſolebant. piacularia uero auſpicia dicebantur, quæ ſacrificantibus triſtia portendebant, cum aut hoſtia ab ara profugiſſet, aut percuſſa mugitum edidiſſet, aut in aliam partem corporis, quàm oporteret, cecidiſſet. Item pio quandoq; 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, quem patriæ, parentibus, ſanguine coniunctis, beneuolis, ac etiam ſubditis exhibemus. Item Pietas dea, quam colebant Romani. hinc pium aliquando religioſum dicimus. Virgilius. Dij meliora pijs. Aliquando miſericordem, benignum. Cicero. Non ſecus in me pius, quàm pater in filios. Aliquando etiam caſtum. Virgilius. Quiq; pij uates. Quintilianus. Et pios amores, ac pudicos. huius contrarium eſt impium, hoc eſt crudelis. à quo pietati contraria impietas. & pie aduerbium, quod modo religioſe ſignificat, modo clementer, cui contrarium impie. à quibus pijſſimus. & pijſſime. impijſſimus, & impijſſime deducuntur. & pienter pro pie. TAVRVS. Cuius effigiem Iupiter ſumpſerat, quemadmodum ſuperius in Europæ fabula declarauimus. VEXERAT. Portauerat. uehere proprie de equis, cæteriſq; quadrupedibus. idem de plauſtris, & nauibus dicitur. Veteres uehiare dixerunt, quod ex Oſcorum lingua ſumptum eſt, apud quos uehia plauſtrum dicitur. Vnde uehiaturam quoq; pro uectura uſurparunt. à uehio ueho deductum. à quo uecto frequentatiuum, & aliud frequentatiuum uectito. & uector, quod modo ſignificat eum, qui uehit, 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, & uehiculares equos dicimus. & uectabulum, quod ſimiliter pro uehiculo antiqui uſurpauere. & uectigal, quod pro deuectis mercibus, fructibus'ue, aut quacunq; alia re in publicum ſoluitur, quamuis aliquando etiam ex priuato uectigal capitur. Cicero. Ex meo tenui uectigali capio ego ducenta. ponitur & pro ipſo fructu. Idem. Non intelligunt homines quantum uectigal parſimonia eſt. & uectis, quod manibus percutiendo uehatur. Eſt enim palus è ferro ſiue ligno grandior, ruſticis, & fabris cementarijs ad multa neceſſarius. Plynius. Cato uecteis aquifolios, laureos, ulmeos fieri iubet. Cato. in torculari ſerias treis. fibulas quadraginta. uecteis quadraginta. confibulas ligneas, queis arbores comprimat, ſi dehiſcent, & cuneos ſex. greci uectem μοχλὸν uocant. hinc uecticularia uita dicitur eorum, qui uectibus parietes perfodiunt alienos furandi gratia. Cato, uecticulariam uitam uiuere, eſt repente largiter habere, repente nihil. & uectura, quæ modo actum ipſum, ut ita dicam, uectionem ſignificat, modo mercedem, quæ pro uectura ſoluitur, ut puta pro naui, ſiue uehiculo, ſeu equo meritorio. & uexo, quod eſt agito. rapto. moleſto. & huc atq; illuc diſtraho. atq; uexator. & uexatrix. & uexatio. & uexabundus deducuntur. cõpoſita præterea à ueho fiunt adueho, quod eſt apporto. à quo aduectio. circumueho circumporto. à quo circumuectio. perueho, porto. deueho, deorſum ueho. eueho, extollo. præueho, ante ueho, proueho, produco. & prouehor, producor. Virgilius. quid ultra Prouehor, & fando ſurgenteis demoror auſtros? hinc ætatem prouectam, & ætate prouectos dicimus. inueho, ueho, cuius paſſiuum eſt inuehor, quod modo uehor ſignificat. Idem. Centauro inuehitur magna. modo aggredior maledictis, & ueluti quodam impetu ſermonis in aliquem feror. Cicero. Itaq; 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 concauo oppoſitum eſt, quemadmodum ſpecula, quæ neq; plana, neq; concaua ſunt, conuexa dicuntur. hinc conuexitas 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 mare phœnicium, quod erat ſub ditione Cadmi Agenoris filij fratris Europæ. Syria Aſiæ prouincia eſt late litora tenens. terraſq; etiam latius introrſus alijs, atq; alijs nuncupata nominibus. Nam & qua contingit Arabas, Palæſtina dicitur, & Iudea, & Cœle, dein Phœnice, tum inter duo flumina Euphratem, & Tigrim Meſopotamia, & qua recedit intus Damaſcene, & qua magis etiam nunc Meridiana Babylonia, & qua tranſit Taurum Rhophœne, & 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 Phœnicum in gloria magna literarum inuentionis, & ſyderum, naualiumq;, ac bellicarum artium fuit, uel quia mari potens erat ab Aegypto ſumpta, ueluti à ſe inuenta in Græciam tranſtulit. Lucanus.

Phœnices primi (famæ ſi creditur) auſi
Manſuram rudibus uocem ſignare figuris.
Non dum flumineas Memphis contexere biblos
Nouerat, & ſaxis tantum, uolucreſq;, feræq;,
Sculptaq; ſeruabant magicas animalia linguas.

A' Phœnicia Phœnices uocati. & fœminino genere phœniſſa, et detracta aſpiratione pœnus. à quo pœnulus diminutiuum. unde plautina fabula nomen ſumpſit. & punicus, quaſi pœnicus. Virg. Punica regna uides. unde punicum genus libi uocitatum eſt, à Pœnis tranſlatum, quod & probum appellabant, quia erat cæteris ſuauius. phœnix græce fructus palmæ arboris dicitur. à cuius colore phœnicæ appellata ob purpurarum opes, & Tyrij coloris, quia à Tyro Phœnices urbe nomen 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 palæ Tyro. oppidum ipſum uiginti duo ſtadia comprehẽdens 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 plumeum apicem. nemo unquam ueſcentem uidit. ſoli ſacrata traditur. & uiuere annis ſexcentis ſexaginta, ſeneſcens caſia, thuriſq; ſurculis conſtruere ſibi nidum, replere odoribus, & ſuper mori. ex oſſibus deinde, ac medullis exiguus naſci uermiculus, & deinde pullus fieri, & principio iuſta priori facere, totumq́; nidum deferre propè Panchaiam in ſolis urbem, & ibi in ara deponere. extat de hac aue elegantiſſimum carmen Claudiani poëtæ, & Lactantij Firmiani. dicitur aũt et maſculino, & fœminino genere phœnix, q̃a 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, rubenteis habens pennas, unde ei inditum 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 Alcæo auo Amphitryonis patre. Sed Domitianus ædificato Herculi tẽplo uia appia octauo ob urbe lapide ſtatuam ſuam ſub Herculis nomine in eo locauit. Itaq; ſimulachrũ eius ſub Herculis, ſiue Alcidæ nomine adorabatur. Propter quod uocatus & ipſe Alcides eſt. & à blandientibus poëtis maior Alcides dictus. Martialis.

Herculis in magni uultus deſcendere Cæſar
 Dignatus, latiæ dat noua templa uiæ.
Qua 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. O' Iuuenes, quaſi dicat. O' 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 nonullis uocatur, quẽadmodũ libertas. & iuuenta, quamuis hoc frequẽter etiam pro ætate ponatur. iuuentuti ſacra pro iuuenibus inſtituta ſunt. & à iuuene dicta eſt iuuentus. et iuuentas. & iuuenta. & iunior cõparatiuũ. & iuuenilis poſſeſſiuũ. iuuenilia fingebãtur Dianæ ſimulachra, quia ea ætas fortis eſt ad tolerãdã uiã, uiarũ autem dea exiſtimabatur Diana, ut ſupra dictum eſt. & Iunius menſis à iunioribus. et iuueneſco, iuuenis fio. & iuuenilitas pro iuuentute. Varro. Quã de reliqt cupida iuuenilitas. & iunices, teneræ ætate boues, quæ iam ceſſarunt uitulæ eſſe, necdũ tamẽ ad ſummã magnitudinẽ ꝑuenerunt, dictæ, quaſi iuuenies. Perſius. Tot tibi cũ in flãmæ iunicũ omenta liqueſcant. iuuenis autem à iuuando uocitatus eſt, qđ ea ætas maxime apta ſit ad laborem tolerandũ. iuuare interdũ auxiliari eſt, & opem ferre. Vnde iuuencus, & iuuẽca appellati, & iumentum, cuius appellatione animalia continentur, quæ uel ſalmas gerunt, uel currus trahunt, bobus dũtaxat exceptis. Eſt etiã uehiculi genus, qđ quoniã à iunctis pecoribus trahebatur, nonnulli à iungendo dictũ exiſtimant. & Iupiter, quaſi iuuans pater. & Iuno qđ iuuet mortaleis. & iuuamentũ auxiliũ, qđ & iuuamen dicitur. & adiuuo opem fero. à quo adiutor. adiutrix. adiumentũ, quod & adiuuamen dicitur. & adiuto frequẽtatiuũ, qđ & adiutor ueteres dixere. Pacu. adiutamini quæſo me, & defendite. & coadiuuo. à quo coadiutor. coadiutrix. coadiumentũ. interdũ iuuare eſt delectare. Virgil. Non omneis arbuſta iuuant. humileſq; myricæ. ab hoc fit iucundus, qđ nõ ſignificat lætũ (ut q̃dã barbare accipiũt) ſed lætitiæ plenũ, & qđ delectationem affert, differtq; à grato, qđ in iucũdo aliquãdo ſola delectatio eſt, in grato etiã cõmodũ, ut infantia filiorũ, ac pueritia parẽtibus iucũdior eſt, adoleſcentia uero, ac iuuentus gratior. Ci. eſt mihi iucunda in malis, et grata in dolore ueſtra erga me uolũtas, iucũda inq̃t, quaſi plena uoluptatis, in proſperis, & grata, quaſi plena fructibus in aduerſis. Idem. Quãquã qđ præſens tanq̃ in manũ datur, iucũdius eſt, tamen hæc in poſterũ gratiora, muri, naualia. portus. aquarũ ductus, omnia, quæ ad uſum Reip. ꝑtinẽt. à iucundo fit iucũde aduerbiũ, hoc eſt cũ lætitia. & iucũditas delectatio. Itẽ iucũdior. iucũdiſſimus. iucundius, iucundiſſime. & iubar. & iuba & iubilo, de quibus ſuperius diximus. CONFER. Compara. STEMMA. Facinus, rem geſtam. Stemma proprie coronamentũ ſignificat, dictũ à græco, quaſi στεφάνωμα. στέφανος enim corona eſt, στεφανῶ corono, στεφανόπλοκος coronarius, στεφανοφόρος coronatus, στέφω redimo, στέφομαι redimor, στεφάνωμα ſtẽma, quoniã uero mos erat antiq̃ſſimis, ut clari uiri ob res bene geſtas coronis donarentur, & eædẽ ſtatuarũ capitibus imponerẽtur, inualuit conſuetudo, ut Stemma aliq̃n pro facinore, et (ut ita dicã) ſtrategemate accipiatur, ut hoc loco aliquando pro ipſis maiorũ imaginibus, quæ poni in atrijs ſolebant. Martial. Atria Piſonũ ſtabãt cũ ſtẽmate toto. Iuuena. Stẽmata qđ faciunt. Plyn. pro corona poſuit. Stẽmata uero lineis diſcurrebant ad imagines pictas. Sueto. Quid in uetere gentiliũ ſtẽmate C. Caſſij ꝑcuſſoris Cæſaris imagines retinuiſſet? iuriſconſulti aliquãdo ſtẽmata uocãt (ut ita dicã) ſtipites, q̃bus familiã partiũtur. ut hic pater illius ẽ, hic illius filius, cui ille ſuccedit. CAESARIS. Qui taurũ fecit in æthera tollẽtẽ Alciden. IOVIS. Qui ſe in taurũ formauit ꝑ æquora uehentẽ Europã. VT TVLERINT. Quãuis tulerint. ut interdũ adiunctiua cõiunctio eſt. Plau. Is mihi ſuaſit, ut ad te irẽ. interdũ tẽporis aduerbium eſt, & ſignificat ſtatim. poſtq̃. quãprimum. Aliquando qualitatis, & ſignificat quomodo. Virgi. Vt uidi, ut perij, ut me malus abſtulit error. ideſt ſtatim poſtquam uidi, ſiue quamprimum uidi, quomodo perij? nonnunquã 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, ideſt ſecundum quod eſt ſemper ad dicendum paratus, et 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, ut iſtuc periculum ingens ſit, me tamen non terreficit, 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, diciturq́; etiam O utinam. & utiq;, 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. transferturq́; etiam ad animum, ut onerat me curis. onerat lachrymis, hoc eſt implet. premit. hinc oneratum, & onuſtum pro pleno frequentiſſime accipitur. & onuſte aduerbiũ plene. oneroſus quoq; frequenter inuenitur, quod eſt plus, quàm oneratus. & onerariæ naues dictæ, quæ onere tardæ ſunt. et exonero uerbum, quod eſt alleuo, onus detraho. à quo exonerator. exoneratrix. & exoneratio. ISTE. Taurus Cæſaris. ALTIVS. Sublimius. Altus aliquando ob alo deducitur. quod eſt nutrio. Varro, Altus alieno ſumptu. Plyn. Ouillo lacte altus, hoc eſt nutritus. Aliquando ab ala, quaſi alatus, & ſignificat proprie ſublimẽ. aerium. hinc proceras arbores altas dicimus, & altas pyramides. alta ædificia. altos monteis. ponitur tamen frequenter pro profundo, quẽadmodum econtrario profundum pro ſublimi ponimus. hinc altum aliquando pro cœlo, pro mari uſurpamus. Virgilius, Hæc ait, & Maiæ genitum, demiſit ab alto. Idem, multum ille & terris iactatus, & alto Vi ſuperũm. altum etiam uocamus profundiorẽ maris partem. & à terris remotiorem. Salluſtius. Et piſcatoria ſcapha in altum nauigat. per metaphoram quoq; altum aliquando pro excelſo, ac glorioſo accipimus. Virgilius, Te ſine nil altum mens incohat. & pro ueteri, atque antiquo. Idem. altius omne Expediam prima repetens ab origine factum. & pro preſſo. occulto. obſcuro. Idẽ. Quid me alta ſilẽtia cogis Rumpere? Idẽ. ſin altior iſtis Sub pedibus uenia ulla latet. ab hoc fit alte aduerbium, quod modo excelſe, modo profunde ſignificat. à quo altius, et altiſſime, ſicut ab altus altior, & altiſſimus. 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. & 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 alternis 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

extollo. à quo exaltatio, & altiſonus, quod ex alto ſonet. & altitonans, quod è cœlo tonet. et altiuolans, quod in altum uolet.

DE ELEPHANTO CAESAREM ADORANTE EPIGRAMMA. XVII.

QVOD PIVS, ET SVPPLEX. Rurſus blãditur Domitiano, quod ab Elephanto adorari uiſus ſit, tribuẽs hoc diuinitati principis. Ordo eſt. qđ hic elephas, qui modo erat tam metuendus Tauro, nũc pius, & ſupplex adoret te o' Cæſar, facit hoc non iuſſus, & nullo magiſtro docente, ſed quia deum te eſſe intelligit. ELEPHAS. Elephãtus, ſiue elephas (utroq; enim modo dicitur) maximum terreſtrium animalium eſt, proximumq́; ſenſibus humanis obedientia in magiſtros, officiorum memoria. adorat regem, genua ſubmittit, coronas porrigit, & quod in homine quoque rarum eſt, probitatem præ ſe ferre uidetur, prudẽtiam. æquitatem. religionem. ſolis quoq;, & lunæ uenerationem, ſiquidem in Mauritaniæ ſaltibus ad quendam amnem, cui nomen eſt Anulo, niteſcente luna noua elephantorum greges deſcendunt, ibiq; ſe purificantes ſolẽniter aqua circunſperguntur, atq; ita ſalutato ſydere 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 motos edere uiſi ſunt ſaltantium modo. Vulgare in ijs fuit arma in altum iacere, gladiatoris congreſſus exercere, per funeis incedere, pleniſq; hominum triclinijs ita libratis ueſtigijs per lectos ire, ne quis potãtium attingeretur. tradunt etiam non ignobiles authores quẽdam ex ijs ductus græcarum literarum didiciſſe, & eius linguæ uerbis ita ſolitum perſcribere. αὐτὸς ἐγὼ τάδ᾽ ἔγραψα λάφυρά τε κελτ᾽ ἀνέθηκα. ideſt ipſe ego hæc ſcripſi, & ſpolia celtica dicaui. prædam in ſe expeti ſciunt ſolos denteis, quæ aliqui cornua appellarunt. quãobrem eiectos aliquo caſu terra defodiunt. hoc ſolum ebur eſt, in cætero corpore uilitas oſſea, quanquam oſſa quoque aliquando in laminas dentiũ penuria ſecuerunt. circunuenti à uenantibus primos denteis cõſtituunt, quibus ſunt minimi. poſtquam feſſi ſunt, impactos arbori frangunt, hac præda ſe redimentes, quemadmodum facere de teſticulis Caſtorem tradunt; adeo quibuſdam animalibus exploratum eſt, quare ab hominibus petantur. tradunt præterea elephantos homine obuio in ſolitudine, & ſimpliciter oberrante, clementem, placidumq́; demonſtrare uiã, ueſtigio uero hominis prius quàm ipſo homine animaduerſo inſidiarum metu contremiſcere. olfacere. ſubſiſtere. circunſpectare. iraſci, nec calcare, ſed erutum proximo tradere. illũ ſequenti pari modo uſque ad extremum, tunc agmen circumagi, & directa acie reuerti. gregatim ſemper incedunt. ducit agmen, qui ſenior eſt, cogit ætate proximus. flumina tranſituri minimos præmittunt, ne maiorum 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. Cumq́; aliquando uadum fluminis experiretur, renuit Aiax tranſire, qui ſemper dux agminis fuerat. Tum pronuntiari iuſſit Antiochus eius fore principatum, qui prior tranſiſſet. Tranſiuit itaque Patroclus donatus ob id phaleris argenteis, quibus id animal maxime gaudet, & reliquo omni primatu. Aiax mortem ignominiæ præferens inedia uitam finiuit. Mirus nanque 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 Syracuſanum 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 plurimos anno quingenteſimoſecundo. Victoria L. Metelli in Sicilia de Pœnis capti centum quadragintaduo 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 uictorem equitibus, necari eum iuſſit. Proboſcis eorum, 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 editurus, 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, uulneratos'ue in medium agmen recipiunt. Capti celerrime manſueſiunt 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 pre-

tium, 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 ſentiunt. 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 quoque 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 emacreſcit. Os. ſuræ, pedes intumeſcunt. Vbi uetus morbus eſt, digiti in manibus, pedibusq; ſub tumore conduntur, febricula oritur, quæ facile tot malis obrutum hominem cõſumit. 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. Subnixus genibus, quod facere elephantum ſuperius diximus. METVENDVS. Timendus. Sunt qui metuo, & timeo ita ſeparent, ut metuamus eos, qui nos amant. Timeamus etiam inimicos. Terentius, & metuebat abſentem patrem. Plautus. Quid nos tanquam hoſteis times? Varro. Metuo dictum putant 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. A' 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, ideſt perturbate, & extemporaliter. SENTIT. Intelligit. cognoſcit. Sentire proprie eſt ſenſu percipere, quod ad corpus duntaxat, pertinet. Vnde quinq; corporis ſenſus appellati ſunt, Viſus. auditus. odoratus. guſtus, & tactus. Aliquando ſentire ponitur pro intelligere. Cicero. Nam & ipſe animus ſentit neſcio quid in ſe eſſe diuinum. Nonnunquam pro iudicare. Plynius 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-

gantes 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 quocunq; ab eo nomine deducto, quod ſimiles ſint conſilijs, atque decretis, & hæ interdum ad rem tantum referuntur. Vt nihil eſt tam populare, quàm bonitas. interdum ad perſonam. Vt qui uult omnia ſcire, neceſſe habet multa cognoſcere. Aliquando non ſunt ſimplices, ſed rationem quoq; ſubiectam habent, ut in omni certamine, qui opulentior eſt, etiam ſi accipit iniuriam, tamen quia plus poteſt, facere uidetur. Quandoq; duplices ſunt. Vt obſequium amicos, ueritas odium parit. Plerunq; fit ex diuerſis. Vt mors miſera non eſt, aditus ad mortem eſt miſer. item, tam deeſt auaro quod habet, quàm quod non habet. Nonnunquam per interrogationem fiunt. Vt uſque adeò ne mori miſerum eſt? Hinc orationem, quæ huiuſmodi lumina crebra habeat, ſententioſam dicimus. Senſus quoque licet proprie corporis ſint, ut ſupra diximus, tamen conſuetudo iam tenuit, ut mente concepta ſenſus uocaremus, quę à ueteribus Senſa dicebantur. Cicero. Quod exprimere dicendo ſenſa poſſumus. Plynius. 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. & ſenſificum, quod ſenſus cauſam præſtat. Macrobius. Spiramentum ſenſificum, ad ſua quæq; loca naturali lege ducentes. Et ſenſile pro ſenſibile. & ſentina pars nauis inferior, qđ eius fœtor ſentiatur. A' qua ſentinor, & ſentinum, de quibus ſuperius diximus. & ſentis ſpina, quod à tangentibus quamprimum ſentiatur. A' quo ſenticoſum ſpinoſum dicimus. interdumq; pro aſpero ponitur. Lucilius, Quam ſenticoſa uerba pertorquet turba. Et ſenſim aduerbium, paulatim, quaſi cum meditatione, & ſenſu. Quinque ſenſus corporei idcirco 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 colorum 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, & 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, inde minuti, corruptiq; ſenſiculi, & extra rem petiti. A' ſentio compoſita fiunt aſſentior, quod eſt conſenſum præſto. A' quo fit aſſentor, hoc eſt adulor, & quaſi omnibus conſenſum præſto, ut ille apud Terentium, Ait, aio. negat, nego. Differuntq; hæc tria, aſſentor. adulor.

blandior, quod aſſentari proprie eſt uoce, uel laudando, uel aſſentiendo captare. Adulari quoquo 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 blãdidicus es, heri in tergo meo treis facile corios contriuiſti bubulos. Blanduſia Sabinenſis 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. σιτεία ſagina. A' paraſitus fit diminutiuum Paraſitaſter, quod nõ 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, & langor neruorum. A' quo, qui eum morbum patitur, paralyticus. Parallelus, quaſi alternus. à quo lineas æque diſtanteis parallelas uocamus. ideoq; 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, apparratus. Parentheſis, interpoſitio. Parœmia prouerbium. Parapetaſma uelum, de quo ſuperius diximus. Parodos tranſitus. Paroxiſmus, 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, qđ 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 chlamyes, ac barbula prima. Varro. Parrectatæ adſunt, mulierq;, & Venus caput. Paraſangæ 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 conueniens. 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 ſane Domitianum ita appellari uoluiſſe. Nam cum procuratorum ſuorum nomine formalem dictaret epiſtolam, ſic cœpit, Dominus, & deus noſter hoc fieri iubet. Vnde inſtitutū 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 temporibus inuiſam. Rurſus hoc tribuens principis numini. TIGRIS. Appoſitiue magna gloria ab hyrcano iugo, hoc eſt quæ ī Hyrcania gloriæ principatum obtinuiſſet ob magnitudinem, ferocitatemq́;. Tigris hyrcani atque indi ferunt, Sed in Hyrcania ferociores ſunt. Virgilius, hyrcanæq́; admorunt ubera tigres. Ex omni beſtiarum genere ſolæ ferè pantheræ, & Tigres macularum uarietate ſpectantur. Tigris eſt uelocitatis tremendæ, & tunc maxime cognitæ, cum capitur. Totus eius fœtus, qui ſemper numeroſus eſt, abſente matre capitur ab inſidiante homine, quammaxime 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, unum ex catulis abijcit, apprehendit illa morſu, & quaſi pondere aucta celeritate ad cubile reportat, iterumq́; conſequitur, donec raptor nauim ingreſſus irritam faciat illius in litore feritatem. Hinc tigris nomen huic 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, tranſuectuſq́; occurrentes tauro monte in ſpecu mergitur, ſubterq́; lapſus ab altero latere eius erumpit. quem locum Zoroandam nominant. Eundem eſſe paleæ, aliaq́; diuerſa oſtendunt. Alterum deinde tranſit lacum, qui Theſbitis appellatur, rurſuſq́; in cuniculos mergitur, & poſt uiginti quinque millia paſſuum circa Nymphæum redditur, tam uicinum Arſaniæ, ut cōfluant, 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, Adiabenoſq́; diſterminans Meſopotamiam facit, & citra Babyloniam in duos alueos diuiſus, altero meridiem, ac Seleuciam petit, altero ad ſeptentrionem flexus campos cauchas ſecat, & ubi remeauere aquæ Paſitigris appellatur. Poſtea recipit ex Media hydaſpen, & in lacus chaldaicos ſe fundit. Mox uaſto alueo profuſus, decem oſtijs mari perſico infertur. Proxima tigri regio Paropotamia appellatur. Armeniæ duæ ſunt, maior & minor. Maior incipit à pariedris montibus, et Euphrate amne aufertur Cappadociæ, quem ipſa ſimul, & tigrin fundit, quo à Meſopotamia diſterminatur. initium eius regionis faciens inter duos amnes 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, & pariedris montibus, qui fundunt abſarum, clauditur. Araxes oritur in eniochis montibus eo modo, quo Euphrates ſex millium 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, frāgit ſe ſubinde ad oppoſita cautium, atque ob id ingenti cum murmure, ſonanſq́; deuoluitur adeo citus, ut qua ex præcipiti in ſubiecta caſurus eſt, non declinet ſtatim undam, ſed ultra quam canalem habet, euehat, plus iugeri ſpatio ſublimis. & aquis pendentibus ſemet ipſe ſine alueo ferens. Deinde ubi incuruus, arcuatuſq́; amne deſcendit, fit tranquillus. iterumq́; per campos tacitus, & uix fluens in id litus elabitur. A' IVGO. A' monte, pars pro toto. 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 hæc prouincia pantheris. 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 homo agis. Et ſubula, qua perforantur calcei ut ſetæ immittantur. à qua fit deſubulo uerbum, quod eſt perfodio. Varro, Alteram Carneadem deſubulaſſe bona corporis ſecutum. & ſubulo animal è ceruorum genere, de quo alibi diximus. Et ſutelæ doloſæ aſtutiæ, à ſimilitudine ſuentium dictæ. & ſueſco, quaſi ſuor, atque alligor ad aliquod agendum, & conſuetudinem capio. hoc etiā ſuefacio dicitur. à quo ſuefio. & ſuetus. & ſuefactus. & ſuetudo. & ſuefactio. item à ſuo compoſita fiunt aſſuo, quod eſt ſuendo 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, Extulit exutas uinclis ad ſydera palmas. Aliquando tamen ponitur pro denudo. idem. magna oſſa, lacertoſq́; Exuit. Modo pro alleuo. idem. & ſiquis adhuc precibus locus, exue mentem. item pro libero. Lucilius, Vnde domum uix redeat, uixq́; hoc periculo exuat ſe. Hinc deriuantur exuuiæ, quæ ſunt non ſolum hominum, ſed aliorum quoque animalium ſpolia. Virgilius de ſerpente. Cōpoſitis nouus exuuijs, nitiduſq́; iuuenta Voluitur. Huius contrarium eſt induuiæ ab induendo dictæ. Vnde & indumenta, hoc eſt ueſtimenta. induo uero ab intus deducitur 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 eum, qui non fuit inſutus, hoc eſt frequēs ad aliquid agendum. & ideo nō habuit conſuetudinem, ſed eſt inſolitus. Subſuo, ſubter ſuo. Diſſuo, diſſoluo. Cicero, Magis cenſent ſapientes docere ſenſim diſſuere, quàm repente præcidere. A' quo diſſueſco, hoc eſt diſſoluo 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 nequò ad cœnam iret extra conſilium meum. in eadem ſignificatione deſuo quoque uſurpamus. & ab eo deſueſco. deſuefacio. deſuetus. deſuefactus. deſuetudo. deſuefactio. Reſuo, rurſus ſuo. Conſuo, ſimul ſuo. Hinc conſueſco, quaſi applicor, atque aſcribor ad aliquid agendum, ita ut conſuetudinem faciam. Ab eo conſuefactio, & conſuetudo deducuntur. Plautus etiam conſuetionem pro conſuetudine frequenter uſurpat. Cōſueſcere 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 quiſquam 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 extremitates 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 illis ſubiens ſublabrabo eſui illud ſinciput. & diminutiuum labellum, quod modo de paruo hominis labio dicitur. Plautus, Conſere labella labellis. A' quo fit collabello, quod eſt labra adiungo. Laberius, Perge iam collabella oſculum, hoc eſt iunctis labris oſculare. Modo genus uaſis eſt, quod & labrum à lauando dicitur. Plynius, Cineremq́; 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 transferūtur. Labra etiam plagarum, ac uulnerum, & fiſtularum dicuntur, hoc eſt extremitates. Hinc labruſca appellata, quod in labris, hoc eſt extremitatibus agrorū, ſepibuſq́; naſcatur. hæc eſt uitis ſylueſtris, in qua fit optimum uinum, quod uocatur oenanthinum 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 dentes 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 lābere, quàm linguæ, & labiorum extremitatibus leuiter aliquid tangere. A' lambo fit delambo, et prolambo eiuſdem ſignificationis. SECVRI. Nihil tale timentis. Securus enim dicitur, qui ſine cura eſt, quaſi ſeorſum à cura. Hinc aliquando pro contemptore accipitur. Virgilius, ſecurus amorum Germanæ. idem. Securi pelagi, atque 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, diligentiamq́; adhibeo. Aliquando accipitur pro opere, quod adhibita cura, et ſtudio fit. Martialis, Teq́; piget curæ præmia ferre tuæ. ideſt præmia operis abs te facti. Item pro ſolicitudine, & anxietate. Terentius. Quanta me cura, & ſolicitudine afficit. & ita inuicem hæc duo diſtinguntur, 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, ideſt exacte diligenter. item curo curas, quod modo ſignificat do operam. Cicero, cura, ut ualeas. Modo incumbo, curam habeo. Plautus, Tu quæ agenda ſunt, cura. ideſt 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, lauacroq́; & 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 fœmininum eſt curatrix, & à curatore curatorium dicimus, ſicut à tutore tutorium, & curatoria actio. curatorium munus. A' curo 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, feriaſq́; obſeruaret, ijſq́; 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. & curiona ſacra, quæ à curionibus inſtituta in curijs fiebant. & curiata comitia, conuentus, qui litium cauſa in curijs fiebant. Curionem magnum Plautus pro macro poſuit, quaſi confectum, atque extenuatum curis. & excurio uerbum, quod eſt extra curiam eijcio. Varro. Apollonium ideo excuriauit, quia nihil habebat. A' curia 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, quā 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 pontificis maximi, patrumq́;, & minorum pontificum conuentus,

quod in ea totius orbis terrarum, & chriſtianæ reipublicæ negotia curentur, nec minus profana, quàm ſacra. à qua qui eam ſequuntur, curiales apellantur. 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 mãdato domini adminiſtrant, poteſtq; uel omnium rerum, uel partis, uel tantum unius eſſe procurator, conſtituiq́; 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, nequis iniuſſus ingrediatur, cuſtodem horti, qui hortum tuetur, nec aliquẽ 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. & cuſtoditio, opera ad aliquid cuſtodiendum ſumpta. & incuſtoditum, quod ſine cuſtodia eſt. Martial. Incuſtoditis, & apertis Leſbia ſemp̃ Liminibus peccas. item à cura obſcurum, quod ea, quæ lumine carent, curam nobis obijciant, de quo inferius latius diſſeremus. item aliud compoſitum Curifugia nomẽ à nobis uillæ noſtræ nuper inditum, quam in ſentinati agro habemus, inter duo fluenta Sentinum, & Neuolã, ubi ſaluberrima eſt cœli temperies. Situs amœniſſimus. cœlum hyeme non nimium frigidum, æſtate gelidum flantibus ſemper ſuauiſſimis auris, agri forma pulcherrima, & quaſi amphitheatrum quoddam immẽſum naturæ manibus factum. Lata & diffuſa planicies montibus cingitur. Montes proceriore ſui parte ſyluas habent, & nemora antiqua, inter quæ ſunt pingues, & terreni colles apti frugibus, & omni fructiferarum arborum genere conſiti. Sicubi ſaxum eſt, præſtat cubilia feris. Nullum aucupio, nullum uenationi commodum deeſt. Sub ijs per latera uineæ porriguntur longe, lateq; contextæ, circùm quas oleæ ſunt noſtro iuſſu plantatæ mirã præ ſe uiriditatem ferentes. à fine uero, imoq; margine arbuſta omnis generis, & ſylua ſolis conſita caſtaneis, quas in altum ſurgere ſingulari uoluptate ſpectamus, tum prata floribus, & teneris herbis uirentia, ut quæ perennibus riuis nutriuntur. Campi præterea lati, ſpatioſiq;, quos niſi ingentes boues, & fortiſſima aratra non domant, adeo tenaces ſunt glebæ, ſolumq́; proſecatũ aſſurgit, ut nouo proſcindi ſulco ſit neceſſarium. in ijs ſunt ulmi miro ordine diſpoſitæ, quibus adiunctæ uites ſuſtinentur. Sunt ad terendas fruges piſtrina, quæ ueteres à molendo moletrinas uocabant. ſunt figlinæ operum uarietate mirabiles, in quibus imbrices. tabulæ. tegulæ. lateres. ſolia. uaſa omnium generum fiunt. & ne piſcatus quoque commoditas deeſſet, lacus eſt ampliſſimus, noſtra opera nuper factus, non magno quidem ſumptu propter colonorum, 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 potuiſſe. Gignit hæc aqua ſponte ſua uarios, ac laudatiſſimos piſces. Veruntamen & Peruſini noſtri, qui nuper nos cum omni noſtra progenie ciuitate donarunt, è traſimeno ſuo non paruam piſcium quantitatem miſere, & Sentinates noſtri certatim undecunque alios aduehunt, ut celerius impleant æquor, nec ullum piſcis genus deſit, quod aquis dulcibus nutriri poſſit. Operæpretium eſt uidere iam naues per ea loca diſcurrentes, in quibus nuper ſata erant & prata, & arbores. & piſces nunc ali, ubi paulo ante greges, atque armenta paſcebantur.

ingens præterea uoluptas eſt è feneſtris uillæ, quæ in editiori 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 quacunq; inciderint, reficiuntur. Ratio autem impoſiti huic uillæ, quod diximus, nominis hæc fuit, Quod cum quidam ciues noſtri uel leuitate animi, uel, quod potius remur, inuidia, quia domum noſtram bonorum omnium commune perfugium eſſe animaduertebant, exhibere nobis in Rep. negotium cœpiſſent, cedendum eis eſſe putauimus, ne, quod dici uulgo ſolet, pugno aduerſus calcitrantes aſellos contenderemus. Tranſtulimus itaq; nos in hãc, quam diximus, uillam, eamq́; Curifugam nominari in poſterum iuſſimus, quod ſecuri in ea ſtudijs noſtris, quæ uita nobis iucundiora ſunt, & confluentium ad nos amicorum dulciſſima conſuetudine perfruamur. egeſtatem. miſeriam. mendicitatem, & (ut dicam) liuorem leuiſſimorum hominum irridentes. FERA. Quaſi reuerſa in priſtinam feritatem.

TEMPORIBVS. Tempus quidam eſſe definiunt certam dimenſionem, quæ ex cœli conuerſione colligitur. Alij numerum motus eſſe dixere. Sed neutrum probo. Cur enim ſolis, & lunæ, ac ſyderum motus ſint tempora, & non potius omnium corporum? An uero ſi ceſſarent cœli luminaria, & rota figuli moueretur, nõ eſſet tempus, quo eos gyros metiremur, diceremuſq́; aut æqualibus morulis agi, aut ſi aliàs tardius, aliàs uelocius moueretur, alios magis diuturnos eſſe, alios minus? Quid uero? Non'ne & nos, cum hæc diceremus, in tempore loqueremur? Sed ne corporis quidem motum definiri tempus poſſe exiſtimo. Siquidem corpus aliquando mouetur, aliquando ſtat. nec ſolum motum eius, ſed etiam ſtatum in tempore metimur, & dicimus tantum ſtetiſſe, quantum temporis abijt. Et cum uoto cuiuſdam ſtetiſſe ſol dicatur, ut uictorioſiſſimum prælium perageretur, non'ne ſol ſtabat, tempus uero ibat? Nequaquam igitur corporis motus dici poteſt. Nam numerum motus dicere tempus penè inſania mihi uidetur. Democritus atque Epicurus mundum ex indiuiſibilibus fruſtis, quos atomos uocant, fabricatum eſſe dixere. Dura ſanè, & minime probabilis ſententia. Quantum autem magis fuiſſet improbanda, ſi mundum conſtare ex atomorum numero dixiſſent? non aliter, ac ſi dicerent domum conſtare ex numero lapidum, aut lineam conſtare pũctorum, cum paries ex numeroſis lapidibus, & linea (ut quidam uolunt) ex numeroſis punctis, non ex eorum numero conſtet. At tempus non modo numerus nõ eſt, ſed ne numeroſum quidem, aut numerabile. Arenam. pecuniam. gentem numeroſam dicimus, quia multa numero. uel numerabilem, innumerabilem'ue, quia poteſt, aut non poteſt numerari. Agrum uero, mare. cœlum non numero comprehendimus ſed metimur, quamuis menſura ipſa numero colligatur. Dicimus enim aut indefinite longius eſt hoc tempus, quàm illud, aut definite duplum eſt, hoc ad illud. Sed ſi metimur, quodnam tempus metimur? Tria ſanè tempora affirmant. Præteritum. præſens. futurum. Sed quomodo tria ſunt, cum præteritum iam non ſit. futurum non dũ uenerit. inſtans non perſtet? Non igitur metiri præteritum poſſumus, quia iam non eſt. non futurum, quia non dũ eſt. non præſens, quia nullum eius ſpatium eſt. Quomodo igitur tempus ipſi definiemus? Dicemus'ne cum Cice. tempus definire difficile eſt? An uero diſtenſionem quãdam eſſe affirmabimus? Certe hoc affirmabimus. Sed cuius rei diſtenſio ſit, ignorare nos dicemus. Scimus ſanè nos iſta in tẽpore dicere, diuq; nos iã de tempore locutos eſſe, atq; ipſum diu non niſi mora temporis diu eẽ, ſed quõ hoc ſcimus, qñ quid ſit tẽpus neſcimus? an forte neſcimus, quõ id dicamus. quod ſcimus. An uero animi diſten

ſionem eſſe tempus dicemus? An potius academicorum more. dicemus nos neſcire, quid neſciamus. Ab huius temporis ſimilitudine, quod ſpatia metimur, ſyllabarum quoque in numeroſa oratione tempus appellamus, quod breuiores productiores'ue ſint, & breuiore longiore'ue tempore proferantur. item tempora dicimus quatuor anni tempeſtates. Ver. æſtatem. autumnum. hyemem. item quæ caluariæ ex utroq; latere ſubiacent, quod mouentur, & mobilitate ipſa quibuſdam interuallis quaſi tempora imitantur. Sunt qui ſcribant continuum, ac iuge tempus per accuſatiuum caſum ſignificari. Teren. triginta dies in naui ſumus. Per ablatiuum uero cum aliquo interuallo. Plau. Agrum hunc decennio colui. Sed hoc falſum eſſe doctiſſimorum uirorum authoritate probatur. Cice. ſ.nè, et Virg. ſæpius accuſatiuo, ablatiuo rarius utuntur, & tamen indifferẽter. Aliquando tempore in ablatiuo pro eo, quod eſt intra tempus uſurpamus. Cice. Paucis diebus eram miſſurus domeſticos tabellarios. idem. biduo, aut ad ſummum triduo periturum, hoc eſt intra paucos dies, & intra biduum, uel triduum. Et quandoq; in hoc genere ſermonis omittimus poſt. ut intra decẽ dies, quàm uenit, confecit omne negotium. Paucis diebus, quàm Rhodum appulſus eſt, duxit uxorem. ideſt poſtquã uenit, & poſtquam appulit, quæ exempla apud hiſtoricos frequẽtiſſima ſunt. Pro tempore aduerbialiter uſurpamus, ideſt pro ratione temporis. Cum tempore, ideſt cum mora, et ſpatio temporis. In tẽpore, opportune. Ex tempore, ſubito, quaſi extra tẽporis cõmoditatem. a tempus deriuatur tempeſtas, quod modo ſimpliciter pro tempore ponitur. Sallu. ea tempeſtate in exercitu noſtro fuere complures noui, atq; ignobiles. interdum ſignificat ſerenum tempus, atq; tranquillum. Virgili. unde hac tam clara repente Tempeſtas. nonnunq̃ procellam. Plyn. hunc diem feſtum tempeſtatibus leniendis ferunt inſtitutum. idẽ. tempeſtates uocamus, in quibus grandines, procellæ, cæteraq́; ſimilia intelliguntur. Virg. Et fœdam glomerant tempeſtatem imbribus atris. Hinc tempeſtuoſum pro procelloſo accipimus. Gellius. Mare ſeuũ, ac tempeſtuoſum erat. tempeſtas alba dicitur, cum nubes candicans obtegit cœlum. Plyn. Nube grauida candicante, quod uocant tempeſtatem albam, grando imminebat. item à tempus tempeſtiuus, hoc eſt opportunus. A` quo tempeſtiuitas opportunitas. & tempeſtiue opportune. Eius contrariũ intempeſtiuus. A` quo intempeſtiuitas. & intempeſtiue, hoc eſt importunus. importunitas. importune. Veteres etiã tempeſtum pro tempeſtiuum. intempeſtum pro intempeſtiuo uſurpauere. Vnde nox intẽpeſta, de qua ſupra diximus, qđ minime tempeſtiua ſit rebus agendis. item à tempus temporariũ dicimus, quod non eſt perpetuum, ſed ad tempus durat. Plyn. Opus maximum omnium, quæ unquam fuere humana manu facta, nõ temporaria mora, uerum etiam æternitatis deſtinatione. Hinc temporarium theatrum, de quo ſupra diximus. Quidam in hũc ſenſum temporale etiam uſurpant. Temporarium etiam, & temporale, & temporaneũ dicimus, quicquid ad tempus attinet. Vnde extemporariũ, ſiue extẽporale, ſiue extemporaneũ pro ſubitario accipimus, ut extemporariam ſiue extemporalẽ orationẽ. hoc eſt impræmeditatam, ac ſubitariã. A` tẽporaneo etiã contemporaneũ dicimus eiuſdẽ tẽporis, quẽ nonnulli græca uoce ſynchronũ appellant. Sunt etiam qui ab his aduerbia uſurpent temporarie, & temporaliter, & temporanee, hoc eſt ad tempus. Et ab ijs compoſita extemporarie. extemporaliter. extemporanee, quæ ſignificant impræmeditate, & extemporalitas dictio ſine præmeditatione. Suet. de Tito. Latinæ, græcæq; linguæ, uel in orãdo, uel in fingendis poëmatibus promptus, & facilis ad extemporalitatem uſq;. item à tempus fit temperior, hoc eſt celerior, & quaſi tempeſtiuior. & temporius aduerbiũ,

hoc eſt celerius, & quaſi ante tempus. Colu. & ante crepuſculũ propter cibi ſpem temporius ad officinam redeant. item tempero uerbum, quod proprie eſt temporis rationem habeo. moderor, tempori accommodo, uerum ad alia quæcunq; transfertur. Vnde temperare uinũ dicimus adhibita aqua. Tẽperare irã, ſedato animo. temperare ferrum, flammis, et ictibus. A` tempero fit temperamentum, hoc eſt modificatio quædam. Plyn. Talẽ adhibito temperamento, ut nec laxet nimis nec arctum eſſe patiatur. & temperatura. idem. ferrum à rubigine uindicatur ceruſa, & gypſo, & liquida pice. hac eſt temperatura. à græcis ἀντιπάθεια dicta. & temperies quod modo ſignificat temporis aptitudinem, ac commoditatem ad aliquid agendum. idem. Sic iudicatur anni temperies. alibi tardius. alibi maturius. modo temperamentum. Plyn. Iunior, in quo ſaluberrima eſt aëris temperies. pro hac aliquando temperaturam ponimus. Var. Quæro utrum hoc adduxerit cœli temperatura, an terræ bonitas. & temperantia, quod homo per eam affectiones animi temperet, ac moderetur. Definitur enim hoc modo. Temperantia eſt rationis in libidinem, atq; in alios non rectos impetus animi firma, & moderata dominatio, quam græci σωφροσύνην uocant. Eius partes ſunt continentia, per quam cupiditas conſilij gubernatione regitur. Clementia per quã animi temere in odium alicuius concitati comitate retinentur. & modeſtia, p̃ quam pudor honeſtus purã, ac ſtabilẽ comparat authoritatem. Contraria temperantiæ eſt intemperãtia. Ab illa tẽperãs dicitur, quem græci σώφρονα uocant. & temperanter aduerbium. quibus contraria ſunt intemperans, & intemperanter. Et cõparatiua, ac ſuperlatiua eorum temperantior. temperantiſſimus. intemperantior. intemperantiſſimus. temperantius. temperantiſſime. intemperantius. intemperantiſſime. Præterea à tempero temperatus, hoc eſt moderatus. & temperate aduerbium, moderate. & temperator. temperatrix. temperatio, quod eſt moderator. moderatrix. moderatio. & obtempero, quod proprie ſignificat conſulo prouideo. Terentius, Ex qua re minus aut famæ foret, aut rei obtemperans. Figurate tamẽ & frequentius accipitur pro morem gero. Cicero, Sic mihi ſemper obtemperauit, tanquam filius patri. IN ALTIS SYLVIS. In iugis montium Hyrcaniæ. NIHIL. Non aliquid. Hilum ueteres dixere paruum illud nigrum, qđ in ſummitate fabæ adhæret. unde pro breui et exiguo uſurparunt. Ennius, neque diſpendium facit hilum. Lucilius. Quod tuas laudes culpes, nõ proficis hilum. Cicero, Tũ illud, quod Siſyphus uerſat ſaxum ſudans nitendo, neque proficit hilum. Ab hoc fit nihilum, pro non aliquid, quaſi ne hilum quidem. Et per apocopen nihil, rurſuſq; per ſyncopen nil. Lucretius & Perſius. E` nihilo nihil, in nihilum nil poſſe reuerti.

POSTQVAM. Poſtquam, & poſteaquam connexiuæ particulæ ſunt. Virgilius, Poſtquam altos tetigit fluctus. Sic enim dictis ſequentia copulantur. Sunt autem compoſita à poſt præpoſitione, & quam. poſt compoſita, & ſeparata inuenitur, & ſignificat μετὰ græcam præpoſitionem, quando ordinem demonſtrat, ſiue loci, ſiue temporis, ſiue alicuius alterius rei. Virgilius, Poſt montem oppoſitum. Similiter dicimus poſt multum temporis, poſt pietatem utilitas ponenda eſt. Accipitur etiam loco 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, et, quo ueteres uſi fuerunt, poſtremiſſimus, et poſtremitas, pro extremitate. poſterus, q̃ poſt nos futurus ẽ. A` quo poſteritas. itẽ q̃ mox aliquẽ ſeq̃tur, ut poſtera lux, hoc eſt ſequẽs. Præpoſterus, q̃ primo loco eſt, cũ deberet eſſe poſtremo. A` quo præpoſtere aduerbiũ,

hoc eſt ordine conuerſo, & in quadrupedibus poſteri pedes, qui poſt primos ſunt, & poſteriora, quæ à multu auerſa ſunt. & poſtes, quia poſt oſtium ſtant. & poſticum. poſticus poſticæ. 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, regeſq́; moribus, ac legibus conſtitutum. Nam quod bello amiſimus, aut etiam circa bellum, hoc ſi rurſus accipiamus dicimus poſtliminio recipere, idq́; naturali æquitate introductum eſt. ut qui per iniuriam ab extraneis detinebatur, is ubi in fines ſuos rediſſet, priſtinum ius ſuum reciperet. Sunt etiam qui à poſt poſtulo dictum uolút, quaſi poſt uolo, de quo paulo mox dicemus.

DE TAVRO AB ELEPHANTO INTERFECTO, EPIGRAMMA. XIX.

VI MODO PER TOTAM. Inſultat Tauro, qui elephantum petere auſus, ab eo interfectus eſt. MODO. Paulo ante. STIMVLATVS. Agitatus, percitus. ſtimulus proprie inſtrumentum eſt, quo punguntur boues. Vnde per metaphoram ſtimulum uocamus omne id, à quo uexamur. Hinc ſtimulum carnis, ſtimulum uitiorum dicimus. Ab hoc fit ſtimulo uerbum q̄d eſt agito, uexo. Hinc ſtimulator. ſtimulatrix. ſtimulatio. & Stimulam deam ueteres dixerunt, quæ ad agendum ſtimularet. Stimulus autem ἀπὸ τοῦ στίζω 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 corpori. Poniturq́; pro ipſa infamia, ut ſupra diximus. FLAMMIS. Nimia ira, per quam accenditur animus, atq; inflammatur. Flamma à græco deducitur φλέγω, quod eſt ardeo. Vnde græce quoq; φλὸξ dicitur. hinc flammeū, de quo ſupra diximus, quæ & flammaris toga dicitur. Vnde flammearij, flammeorum infectores, à colore uiolæ luteæ, quæ flammea appellatur. & flammigena flamma genitus. et flammiger, flammas gerens. & flammiuomus, qui flammas uomit. & flammifer, qui fert flammas. & flammeſco, accendor. & inflammo, accendo. Cuius paſſiuum eſt inflammor. A' quo inflammator. inflammatrix. inflammatio. & flagro, ardeo. A' quo conflagro. Hinc flagrans à fragrante diſtinguitur, quoniam flagrans incendium ſignificat. fragrans uero odorem, quod ſpecie fracta ſit maior. ab eo fragrantia, hoc eſt odoratus deducitur. A' flagro uero flagratio, hoc eſt incendium. A' quo conflagratio, uniuerſale incendium. Sicut enim aqua diluuium facit, ita ignis conflagrationem. & flagrum. cuius diminutiuum eſt flagellum, hoc eſt ſumma arborum pars, & uirga, quod caro eo percuſſa conflagret, quamuis aliqui à flando potius dictum uelint, quod uentorum 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 flagitium dicimus errorem, ut'pote rem uel flagris, uel increpatione dignam. 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 errorē. 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, ut libros, quos ad Marcellum meum de inſtitutione oratoria ſcripſeram, iam emittere inciperem. item à phlox, quod græce flāmam ſignificat, flox appellatur uiola lutea, quæ & luteola à noſtris dicitur, & flammea. Plyn. florum prima uer nuntiantium uiola alba. Tepidioribus uero locis etiam hyeme emicat, poſtea quæ appellatur purpurea, proxime flammea, quæ & flox uocatur. item à phlox flos, quia emicat ſcintillatq́;, ut flāma. Eius diminutiuū eſt floſculus. Ab hoc fit floreo. A' quo floreſco, quod & floreſacio dicitur, hoc eſt florem facio. Vnde effloreſco, ſiue defloreſco, florem facere deſino. ſiue florem amitto. & floreum, quod totum ex floribus eſt. & floridum, quod floribus abundat, & florido uerbum pro floreo. 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 æditimum Romæ tradunt otioſum quondam, ac feriatum luſiſſe teſſeris ſecum utraq; manu alternante in una conſtituiſſe Herculem, in altera ſeipſum, ſub ea conditione, ut ſi ipſe uiciſſet, diſpendio templi ſibi cœnam pararet, amicamq́; conduceret. Si autem uictoria Herculis foret, hoc idem de pecunia ſua uoluptati Herculis exhiberet, deinde cum à ſeipſo tanquā ab Hercule uictus eſſet, debitam cœnam, & nobiliſſimam meretricem Larentiam deo Herculi dediſſe. hāc, cum in templo dormiſſet, uidiſſe ſibi in ſomnis Herculem commiſtum; ab eoq; audiſſe, ut inde diſcedens cui primum iuueni obuiam fieret, ab eo acciperet mercedem. & eam ſibi crederet ab Hercule eſſe perſolutam. Abeuntiigitur iuuenem ditiſſimum Taracium primo occurriſſe, eamq́; dilectam ſecum diutius habuiſſe. tandemq́; morientem teſtamento hæredem inſtituiſſe. Larentiam igitur ampliſſimam adeptam pecuniam, ne diuinæ mercedi ingrata uideretur, quod acceptiſſimum putauit eē numini, populum Romanum & ipſam ſcripſiſſe hæredem, ſtatuiſſeq́; ut ex eius hæreditatis annuo fœnore ſuus natalis dies celebraretur editione ludorum. Senatum uero, quia id flagitioſum uidebatur, deam hanc eſſe finxiſſe, quæ floribus præeſſet, eamq́; oportere placari, ut fruges cum arboribus, & uitibus bene, proſpereq́; floreſcerent. itaq; 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. à quo Phlegræ Theſſaliæ populi ſunt cognominati. et phlebes uenæ, q̄d ſanguine ferueant. A' 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, interdumq́; 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. Ter. heus tu inquit, Dore, cape hoc flabellum. & uētulum huic ita facito. hoc & muſcarium dicitur à muſcis abigendis. Martialis de muſcario pauonino. Lambere quæ turpes prohibet tua prandia muſcas Alitis eximiæ cauda ſuperba facit. Idem de muſcario bubulo, Sordida ſi paruo fuerit tibi puluere ueſtis, Colligat hāc tereti uerbere cauda leuis. Ab huius ſimi-

litudine

litudine muſcarium etiam appellatur, coma illa quarundam herbarum, in qua ſemina dependent, qualis eſt ferulæ. fœniculi. anethi. Oleriſatri. & ſimilium. Plyn. ſemine in muſcarijs dependēte, ut ferulæ. idem in papauere, & ſimilibus Scapus in arundinibus, iuglandibus. auellanis Panicula appellatur. idem. 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, ꝙ æs, ſiue aurū, ſiue argentum flando hoc eſt flatu calfaciendo ſignetur. hinc flatum æs, & flata pecunia dicitur. & flauiſas priſci latini dixere, quos græci θησαυροὺς, hoc eſt theſauros nominant, quod in eos nō rude æs, argentumq́; ſed flata, ſignataq́; pecunia conderetur, unde pe detractionem ſecundæ literæ Fauiſſæ dictæ ſunt cellæ quædam, & ſpecus, quibus æditui capitolini utebantur ad cuſtodiendas res ueteres religioſas, quod tamen nonnulli à fouendo potius deductum exiſtimant, ut ſuperius oſtendimus. Item à flo flamina dicuntur, cum ex labore uiæ ſanguis effluit circa talum. Præterea ab eodem compoſita ſiunt afflo, quod eſt in aliquem ſpiro. Cuius paſſiuum eſt afflor. Perflo, ualde ſpiro. Efflo, extra ſpiro. emitto. Vnde efflare animam dicimus. Sueto. Prius quàm efflaret animam, pro mortuo deſeri iuſſit. inflo, turgefacio, tractum à folle, qui flatu turgeſcit. Sufflo, notæ ſignificationis. Plyn. 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 ēt ueteres dixerunt tumidum, & rectum, quaſi uento quodam latius factum. Pacu. Viden' ut ſufflatus incedit? itē conflo, quod modo pro ſufflo accipitur. Plynius, 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, & figurate conflatum æs alienū, hoc eſt contractū debitū. A' conflo cōflator, & conflatio deriuantur. interdū ēt cōflo accipitur pro eo, q̄d eſt ſimul flo, hoc ē ſimul ſpiro. A' quo cōflages dicūtur loca, in quæ undiq; ſpirant uenti. Præterea difflo, q̄d eſt flatu diſturbo. Plau. Cuius tu legiones difflauiſti ſpiritu. Ab hoc difflator. difflatrix. difflatio. TANDEM. AD Extremum. Tandem enim quando ſine interrogatione ponitur, ſignificat ad poſtremum, nouiſſime. Virgi. Iam tandē Italiæ fugientes prendimus oras. Per interrogationem uero habet quiddam urgens, ac celeransq́;. Cicero. Quouſq; tandem abutere Catilina patiētia noſtra. Virgi. Sed uos qui tandem, quibus aut ueniſtis ab oris. Nonnunq̄ pro aliqn̄ ponitur. Ter. ita'ne tandem ſororē duxit? Aliquando accipitur pro uix. Cicero. Tandem aliquando quirites. POTITVS ARDORE CORNVTO. Aſſecutus, quod deſyderauerat cornu ferire. PVTAT. Cogitat, ut ſuperius diximus. SIC Quemadmodum pilæ tolluntur. TOLLI. Eleuari, in altum iactari. Cic. Vel in cœlū 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. & cubiculū, locū 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 cubiculariorū, & qdā è gladiatorio ludo uulneribus ſeptem contrucidarunt. quidam tamen cubiculum à cumba deductum uolunt. Cumbam Sa-

bini uocabant lecticam. Cubilia etiam uocamus loca, in quibus feræ cubare ſolent. & cubitus, in quo eſt decens flexura brachiorum, ꝙ ſupra eum cubare ſoleamus. Capiturq́; ēt pro mēſura duorum palmorum, tanta eſt enim cubiti longitudo, quæ & ulna dicitur. Virgi. Treis pateat cœli ſpatium, non amplius ulnas. Hinc cubitalis menſura dicitur. & bicubitus. tricubitus. bicubitalis. tricubitalis. Quidam tamen cubitum dicunt genere neutro. Aurelius. Qui inde uidentur non computare niſi trecenta cubita longitudinis. idē, Ac ꝑ hoc ter ducta illa cubita fieri nōingenta. Veteres & cumbo dixerunt in tertia coniugatione, quod nunc in uſu non eſt, præterquam in compoſitione. Ab ijs compoſita ſiunt accumbo, quod ſignificat adiaceo. Nam iacere ueteres in lectis edendo ſolebant. Virgil. Tu das epulis accumbere diuū. A' quo accubitus quartæ declinationis. & accubitor, atq; accubitrix uerbalia. Occumbo, morior. Plautus. Hæc enim poſtquā pater occubuit, nata eſt. decumbo, & decubo, iaceo. Apuleius, Decubantem excitauimus feram. Excubo, uigilo, quaſi minime iaceo. un' excubiæ dictæ uigiliæ, quamuis aliqui uigilias ab excubijs ita diſtinguant, ut uigiliæ tantummodo nocturnæ ſint, excubiæ uero etiam diurnæ. et excubitor ales gallus uocatur, quia peruigil horas cantu indicat, & exquiliæ mons Romæ maximus, ſiue potius duo montes, ſimul iūcti, ubi macellū erat, & nunc equi marmorei conſpiciuntur cum uiris ſeminudis lora tenentibus Phidiæ, et Praxitelis opera, quos Tyridatem Armeniorū regē Neronis principatu Romā portaſſe manifeſtum eſt, quē Nero ut laute exciperet, Theatrum Pompeij unius diei opera totum inaurauit, in hoc etiam reliquiæ ſunt thermarum Diocletiani. Dictæ autem ſunt exquiliæ, quod ibi excubiæ regis eſſent. unde & exquiliæ uicus Romæ dictus eſt. uicus africus, ꝙ ibi obſides ex Africa bello punico dicuntur cuſtodiri. Ab exquilijs, exquilina porta. & exquilinus uicus. & exquilinus lacus. & procumbo, quod ſignificat proſternor. procubo uero uigilo, quaſi porrò, hoc eſt longe ſum à cubando. unde 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. Virgi. ualidiſq́; incumbite remis. Sed notandum quod incumbo in ſtudia, & ad ſtudia dicimus, non autem incumbo in remos, & ad remos. Cic. pergite adoleſcentes atq; in hæc ſtudia, in quibus eſtis, incumbite. idem. Quare incumbamus o' 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 dicimur, hoc eſt toto pectore procumbere, quemadmodum econtrario Supini dicuntur, qui negligenter agunt. incubare uero proprie dicuntur ij, qui dormiunt ad accipienda reſponſa. Virgi. Pellibus incubuit ſtratis. Vnde ille incubat Ioui dicimus, hoc eſt dormit in Capitolio, ut reſponſa poſſit accipere. incubare etiam aliquando pro coire accipitur. unde incubi dicti ſunt ſyluani, & fauni, quos improbos quādoq; fuiſſe mulieribus compertum eſt, & earum appetiſſe, ac peregiſſe concubitum. item quidam dæmones, quos galli cluſios nuncupant, hos nonnulli exiſtimant ſpiritus eſſe elemento aërio corporatos. Nam ut hoc elementum etiam cum agitatur flabello, ſenſu corporis, tactuq́; ſentitur, ita hos dæmones hanc etiā pati libidinem poſſe, ut quando poſſunt ſentientibus fœminis miſceantur. Dæmones quidam ſcripſerunt animas hominum eſſe, & ex hominibus fieri lares. Si meriti boni ſint, lemures, ſeu Laruas, ſi mali. manes autem dici, ſi incertum eſt bonorum'ne, an malorum ſint meritorum, illos Eudæmonas, hoc eſt bonas animas. Hos uero cacodæmonas, id eſt malas animas appellari.

Alij animalia, in quibus rationalis anima eſt, tripartito diuidunt, ut alia dij ſint. alia homines. alia dæmones. Deos aiunt excelſiſſimum locum tenere, homines infimum, dæmones medium. deorum ſedem in cœlo eſſe, hominum in terra, in aëre dæmonum. Dæmones medios quemadmodum dijs, quibus inferius habitant, poſtponẽdos, ita hominibus, quibus ſuperius, præferendos eſſe. habere cum dijs communẽ immortalitatem corporum. Animorũ autem cum hominibus perturbationes. Apule. irritari eos iniurijs ſcribit. obſequijs, doniſq; placari. gaudere honoribus. diuerſis ſacrorũ ritibus oblectari, & in omneis, ſi quid neglecti fuerit, commoueri, ad eos pertinere diuinationes augurum, aruſpicum, uatum, ac ſomniorũ. magorũ præterea miracula. Breuiter aũt eos definiens ait dæmones eſſe genere animalia, animo paſſiua. mente rationalia. corpore aëria. tempore æterna. horum quinque, tria priora illis eſſe, quæ nobis. quartum proprium. quintũ cum dijs habere cõe. Homerus Deos omneis dæmones uocat, & aliquando ipſum Iouem. Noſtræ uero religionis homines Dæmones appellant ſpiritus in cœlo ab omniũ rerũ opifice creatos, qui de cœli ſublimitate deiecti partim in terræ infimo, partim in hoc aëre ueluti congruo ſibi carcere damnati ſunt nocendi ſemper cupidi. à iuſtitia alieni. ſuperbia tumidi. inuidentia liuidi. fallacia callidi. humana quandoque corpora ingredientes, uel uiuentia adhuc, uel iam mortua, & ſub humana ſpecie modo ineuntes mulieres (qui incubi dicuntur) mõ ſe uiris ſubijciẽtes, q uocantur ſuccubi. A dæmone dæmoniaci dicũtur, quos ſupra à larua Laruatos nũcupari diximus. Quidam etiam Dæmonium pro dæmone ſcripſerunt. Succumbo, modo ſubijcior ſignificat, modo ſubiungor. Succubo uero idem eſt, quod ineor. Diſcumbo, comedo. conuiuor. epulor, quod ueteres epulando iacebant. Recumbo, iaceo. quod & recubo dicitur. A quo recubitus. Virg. Tityre tu patulæ recubans ſub tegmine fagi. Concumbo, coeo. A quo concubitus, coitus. Concubitor qui coit. & Concubina, mulier, quæ domi quaſi uxoris loco tenetur, Pallax à græcis dicta. Concubo uero conquieſco. A quo nox concubia, de qua ſupra diximus.

DE DOMITIANI COMITATE EPIGRAMMA. XX.

VM PETERET. Blanditur Domitiano, ꝙ cum promiſiſſet ſe unum par gladiatorum populo daturum, quod uellet, & alij Myrinum gladiatorem, alij triumphum peterent, ipſe ductis in eos, qui diſſidebant, manibus, utrunq; magna comitate promiſerit. Conſtat ſanè Domitianum quæſtorijs muneribus, quæ olim omiſſa reuocauerat, ita ſemper interfuiſſe, ut populo poteſtatem faceret bina paria ex ſuo ludo poſtulandi, eaq; nouiſſime aulico apparatu induceret. PETERET. Poſtularet. Petere enim proprie poſtulare eſt. Virgi. Mittitur & magni Venulus Diomedis ad urbem, Qui petat auxilium. capiturq; in bonam & in malam 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 perniciẽ 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 ꝑſonam 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. Quẽ petit, & ſumnis adnixus uiribus urget.

Petere gladio. aut ueneno. aut lapide. aut cornu. aut alio ſimili, eſt inuadere. ferire. & ſaluti inſidiari. Idem, Iã cornu petat, & pedibus q ſpargat arenã. Idẽ, Malo me Galatea petit laſciua puella, Et fugit ad ſalices. Petere curſu adipiſci. obtinere. idem. quæ proxima littora curſu Contendunt petere. Petere oſculis. Petere precibus. Petere muneribus. Petere blanditijs, eſt blandiri, conciliare. Quinti. Nouercam blanditijs petit, quæ uult facile ſuadet. Apul. Cum me lachrymis, precibuſq; petiſſet. Petere oculis eſt contemplari. Petere auribus, audire. Petere naribus, olfacere. Petere tactu, palpare, Præterea petere aliquando inquirere eſt. Virgi. Euandrum petimus. Aliqñ cupere. appetere. idem, pulchramq; petunt ꝑ uulnera mortem. interdum eligere. idem, Principio ſedes apibus, ſtatioq; petenda. Nonnunq̃ manere. expectare. idem. Troianos hæc monſtra petunt. Quidam petere, poſcere. & poſtulare ita diſtinguunt, ut petere precario ſit. poſcere imperio. poſtulare iure. Nobis magis uidetur poſcere eſſe rẽ debitam, atq; honeſtam petere. Vnde repoſcere eſt rem creditam ſibi reſtitui petere. poſtulare uero quodã modo reqrere, ut re. locus. rõ. tempus poſtulat. Aliquando tamen ponitur pro eo, qđ eſt rem tanq̃ iuſtam petere. Q. Curtius, poſtulabat autem magis, q̃ petebat. Ab hoc fit poſtulator, & poſtulatrix, & poſtulatio, qđ modo actum ipſum poſtulandi ſignificat, modo epiſtolã, quã uulgo ſupplicationem uocant. Et aliud uerbum expoſtulo, qđ ſignificat cum querela inquiro, & quaſi amicitiæ officium in alio deſydero. Teren. Quam ipſi fecerunt, ultro iniuriam expoſtulant. ſed frequentiſſime habet poſt ſe ablatiuũ cum præpoſitione cum. Vt, quid habes, quod mecum expoſtules? hoc eſt cõqueraris. à quo fit expoſtulatio. i. querela. à peto uero fit petitor, qui aliqđ petit, ponitúrq; frequenter pro mendico, & ſtipem oſtiatim petente, 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. Iuuena. Aede, ubi conſiſtas, in qua te quæro proſeucha. Item à peto, petitio, & petiſſo uerbũ, quo ueteres pro peto uſi fuere, & petulans improbus. à quo fit petulãtia, improbitas. et petulãter improbe. Cice. Illud aſſequor, ut ſiqui mihi forte maledicant, petulãs, aut ſanè inſanus eſſe uidear. Aliquãdo tamen petulãs capitur pro ſuperbus. Idẽ, Petulanter diues. Aliqñ pro laſciuus. Virg. petulanſq; iuuenca. Ouid. Quinetiã ut poſſem uerbis petulantius uti, Non ſemel ebrietas eſt ſimulata mihi. quandoq; ẽt pro impudẽs, inuerecundus. Cice. Non ꝙ inuſitata rabie petulanter in uxorem, filiamq; meam inuaſiſti. Idẽ. Deſine bonos petulantiſſima inſectari lingua. Idẽ, Bibulum petulãtiſſimis uerbis lædis. eiuſdem ferè ſignificationis eſt proteruus. à quo proteruia. & proteruio uerbũ, qđ eſt improbe facio. & proterue aduerbiũ, petulãter. Et, quo ueteres interdum uſi fuerunt, proteruitas. à quo proteruiter. Idẽ. Si uidua libere proterua, petulanter diues, effuſe libidinoſa meretricio more uiueret. & petulcus laſciuus. Virgi. hœdiq; petulci. Vnde meretrices quoq; petulcas ueteres dixere. Et petimina ulcera in humeris iumentorum, ꝙ ima, hoc eſt profunda petant. & petigo, quæ & impetigo dicitur, ꝙ uicina petat, ſeſe late ſumma cute diffundens. Eſt aũt morbi genus grauiſſimũ, qđ græci λειχῆνας uocant, & à mento ferè incipit oriri. ideo ioculari quadam laſciuia ueteres principio mentagram appellauere. occupat plerunq; totos uultus oculis duntaxat exceptis, & in colla, pectuſq; ac manus fœdo uitis furfure deſcendit. Tiberij primum Cæſaris principatu hic morbus in Italiam irrepſit, contagione eius ꝑ quẽdam Perſinum equitem Romanum quæſtoriũ ſcribam ex Aſia importata. Nec fœ

minæ,

minæ, uel ſerui, aut ex infima plebe homines id malum ſenſere, ſed proceres oſculandi maxime conſuetudine aduenerunt́q; 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 ᾄδειν τὰ πετεινὰ, quaſi in ijs uolucra inſideant. Eſt enim petaurum, ſupra qđ homines agilitate corporum inſignes ludunt, ut haſtæ, circa quas ſe inuoluant. funes, ſupra quos etiam reciproci ambulant. Circuli, per quos piſciũ ſe more trãſmittunt. tabulæ, è quibus in aëra pendent, uno brachio ſe ſuſtinentes. uolare itaq; in ijs homines uidentur ob nimiam leuitatem. hinc petauriſtæ appellati, qui ita ludunt, & leuioribus ſaltibus mouentur. Varro. Galli, & Germani petauriſtæ. Tales fieri aſtrologi cenſent eos, qui ſub delphini ſigno oriuntur. Martialis.

Quid ſi per graciles uias petauri
Inuitum iubeas ſubire Ladam? De ijs locutus eſt Claudianus.
Vel qui more auium ſeſe iaculantur in auras,
Corporáq; ædificant celeri creſcentia nexu.

Item à peto cornipeta, qui cornu petit. & cœnipeta, qui petit frequenter alienas cœnas. appeto, & expeto, quæ ita inter ſe differunt, ꝙ appetimus, hoc eſt deſyderamus quæcunque libido fert, Expetimus duntaxat honeſta. Vnde de rebus expetendis ſcripſerunt philoſophi, hoc eſt de rebus, quæ merito optari, & perquiri debent. expetere etiam aliqñ pro uelle uſurpatur. Pacu. Dij me, & ſi perdunt, tamen eſſe adiutam expetunt, cum prius quàm intereo, ſpatium ulciſcendi dant. ab expeto expetitio fit, quæ in ratione poſita docet, atque explanat quid faciendum, fugiendumq; ſit. ab appeto appetitio, quæ à græcis dicitur ὁρμὴ huc, atq; illuc rapiens, atque impellens. ex quo fit, ut expetitio præſit, appetitio obtemperet. Itẽ appetitus, & appetentia. Plyn. Vſus eius cum aceto cibi appetentiam facit. græce ὄρεξις dicitur, qđ uocabulum latini uſurpant pro uehementi illa edendi auiditate, quæ à uomitu fieri ſolet. Iuue. 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 Cõtigit oppetere. dicimuſq; & ſimpliciter oppeto, & cum additione mortem oppeto. ſicut expiro, & animam expiro. obeo, & mortem obeo. Aliqñ tamen oppeto eſt incido. incurro. Plautus, Atq; illa uiua uiuat, & peſtem oppetat. opto, qđ ſignificat deſydero, tractum ab ope petenda. Vnde optatiuum modum, hoc ẽ deſyderatiuum dicunt grãmatici. quoniam uero ea, quæ optamus, eligere ſolemus, & adhibitis ẽt precibus poſtulare, factum eſt, ut opto frequenter pro precor, & poſtulo uſurpetur. Virg. Et reor, & ſiquid ueri mens augurat, opto. Item pro eligo. Ter. Quod ſi effeceris, quod uis præmiũ à me optato hinc optio deriuatur, qđ ſignificat electionem. & optati dicuntur, qui electi, & aſciti ſunt in honeſtum aliquẽm gradũ. à quo optiones in turmis decurionum, & in cohortibus centurionũ appellatæ. hinc etiam fit coopto, de quo ſuperius diximus. & adopto, à quo adoptio, quæ duobus modis fit (ut Caius inquit) aut principis authoritate, aut magiſtratus imperio. principis authoritate adoptamus eos, qui ſui iuris ſunt, hoc eſt non ſunt amplius in parẽtum poteſtate, quæ ſpecies adoptionis dicitur arrogantia, quia & is, qui adoptat rogatur, an uelit eum, 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 primũ gradum liberorum obtineant, qualis eſt filius filiáq; ſiue inferiorẽ, qualis eſt nepos. nepotis. pronepos. pronepotis. ab adopto fit adoptatiuus, hoc eſt ex adoptato filio natus. Item ab opto fit exopto, quod eſt uehementer deſydero. & ſubopto aliquantum deſydero. perpeto, continuo, hoc eſt ualde, & ſine intermiſſione peto. perago perficio. unde ꝑpetem, & perpetuũ dicimus integrum. ſolidum, & nunq̃ interruptum. Terẽ. Vtinã hoc perpetuũ fiat gaudium, phrygiã uxorem ut meam unà mecum uideam liberã. hinc fit perpetuo uerbum, hoc eſt perenno. continuo. Nonius, Miſerum me, cui datũ eſt, ut hunc ſolus perpetuem laborem. & perpetuitas ſeruet. & ꝑpetuo aduerbium continue. ſemper. Plyn. Tradunt id, ſi ſale obduretur, ꝑpetuo durare. impeto, inuado. Apule. Iurgijs me oppido impetens. ab hoc impetus, qđ & impes dicitur. Virgili. Impete nunc uaſto. competo, 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. Aliqñ conuenio, & par ſum. Seneca. Nihil ei magis competebat. Item compita, quæ ſunt quadriuia, ab eo, ꝙ multæ uiæ ſimul petant. Vñ 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. Plyn. Iunior. cui abunde ſuppetunt facultates. ab hoc ſuppetiæ deriuantur, hoc eſt ſubſidiũ. præſidium. Plau. Auxilia mihi, & ſuppetiæ ſunt domi. Idem. Sed memento, ſiquid ſæuiunt ſenes, ſuppetias mihi cum ſorore ferre. apud hiſtoricos raro caſus aliquis præter accuſatiuum inuenitur, ſignificatq; in ſubſidium. Cæſar. Nuntiabatur auxilia magna eqtatus oppidanis ſuppetias uenire. Idẽ. Suiſq; rebus timens elephantis triginta relictis, ſuis finitimis ſuppetias profectus eſt. repeto rurſus peto. reuertor. Cicero. Dũ ex foro domum repeterem. aliquãdo quæ dicta ſunt recenſeo. Idem. poſtremo, quæ à nobis dicta erunt, breuiter repetemus. hinc repetitio, quæ modo anacephaleoſin ſignificat, hoc eſt breuem (ut ita dicam) recapitulationem eorũ, quæ dicta ſunt. Modo figuram, quæ à græcis ἐπαναφορὰ, à noſtris aliquãdo relatũ dicitur, cum eadem pars orationis ſæpius ꝑ ſingulos ambitus, aut ꝑ ſingula membra repetitur hoc modo. Verres calũniatorem apponebat. Verres de cauſa cognoſcebat. Verres pronuntiabat. uel ſic. ille uenire hoſteis nuntiauit. ille nos in motũ belli compulit. ille, in tumultu ut ciuitas eſſet, effecit. Virg.

Te dulcis coniux, te ſolo in littore 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 Reip. compoſitas afferebat. Tandiu C. Gracchus Rẽp. offendit, quandiu legibus agrarijs, & frumentarijs, & cæteris profuſionibus ærarij multitudinem imperitam promerebatur. Tandiu Saturninus plurimum potuit, quandiu eaſdem illas frumentarias largitiones, & agri diuiſiones pollicebatur. Item à repeto repetundarum dicimus. & de pecunijs repetundis, nec alios habet caſus. Vt Verres accuſatus eſt repetundarum, & de repetundis pecunijs. Nam cum dico repetundarum, ſubintelligo pecuniarum. quo nomine, quæ diuitijs conſtant, continentur. hæc accuſatio proprie cadit in eos, qui eum magiſtratum gererent. prouincialibus, aut ui, aut dolo eripuerunt pecunias, aut uaſa pretioſa. ueſteis nauigia. aliáque huiuſmodi. ad res uero repetendas mitti dicimus, cum principi, uel populo erepta ſunt, uel pecorum, uel

hominum, uel locorum, ac terrarum, agrorumq́; corpora. MYRINVM. Myrinus, & Triumphus propria nomina ſunt gladiatorum. Myrini etiam alibi hic poëta mentionem facit. Nuper cum Myrino peteretur miſſio læſo. VTRAQVE MANV. Ductis manibus in utranq; partem diſſidentium, quod facere ſolemus, dum aliqđ liberaliter donamus, uel utraq; manu. i. toto animo, quoniam, quæ maxime cupimus, ambabus ulnis amplecti ſolemus. Marti. Hæc utraq; manu, complexuq́; aſſere toto. Apul. Et libertatem ambabus manibus amplectens. FINIRE. Abſoluere. terminare. Finis eſt extremitas uniuſcuiuſq; rei, hoc eſt id, in quo unaquæq; res terminatur. Quod à græcis τέλος dicitur. Vnde finem lineæ dicimus eſſe punctum, & ſphæram, nec principium habere, nec finem. hinc etiam artifices finem uocant id, ad quod omnia referuntur. et cuius gratia cætera fiunt, ut finis medici eſt curare. Finis oratoris benedicere. Finis bene uiuendi (ut quidam philoſophi uolunt) uirtus. ut alij, uoluptas. ab hoc confines agri dicuntur, qui eodem loco finiunt. et 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 copulātur, & 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 hēo, nouerca dicitur. liberi autem mei illi ſunt priuigni. uiri frater leuir eſt. uiri ſoror glos. duorum fratrum uxores ianitrices dicūtur. Et finio uerbum, modo perficio. Apul. Siue 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 etiā aliquando pro definio accipitur, quemadmodum et finitio pro definitione. Eſt autem finitio, ſiue definitio rei propoſitæ propria, & dilucida, & breuiter comprehenſa uerbis enuntiatio, quæ conſtat maxime genere. ſpecie. differentijs proprijs, Vt homo eſt animal rationis capax, morti obnoxium. Differtq́; à deſcriptione, ꝙ hæc eſt rei propoſitæ per quaſdam proprietates declaratio. Vt homo corpus eſt bipes, caput erectum habens, ſpectanſq́; in cœlū. & definio, quod eſt circūſcribo. à quo indefinitum dicimus, qđ nullis rationibus circunſcriptum eſt. Vnde grammatici indefinite poſitum eſſe nomen affirmant, quando nec relatiue, nec interrogatiue poſitum eſt. indefinitum uero dicimus, quod non eſt definitum. Infinitum aūt quod non habet finem. Vnde infinitio & infinitas deducuntur. Cice. Quarum incurſionem non ſolum uideamus, ſed etiam cogitemus infinitionem ipſam, quam apiriam uocant. Idem. At hoc Anaximandro populari, & ſodali ſuo non perſuaſit. In ijs enim infirmitatem rerum, atq; naturæ. & in hoc mundo ipſo cœlum. terram. maria cognoſcimus. Grammatici quoq; infinitiuū modum uocant, qui nec perſonis aliquibus, nec numeris finitur.

À finio ēt præfinio, quod eſt præſcribo, & quaſi finem, quem non trāſgrediaris, oſtendo. à quo præfinitum dicimus præſcriptum. conſtitutum. Infinite, & infinitum aduerbia ſunt, ſignificantq́; ſine fine. LITEM IOCOSAM. Contentionem, quæ de ludo erat. ludus, & iocus differunt, ſicut ludo,

& iocor, ꝙ iocus in uerbis eſt, ludus potius in facto. Sed frequēter alterum pro altero ponitur. Iuue. Quoties uoluit fortuna iocari. de facto enim non de uerbis intellexit. Ouidius,

Ignariſq́; 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. Cice. Itaq; ioca tua plena facetiarum. E diuerſo ludum pro ioco poſuit. Hora. Sed tamen amoto quæramus ſeria ludo. Item Plyn. Ludere me putas, ſerio peto. Nam iocos, & ſeria proprie contraria eſſe Quintilianus oſtendit. iocum uero inquit accipimus, quod eſt contrarium ſerio. Ludere etiam aliquando 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 exiſtiment poëtas carmina ſua pro quadam uerecundia ludos appellaſſe. Item ludere quandoq; pro moueri accipitur. Virg. Ludere pendentes pueros. Teren. Congruum iſtum maximū in aqua ſinito ludere paulisper. nonnunq̄ pro deridere, decipere. Næui. Tu me ludere auſus es Sycophanta? Virgil. 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. Sueto. Ac ne ex luſu quidem aleæ compendium ſpernens. Quint. Nec me offenderit luſus in pueris. eſt hoc ſignum alacritatis. Idem. Sunt nonnulli acuendis puerorum ingenijs non inutiles luſus. Cice. Ex multis luſionibus nobis ſenibus talos relinquant, & teſſeras. Ludus etiam proprie dicitur locus, in quo gladiatores, athletæq; diſcēdi gratia exercentur. Nam & ipſa exercitatio nihil aliud, quàm ludus eſt. hinc per metaphoram & ſchola grammaticæ, aliarumq́; 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; cædēdum præbuit. hinc literariū ludum dicimus, in quo grammaticæ, & rhetoricæ docetur. Ludū muſicum, in quo muſicæ, ut eſt apud Terētium de fidicina, quæ quotidie diſcebat in ludo. Ludum armorum, in quo gladiatores diſcunt. Veteres omnia ſpectacula publica, etiam in honorem deorum facta, ludos uocabant. hinc ludi compitalitij dicti. ludi liberales, hoc eſt Libero patri dicati, quos Atheniēſes primo circa compita inſtituerunt, in quibus nomine præmij hircus dabatur. ludi, quando ſpectacula ſignificant, numero ferè pluratiuo proferuntur. à ludo deducitur ludicrus, hoc eſt luſorius. iocularis. leuis. Virg. Neq; enim leuia, aut ludicra petuntur Præmia. Vnde ars ludicra dicitur ars hiſtrionica, & ſcenica. & quicquid ludicri appellatione continetur. Nam ludicrum, quod eſt ſubſtantiuum non modo ludos hiſtrionicos, & ſcenicos, ſed quodcunq; 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 fœmininum ludificatrix. & ludibrium res uana, & deridēda. 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 hiſtriones uocati. legimus ēt fœminas ludias appellatas. Martianus. ludiā quādam gaditanam ſaltātem uidimus ſemicinctam. Et ludibundus, ludens. Item compoſita alludo, qđ eſt cum aliud dicimus, & ad aliud ſententia latenter refertur. Virgilius, Actiaq; iliacis celebramus littora ludis. dū. n. ludos Aeneæ narrat, alluſit ad Auguſti uictoriam, qua contra Antonium in ijs locis potitus eſt. deludo, atq; eludo, quæ ſignificant derideo. decipio. Plau. Quid me deluditis, & nocte excluditis foras? Cic. ſed uos ab illo irridemini, & ipſi illū 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 procœmium appellatum. illudo, quod modo ſignificat per ludum noceo. Virg. Neu uariæ illudant peſtes. modo derideo, dicimuſq́; illudo tibi, & illudo te. Idem, Certantq́; illudere capto. Idem, uerbis uirtutem illude ſuperbis. colludo, ſimul aliquem deludo. Vnde iuriſconſulti colludere cauſidicos dicunt, cum diuerſam partem adiuuant, prodita cauſa ſua. Sic. n. clientem ſuum ſimul cum aduerſario ludunt. hoc eſt fallunt. decipiunt. Marcus. Præuaricatorem eſſe eū oſtendimus, qui colludit cum reo, & translatiue munere accuſandi defungitur, eo ꝙ proprias quidem probationes diſſimulet, falſas uero excuſationes admittat. ab hoc colluſio deducitur, ꝙ præuaricationem ſignificat, de qua inferius diſſeremus. à iocus uero fit iocor uerbū, quod, ut diximus, modo ludo ſignificat, modo nō ſerio loquor, ſed nugas ago. Aliquando facete, & cum quadā uenuſtate loquor. Vnde ioci, ſiue ioca, utroq; enim modo dicimus, ſunt quæ ueteres dicta, ſiue dicteria nominarunt. his in primis uſum fuiſſe Plautum comicum poëtam, & M. Tullium ſummum oratorē conſtat. Vnde poſt mortem Plauti, cum multæ eius comœdiæ incerte uagarentur, Plautinæ tamen eſſe de iocorum copia iudicatæ ſunt. De Ciceronis uero iocis libertus eius Tiro libros compoſuit, quos quidam ipſius Ciceronis fuiſſe exiſtimauerunt. À iocus ioculare deducitur, qđ modo luſorium ſignificat. modo inane, modo ſerium, modo amœnum, & uenuſtum. Item iocoſum, quod modo accipitur pro eo, qđ ad ludum ꝑtinet. Vnde iocoſas contentiones dicimus, quæ in ludis, uel de ludis oriuntur. modo inane, ut iocoſa uerba, hoc eſt uana, nō ſeria, ſed ꝑ iocum dicta. modo facetum. ut iocoſus homo, hoc eſt facetus. lepidus. iocis abundās. O' DVLCE INVICTI PRINCIPIS INGENIVM. O' dulcem, hoc eſt clementem naturam fortiſſimi principis. ingens imperatoris laus cum fortitudine coniunctam habere clementiam, cum potius fortitudinis ſoleat comes eſſe ſeueritas. rarum hoc deorum munus eſt, ſed in te FEDERICE ita illuſtre, ut dubium ſit, ac difficile dictu magis ne hoſtes fortitudinem tuam pugnantes meant, an clementiam, ac naturæ ſuauitatem diligant uicti. Dulce proprie dicimus, quod guſtu ſuaue eſt, ac iucundum, 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 obtinēte lenitate, quæ ipſa ſuccedit in uicem 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 uitiū

eſt, quēadmodum ſi ſentiatur odor. mirum tria naturæ præcipua elementa ſine ſapore eſſe, ſine odore, ſine ſucco, aquam. aërem. ignem. transfertur tamen aliquando hoc uocabulum etiā ad animum ingeniumq́;, & ſimpliciter ad omnia, quæ uſu grata, ac iucunda ſunt, ut dulcis nox. dulcis cōſuetudo. dulcis ſermo. dulce ingenium. dulcis memoria, ac recordatio præteritorum. dulcis auicula. dulcis puer. dulce melos. dulcis cogitatio.

AD DOMITIANVM DE ORPHEO EPIGRAMMA. XXI.

❡ QVICQVID IN ORPHEO. Blāditur Domitiano, ꝙ ita omnia, quæ de Orpheo fabuloſe ſcribuntur, repræſentari in ludis ſuis fecerit, ut uideri uera, nō ficta potuerint. ARENA. Amphitheatrū. EXHIBVIT. Produxit, repræſentauit. RHODOPE. Thracia. partem pro toto poſuit. Itē cōtinēs pro contento, hoc eſt Thraciam pro Thracibus. THEATRO. Spectaculo. ORPHEO. Thracio, quemadmodum ſupra diximus. SCOPVLI. Saxa. proprie enim Scopulus eſt ſaxum eminens, à ſpeculando ita uocatus. σκοπεῖν enim ſpeculari eſt, unde ſcopum dicimus locum, in quem ſagittando tela dirigimus. Suetonius de Domitiano. nonnunq̄ in pueri procul ſtantis, præbentiſq́; pro ſcopo diſpanſam dextræ manus palmam, ſagittas tanta arte direxit, ut omnes ꝑ interualla innocue euaderent. & græci ſcopelon locum eminentem, hoc eſt ſpeculam nominant. à ſcopulo ſcopuloſum dicimus locum ſcopulis plenum. à σκοπεῖν uero quod ſpeculari ſignificat, epiſcopus deducitur, quaſi ſpeculator. non autem pontificem ſignificat, ut nūc uulgo exiſtimatur, ſed ut Martianus ſcribit, ij proprie dicuntur epiſcopi, q̄ præſunt pani, & cæteris uenalibus rebus, quæ populis ciuitatum ob quotidianū uictum neceſſaria ſunt. REPSERVNT. Ambulauerunt. repere proprie dicitur de animalibus, quæ pedibus carent, & uentre gradiuntur, ut ſunt uermes, & ſerpentes, quæ à rependo dicuntur reptilia. ꝑ metaphoram tamē ea quoq;, quæ exiguos pedes habent, repere dicuntur, ut lacertæ. ſtelliones, & ſimilia. ab hoc fit repto frequentatiuum, qđ eſt lente, & quaſi teſtudinis paſſu incedo, ut ij facere ſolent, qui in hortis, & ſimilibus locis ſpatiantur. Horatius, An tacitum ſyluas inter reptare ſalubres. Et irrepo compoſitum. Meſſala, irrepſitq́; ſerpens in altiorem partem. Item repente aduerbium per antiphraſim, quod ſignificat ſubito. à quo repentinus ſubitarius. deducitur aūt repo per immutationem unius literæ à græco, qđ eſt ἕρπω. à quo Herpes animal apud græcos uocatur, quo ſanantur quæcunq; ſerpunt. & herpetæ dicuntur ulcera, quæ ſerpunt. Plyn. Aizoum herpetas quoq; & nomas, ac putreſcentia ſanat. & ſerpo uerbū eiuſdem cum repo ſignificationis, & ſerpyllum, qđ 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 ſerpentes efficax, quos ēt odore, ſi uratur expellit, adhibetur et cōdimentis. Virg. Allia, ſerpyllumq́; herbas contundit olentes. à ſerpo ſerpens deducitur notæ ſignificationis, qđ tam maſculini q̄ fœminini generis reperitur, ſed frequētius fœminini à ueteribus ſerpula dicebatur. Vnde ſerpula ſerpſerit apud Ennium legimus, pro ſerpens irrepſerit. & à ſerpo proſerpo, hoc eſt porrò. i. longe ſerpo. Plyn. Herba hæc niſi ſata ſit, mire proſerpit. hinc Proſerpina, de qua ſuperius diximus. à ſerpens ſerpentinus deriuatur. Idem. Serpentino adipe perunctus reſoluitur. & ſerpentarius, de quo ſupra diximus. Vulgatum eſt pleriſq;

terras ſerpentium, quæ in ijs occultentur, colores habere. innumera eorum genera ſunt. in India tanta magnitudine adoleſcere dicuntur, ut ſolidos hauriant ceruos, tauroſq́;. in ponto uero iuxta Rhindacum amnem ſuperuolãtes, quãuis alte, perniciterq́; alites hauſtu raptas abſorbeant. nota eſt bello punico expugnata baliſtis, tormentiſq́;, ueluti oppidum quoddam à Regulo imperatore ſerpens centum uiginti pedum lõgitudinis. cuius pellis, maxillæq́; uſque ad bellum Numantinum Romæ in templo durauere. ſerpentum aliæ ſquamas habent, aliæ picturas. omnibus ferè exitiale uenenum. ceraſtæ præferunt quadrigemina cornicula, quorũ oſtentatione ueluti eſcis ilico ſollicitatas aues perimunt. Nã reliquũ corpus de induſtria arenis tegunt, nec ullum indicium ſui præbent, niſi ex ea parte, qua imitatis dolo paſtibus necem perpetim aucupantur. ἀπὸ τῶν κεράτων, hoc eſt à cornibus ceraſtæ appellatæ. Luca. ſpinaq́; uagi torquente ceraſtæ. Ampheſibenæ, quæ & amphiſbenæ dicuntur, conſurgunt in caput geminum, quorum alterum loco ſuo eſt, alterum loco, quo cauda, quæ cauſa eſt, ut capite utrinq; uenenum fundẽte ſerpat tractibus circulatis. Idem. Et grauis in geminum ſurgẽs caput ampheſibena. iaculi arbores ſubeunt, è quarum ramis ui maxima uibrant. penetrant animal quodcunq; obuium fortuna fecerit, ne pedibus tantum pauendæ ſerpẽtes eſſent, ſed miſſili quoq; uolarent tormẽto. Idẽ, iaculiq́; uolucres. aſpides intumeſcunt collis, nullo ferè ictus remedio præterq̃ confeſtim ſi partes tactæ amputentur. mirus huic tã peſtifero animali amoris affectus eſt, cõiugæ fermè uagantur, nec niſi cum compare uita eſt. itaq; alterutra interempta, incredibilis alteri ultionis cura eſt. perſequitur interfectorem, unũq; eum in quãtolibet populi agmine notitia quadam infeſtat. ſupat omnes difficultates, pmeat ſpatia, nec niſi amnibus, aut celeri fuga arcetur. hebetes natura oculos habet, eoſq; non in fronte, ne ex aduerſo cerneret, ſed in temporibus. itaq; auditu ſæpius, q̃ uiſu excitatur. Venenum aſpidum ſi ſanguis attingit, ſtatim perimit. de cætero potum quantalibet copia non nocet. nõ enim eſt tabificat uis. itaq; occiſa morſu earũ animalia cibis innoxia ſunt. ſcribit Varro aſpidum ictus efficaciſſime curari, hauſta à percuſſis ipſorum urina conſtat aſpide percuſſos torpore, & ſomno necari. Luca. Hic quæ prima caput mouit de puluere tabes Aſpide ſomniferã tumida ceruice leuauit. Plenior huic ſanguis, et craſſi gutta ueneni Decidit, i nulla plus eſt ſerpente coactum. aſpidis ſputum quoq; qđ ptyas dicitur, cõſtat pnicioſum eſſe. dicitur autem ptyas ἀπὸ τοῦ πτύω, qđ eſt ſpuo. Vnde & πτύσμα ſputum appellatur, qđ et pityſma dicitur. Nam & πιτύζειν pro ſpuere accipitur. Iuue. ille fruatur Vocibus obſcœnis, omniq́; libidinis arte, Qui Lacedæmoniũ pityſmate lubricat orbem, hoc eſt q lubricat annulũ ſputo. per hunc. n. ditiorem intelligit Mart. Per cuius digitos currit leuis annulus. Eſt. n. ditiorũ mos, dum otioſi ſedẽt, annulos uoluere, eoſq; ſæpe extrahere, & reponere, digitoſq;, ut id facilius faciant, ſputo irrorare. Hunc locum Iuuenalis ita primi interpretati ſumus. quã ridicula hic ab alijs dicta fuerint, operæpretium eſt perlegere. orbem autem Lacedæmonium uocari annulũ conſtat, qa à Lacedæmonijs primũ annulorum uſus manauit. Plyn. Hoc in Tarquinijs maxime miror, quorũ ẽ Græca fuit origo, unde hic annulorũ uſus manauit, q̃q̃ ẽt nũc Lacedæmone ferreo annulo utuntur. Itẽ ptyſis dicitur ſputũ, phthiſis uero exulceratio pulmonis appellatur, cum tabe, et extenuatione totius corporis, ac ſanguinis excreationem 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 non modo contactu, ſed etiã 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. tribuunt ei ſucceſſus petitionũ à principibus, ac poteſtatibus, & precũ à dijs. qdam Saturni ſanguinem appellant. ſunt etiã qui baſiliſcũ tradant uel ſolo aſpectu hominem interimere, quod et catoblepas facere dicitur. modica fera, cæteriſq́; membris iners. caput tantum prægraue ægre ferens, idq́; deiectum ſemper in terram omnibus, qui oculos eius uidere, confeſtim expirãtibus. Naſcitur i Aethiopia Heſperia apud fontem, qui Nigris dicitur, Nili, ut pleriq; exiſtimauerunt, caput. & luporum quoq; uiſus noxius eſſe homini in Italia exiſtimatur, ut ſupra diximus, uocemq́; homini, quem priores contemplentur, ad præſens adimere. de baſiliſco ſic ſcribit Lucanus, Sibilaq́; 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 tantamq́; aliquando magnitudinem excreſcat, ut Diuo Claudio principe occiſa in uaticano fuerit, quæ ſolidum infantem geſtabat in aluo. Dracones carere ueneno exiſtimant, ueruntamen in Africa ſunt peſtiferi, alaſq́; habent & pulchritudine, ac ſplendore tergoris cæteras ſerpẽtes excellunt. Lucanus. Vos quoq;, qui cunctis innoxia numina terris Serpitis aurato nitidi fulgore dracones Peſtiferos ardẽs facit Africa, ducitis altum Aëra cũ pẽnis, armẽtaq; tota ſecuti, Rũpitis ingentes amplexi uerbere tauros, Nec tutus ſpatio eſt elephas, datis omnia leto. Nec uobis opus eſt ad noxia fata ueneno. caput draconis limini ianuarũ ſubditum, propitiatis oratione dijs fortunatam domum facere magi affirmant. oculis eius inueteratis, & cum melle tritis inũctos nõ paueſcere ad nocturnas imagines. dentes eius illigatos pellibus caprearum ceruinis neruis mites preſtare dominos, & exorabiles poteſtates. Cauda draconis, & capite uillis leonis è fronte, & medulla eiuſdẽ, ac equi uictoris ſpuma. canis unguibus adalligatis ceruino corio, neruiſq́; cerui, & dorcadis alternatis inuictos homines fieri, quæ arguendi potius gratia, quàm docendi referenda exiſtimamus. quidam dracones ſcribunt parua habere ora, & admodum non dehiſcentia, ſed arctas fiſtulas, per quas trahunt ſpiritus, & linguas exerunt, in dentibus uim nullam, ſed in caudis, hinc uerbere potius quã rictu nocere. Viſi ſunt apud Aethiopas. xx. & amplius cubitorum magnitudine frequentiſſimi. reperiũturq́; in eorũ maritimis quaterni, et quini cratium more contexti. dracæna draconis fœmina eſt. à dracone dracunculus diminutiuum deducitur. et dracontium herba, de qua ſupra diximus. Dracones dictos exiſtimant ἀπὸ τοῦ δέρκεσθαι, quod eſt uidere. Clariſſimã enim habere dicuntur oculorum aciem, qua ex cauſa incubantes eos theſauris cuſtodiæ cauſa finxerunt antiq. ideoq; Aeſculapio attribuerunt (ut nonnulli exiſtimant) ꝙ uigilantiſſimi eſſe exiſtimantur, quæ res medicinæ maxime eſt neceſſaria. à draconis ſimilitudine, Draco etiam appellatur palmes emeritus pluribus annis iduratus. Ply. Nuper, repertum draconem ſerere iuxta arborem. ita palmitem appellamus emeritum, pluribuſq́; induratũ annis nunc præciſum, quã maxima amplitudine tribus partibus longitudinis deraſo cortice, quatenus obruatur, unde & raſilem uocant. deprimere ſulco, reliqua parte ad arborem erecta. De uipera ſuperius locuti ſumus, quæ & græca uoce ἔχιδνα, hoc eſt Echidna dicitur. Ouidius,

Sanguine centauri lerneæ ſanguis echidnæ
Miſtus ad auxilium tempora nulla dabit.

In hoc genere, dum coëunt, mas caput inſerit in os fœminæ, qđ illa uoluptatis dulcedine abrodit. eadem ſola ĩtra 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 hãc uulgus medicorum tyriacam uocant, & à tyro ſerpente appellatam dicunt. nullus eſt ſerpens, qui Tyrus appelletur, nec tyriaca à tyro, ſed theriace, ſiue theriaca ἀπὸ τῶν θηρίων, hoc eſt à feris, ſiue belluis uocitata eſt, qđ hæc cõpoſitio aduerſus omnes belluas uenenatas inſtituta ſit. admiſcentur ei uiperinæ carnes. quippe ex uipera paſtilli fiunt, qui & ipſi theriaci appellantur, ternis digitis utrinq; amputatis, exemptiſq́; interraneis, & liuore ſpinæ adhærente. reliquo corpore in patina ex aqua, et anetho diſcocto, ſpiniſq́; exemptis, & addita ſimilagine, atq; ita in umbra ſiccatis paſtillis. quidam tradiderũt eos, qui aliqñ uiperæ iecur coctum hauſerint, nunquam poſtea feriri à ſerpente. theriacæ ſimile eſt mithridaticum antidotum ex rebus LIIII compoſitum, quod uulgo nunc authoris nomine mithridatem uocant. anguem quoq; minime uenenatum eſſe putant, niſi per menſem dum luna inſtigatur. Serpentis genus eſt uulgo notum. Virg. Frigidus, ô pueri fugite hinc, latet anguis in herba. hũc 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. Plyn. Anguino adipe illinitur. Et anguinus cucumis dictus eſt oblongus, & ad anguis ſimilitudinem contortus, qui & erraticus dicitur. Hæmorrhois quoq; ſerpentis genus eſt peſtiferum 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 dentes hæmorrhois aſpera Tullo
Magnanimo iuueni miratoriq́; Catonis,

Vtq; ſolet pariter totis effundere ſignis Coricij preſſura croci. ſic oĩa mẽbra Emiſere ſimul rutilũ pro ſanguine uirus. Sãguis erãt lachrymæ, quæcũq; 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. Plyn. Portulaca, quã pelion uocant, non multum ſatiua efficacior ſagittarum uenena, & hæmorrhoidum, & præſterum plagis ipoſita extrahit. hæc et hæmorrhoia dicitur. Idẽ, Muſtum ſerpentibus aduerſatur maxĩe hæmorrhoiæ, et ſalamandræ. hæmorrhoidas ẽt uocamus genus morbi, cum ora uenarum iuxta anum. tanquam ex quibuſdam capitulis turgent, & ſanguinem fundunt, quod & in ore uuluæ fœminarũ incidere conſueuit. qñq; hæc purgatio eſt nõ morbus. ideoq́; curati eo quidã, cum ſanguinis exitum nõ haberent inclinata in præcordia, ac uiſcera materia ſubitis, ac grauiſſimis morbis correpti ſunt. ideoq́; quoties is ſuppreſſus eſt, nequid periculi afferatur, multa exercitatione digerenda materia eſt, & ſanguis interdum è brachio mittendus. præſter quoq; ſerpentis genus ẽ miro ardore eum, quem læſerit, inflammãs, & ſupra modum tumefaciens. Luca. Naſidiũ Marſi cultorem torridus agri Percuſſit præſter, illi rubor igneus ora Succendit, tenditq́; cutem pereunte figura Miſcẽs cuncta tumor, toto iam corpore maior. Humanumq́; egreſſa modum ſuper omnia membra. Efflatur ſani-

es late tollente ueneno. Seps ſerpẽs eſt, cuius uel leni ictu tota caro putreſcat. ideo ἀπὸ τοῦ σήπω nomen habet, quod eſt putreo. Plyn. Profuiſſe tamen Oxymel fatentur contra ſerpentes, quos ſepas uocant. Luca. Oſſaq́; diſſoluens cum corpore tabificus ſeps. Idem, Parua modo ſerpens, ſed qua non ulla cruentæ Tãtum mortis habet, nam plagæ proxima circum Fugit rapta cutis, pallentiaq́; ora retexit. Iamq́; ſinu lapſo, nudum eſt ſine corpore uulnus. Membra natant ſanie, ſuræ fluxere, ſine ullo Tegmine poples erat, femorũ quoq; muſculus oĩs Linquitur, & nigra diſtillant inguina tabe. Scytale ſerpẽs eſt gracilis, nec nimium longa, ſed tanta macularum uarietate ſpectabilis, ut intuentes remoretur, tanto aũt feruore, ut præter cæterarum ſerpẽtium cõſuetudinem media hyeme tuniculam exuat. Idem. Et ſcytale ſparſis etiam nunc ſola pruinis Exuuias poſitura ſuas. Plyn. Eadẽ uis contra uenatorum oĩum morſus priuatim. ſcytalem etiam Lacædemonij uocabant huiuſmodi furtiuum genus epiſtolæ. ſurculi duo erant teretes oblonguli pari craſſitudine, eiuſdem longitudinis, deraſi, atq; tornati conſimiliter. Vnus imperatori in bellum proficiſcenti dabatur. alterum domi magiſtratus ſeruabant. qñ uſus uenerat literarum ſecretiorum circũ ſurculum lorum modicæ tenuitatis, longum quantum rei ſatis erat, complicabant, uolumine rotundo, & ſimplici, ita ut oræ adiunctæ undiq; cohærentes lori, qđ plicabatur coirent. literas deinde in eo loco per tranſuerſas iuncturarum oras uerſibus à ſummo ad imum proficiſcentibus conſcribebant. Id lorum literis ita pſcriptis reuolutum è ſurculo, imperatori commenti illius conſcio mittebant. reſolutio aũt lori literas truncas, ac mutilas reddebat, membraq́; carũ, & apices in partes diuerſiſſimas ſpargebat, ſed ubi ille, ad quẽ erat miſſum, acceperat, ſurculo compari quem hẽbat à capite ad finem perinde, ut debere fieri ſciebat, circumplicabat, atq; ita literæ per ambitum eundem ſurculi coaleſcentes rurſus coibant, integrãq́; & incorruptam epiſtolam, & legi facilem præſtabant. σκυτάλην autem, hoc eſt ſcytalem à loro uocabant, qđ græce σκῦτος dicitur. Sic etiam ſerpentem ſcytalem à corio, qđ facile exuit. unde σκύτειον græci ſcorteum uocant. et σκυτεὺς ſutor. σκυτεῖον ſutrina appellatur. hinc ẽt ſcutilum uocamus tenue, & macrũ, et in quo tantũ exilis pellicula cernitur. unde ſcutica dicta, qua pro flagello utimur, & ſcutum, qđ corio tegi conſueuit, à cuius ſimilitudine ſcutum uaſis genus. Hora. Vilia uendentem 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. Item à ſcuto deducitur ſcutatus, ſicut ab haſta haſtatus. & ſcutifer ferens ſcutum. ſcutum græce aſpis uocatur. à quo ἀσπιδοποιὸς parma appellatur, hoc eſt paruũ ſcutum, & breue. Vir. Enſe leuis nudo, parmaq́; inglorius alba. huius diminutiuũ eſt parmula. coluber quoq; ſerpẽs eſt in aqua uiuẽs, huius adipẽ, & fel habentes, qui crocodilos uenantur, mire adiuuari produntur, nihil aduẽrſus eos bellua audẽte. è colubrorum genere eſt, q à græcis enydris uocatur ſerpens maſculus, & albus. huius quatuor dentibus ſupioribus in dolore ſupiorum gingiuas ſacrificant, inferiorum inferioribus. Dipſas plagam ferè nullã morſu inducit, nec tumorem, ſed humorẽ oẽm conſumens, ſitim inæſtimabilem facit. ideo nomẽ habet ἀπὸ τοῦ διψῶ, quod ſignificat ſitio. Plyn. Vnedines ſerpẽtium uenenis reſiſtunt maxime ſepis, dipſadis & uiperæ. Lucanus,

Signiferum iuuenem tyrrheni ſanguinis Aulum
Torta caput retro dipſas calcata momordit.
Vix dolor, aut ſenſus dentis fuit, ipſaq́; leti
Frons caret inuidia, nec quicquam plaga minatur.

Ecce ſubit uirus tacitum, carpitq; medullas
Ignis edax, calidaq; incendit uiſcera tabe.
Ebibit humorem circùm uitalia fuſum
Peſtis, & in ſicco linguam torrere palato
Cœpit, defeſſos iret qui ſudor in artus
Non fuit, atq; oculos lachrymarum uena refugit,
Non decus imperij, non mœſti uita Catonis
Ardentem tenuere uirum, quin ſpargere ſigna
Auderet, totisq; furens exquireret aruis.
Quas 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.

Cicnia parua & gracilis ſerpens in Italia ferè ueneno carēs. cherſydros terreſtris ſerpens hydro aqua ſimilis. & chelydrus non multum aſpectu diſtans fumum, qua ſerpit, emittens. Lucā. Natus et ambigue coleret, qui ſyrtidos arua Cherſydros, tractiq; uia fumante chelydri. Cēchris ſerpēs maculis plena. thebano marmori ſimilis, quod uiride eſt, et cæteris marmoribus hilarius, & à ſerpentium maculis ophites uocatur. quippe ὄφις græce ſerpens dicitur. non inueniūtur ex eo columnæ, niſi admodum paruæ. duo eius genera, molle candidum, et nigricans durum. differunt ab hoc tiberianum, & Auguſteum horum imperatorum principatu in Aegypto repta, qđ hæc maculas diuerſo modo colligunt. auguſteum undatim criſpum in uertices, Tiberianum ſparſim conuolutæ canicie cenchris etiam auis ex accipitrum genere. de cenchride ſerpente. Idem, & ſemper recto lapſurus limite cenchris, Pluribus ille notis uariatā tingitur aluum, Quā puis tinctus maculis thebanus ophites. de cenchride aue. Plyn. Fimum cenchridis albugines extenuat. Ammodites ſerpens eſt arenæ ſimilis colore, à qua nomen habet. Lucā. Concolor exuſtis, atq; indiſcretus arenis Ammodites. 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 abigunt, quos uocant fatuos. philoſophi ſpecies limphantium hoc modo animorum eſſe crediderunt, qui tali medicamento iuuentur. pharias ſerpens eſt, ſulcum, dum ſerpit, cauda in terra faciens, & ſupra eam ferè ambulans. Lucā. Et contentus iter cauda ſulcare pharias. Serpentes omnes pariunt oua. coëunt complexu adeo arcūuolutæ ſibi, ut unam exiſtimare bicipitem poſſis. MIRANDA. Admiratione digna, qa ſcilicet moueri, & currere uidebatur, uel admiratiōe digna propter pulchritudinem, qa, ut mox ſubdit, ſimilis erat hortis heſperidū, de quibus ſuperius locuti ſumus. IMMISTVM. Commiſtum, licet aliquando reperiatur immiſtum pro non miſto, miſcere proprie confundere eſt. unde miſtarius uas dicitur, quo uinum aqua miſcemus. Lucil. Vrceus, aut gemina longus miſtarius anſa. hinc miſtior, & miſtio. & miſtura. & miſte aduerbium notæ ſignificationis. Item compoſita admiſceo. intermiſceo. permiſceo. immiſceo. ſubmiſceo. commiſceo. eiuſdem ferè omnia ſignificationis. à quibus admiſtor. admiſtio. admiſtura. admiſte. intermiſtor. intermiſtio. intermiſtura. intermiſte. permiſto. permiſtio. permiſtura. permiſte. immiſtor. immiſtio. immiſtura. immiſte. ſubmiſtor. ſubmiſtio. ſubmiſtura. ſubmiſte. commiſtor. commiſtio. commiſtura. commiſte. Item, Miſtim. immiſtim. commiſtim aduerbia. Item miſcella colūbæ genus, de quo ſuperius diximus. Item miſcellæ uites, quæ in omni agro conueniunt, quod cum cæteris ubiq; utiliter miſceantur. et promiſcuum, miſtum. confuſum. incertum. Vnde apud grammaticos promiſcuum genus incertum dicitur. à quo promiſcue

aduerbium, miſte. confuſe. incerte. Veteres etiam promiſcam pro promiſcue ſcripſere. Et miſtum uinum nō purū, ſed aqua temperatum. mero cōtrarium. aliqñ tamen miſcere pro perturbare accipitur. Virg. Miſcet agens telis., diciturq; miſceo ἀπὸ τοῦ μιγνύειν quod apud græcos miſcere eſt. unde & μίξις miſtura appellatur. PECORI. Animalibus mitibus. proprie enim pecus pecoris, ſiue pecus pecudis (utroq;. n. modo dicimus) ſignificat omne animal, ꝙ ſub hominis impio è pabulo terræ paſcatur, ut boues. aſini. eq. cameli. oues. capræ. & reliqua huiuſmodi. Item elephanti. Plyn. Qui cum elephanto congreſſus gemino ictu pecudem exanimauit. reperitur tñ interdum pecus pecoris pro multitudine pecudū ſiue pecorū. Virgil. Dic mihi Damœta cuiū pecus? an Melibœi? Idem, Infelix o ſemper ouis pecus. Idem, Caprigenumq; pecus nullo cuſtode ꝑ herbas. interdum pecus pecoris pro oue ponitur. Plyn. Suis fœtus ſacrificio die quinto purus eſt. pecoris die ſexto, boum trigeſimo. Quntilianus, Cur in uſum ueſtrum ſæpe pecori lanæ detrahuntur. Ouidius,

Hoc pecus omne meum eſt. multæ 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 etiam pecus pecoris transfertur ad omne animal, qđ humana lingua, & effigie caret. Virg. Ignauum fucos pecus à præſepibus arcent. pecus quoq; pecudis pro oue poſitum legimus. Plyn. Ipſius animalis tanta narratur clemētia aduerſus minus ualida, ut in grege pecudū occurrentia manu dimoueat, neqd obterat imprudens. Itē pro, quocūq; animali humana effigie, & ſermone carente. Vir. pro apibus. Et pecudū cuſtodia ſolers. Lucil. pro piſcibus, præterea genus humanū, multæq; natantes Squamigeræ pecudes. Veteres pecu, & pecus pecoris, & pecus pecudis neutro omnia genere protulerunt. Vnde pecua, & pecora, & pecuda frequentiſſime legimus. Næuius. Homines. pecua, belluaſq;. Accius. in celſis montibus pecua, atq; inter colleis. paſcunt. Idē. Vagantur pauore pecuda, & in tumulis paſtores ſedent. Siſen. Iumenta, & pecuda locis crepidare compluribus. Cic. Cum adhibent in pecora paſtores. Cato pecuum protulit genitiuo plurali ab eo, quod eſt pecu. à quo pecuarium deducitur, quod ad pecus attinet ſicut à pecore pecorarium, & pecor: um, & pecorinum ſicut à pecude pecudinum. pecuarium etiam dicimus aliquādo armentarium. et pecuaria loca, in quibus armenta conſiſtunt. Item ipſa armenta. præterea à pecore, ſiue pecu pecunia deducitur. cuius diminutiuum eſt pecuniola, ꝙ olim diuitiæ oēs in agris, atq; pecoribus eſſe exiſtimabātur unde locupletes, & pecunioſi appellati ſunt diuites, quaſi locorū, & pecorū pleni, qppe pecuniæ appellatione non mō numi, hoc eſt numerata pecunia, ſed oēs res tā ſoli, q̄ mobiles, & tā corpa, q̄ iura cōtinentur, ut Hermogenianus iuriſcōſultus affirmat. Frequentius tamē pecunia pro ea, quæ numerata eſt, ab authoribus uſurpatur. Item à pecore, ſiue pecu peculiū qđ proprie ſignificat rē, quæ nō in pecunia numerata conſiſtit, ſed uel in ſolo, uel in pecoribus, uel in ſuppellectile noſtro labore, & induſtria partum, & à nobiſipſis lucrefactū. Virg. Nec ſpes libertatis erat, nec cura peculi, Cicero, An eorum ſeruitus dubia eſt, qui cupiditate peculij nullam conditionem recuſant duriſſimæ ſeruitutis. & Celſus iuriſcon. ſcribit pecuniam ſine peculio fragilem eſſe, hoc eſt ſine lucro. hinc peculium caſtrenſe dicitur, ut Pōponius affirmat, qđ à parētibus, & agnatis in militia degenti donatum ē, uel ꝙ filius in militia

in militia acquiſiuit, quod niſi militaret, acquiſiturus nō fuiſſet. Nam quod fuiſſet ſine militia acquiſiturus, id peculiū eius caſtrenſe non dicitur. aliquādo etiā peculium pro paruo patrimonio accipi aſſerit Vlpia. ab hoc peculiaris deriuatur, qđ proprie ſignificat rem ad peculium pertinentē ſed uſu iam receptū eſt, ut pro proprio, ſiue ſpeciali, ſeu præcipuo ponatur. Vnde fit peculiariter aduerbiū, hoc eſt ſpecialitir, præcipue. Item peculor. à quo depeculor, qđ proprie eſt ea, quæ ad rēpublicam ſiue principem, ſeu ſacra pertinēt, furor. à quo peculator, ſiue depeculator, q tale furtum facit, quorū fœminina ſunt peculatrix, & depeculatrix. Itē peculatus, quē Paulus, & Labeo definiunt eſſe pecuniæ publicæ, aut ſacræ furtum, non ab eo factum, cuius periculo fuit, & ideo æditū in ijs, quæ ſibi tradita ſunt, peculatum nō admittere. Idē etiam ſcribunt nō modo pecuniam publicam, ſed etiam priuatam crimen peculatus facere, ut ſiquis, quod fiſco debetur ſimulans ſe fiſci creditorem, acceperit, quāuis priuatam abſtulerit pecuniā. is autem, qui pecuniā traijciendā accepit, uel quilibet alius, ad cuius periculum pecunia pertinet, nō dicitur peculatum admittere. PEPENDIT. Immobilis ſtetit ceſſans à uolatu deſyderio uidendi poetam. SVPRA VATEM. Supra eum, qui uatē, hoc eſt Orpheum agebat. Vates antiq uocabant, quos græci dicūt prophetas, hoc eſt antiſtites fanorum, & diuinorum oraculorum interpretes. uel quaſi fates, ut ſupra diximus, ꝙ futura farentur, ſiue fata prædicerent, uel à uerſibus uiendis, hoc eſt connectendis. ſolebant. n. afflati diuino numine uerſibus contextis futura prædicere, unde deducta ſunt uaticinor. uaticinium. uaticinatus, de qbus diximus uaticanum agrum primus Leo. iiij. Romanorum Pontifex mœnibus cinxit. Nicolaus. V. inſtaurauit, & uatidicum, quod græco uocabulo propheticum dicitur. ab huiuſmodi uatibus poetæ quoq; uates appellati ſunt tam maſculino, quàm feminino genere, ꝙ & ipſi muſarū furore pleni carmina componere exiſtimantur. Nā qui abſq; camœnarum furore ad poeſin accedunt, et ipſi (ut Plato induit) inanes ſunt, & uana eſt eorum poeſis. ijdem poetæ appellantur, hoc eſt ποιηταὶ ἀπὸ τοῦ ποιῶ, quod eſt facio. effingo. formo, quaſi. fictores, unde opus eorum poema, & poeſis dicitur hoc eſt figmentum, ſiue fictio. quidā hæc ita diſtingunt, ut poema ſit inuentio parua, quæ paucis uerbis exprimatur. poeſis uero textus ipſe ſcriptorum, & opus totum. Lucil. Non hoc qđ ualeat, quid ue iterſit hoc, quàm illud cognoſcis, hoc primum qđ diximus eſſe poema, pars eſt parua. idem. item quæuis nō magna pars poema eſt, poeſis opus totū, totaq; illa ſumma eſt una. Item à poeta poeticum dicimus, quod ad poetam attinet. & poeticen artem ipſam ſicut grammaticē, & rhetoricē, & poeticæ aduerbium ſicut grāmaticæ, & rhetoricæ, & poetor uerbū, quod eſt in poetice exerceor, ſiue poetam ago. & poetificus, quo uſus eſt Ennius, qui Cabalinū fontem poetificum nominauit. LACERATVS AB VRSO. Quēadmodum uerus Orpheus à mulieribus. INGRATO. Quia nō pepercit ei, cuius cantu fuerat oblectatus. IACVIT Extinctus eſt, quemadmodū ſuperius diximus, FICTA. Simulata. Fingere. n. proprie formare et facere eſt. Virg. nec ſi miſerū fortuna Sinonē Finxit uanū ēt, mendacemq; iproba finget. Ci Virū bonū fingimus de eius deliberatione et cōſultatione. Salluſt. Quæ natura uentri prona, atq; obedientia finxit. Var. Sic. n. parato luto tegulas fingebāt. hinc figuli dicti ſiue fictores, q ex creta, atq; argilla opera faciunt, et figulina, ſeu per ſyncopē figlina, officina, in qua hmōi opera fiūt, & opera ipſa figulina & fictilia dicūtur, quæ tanto in uſu apud ueteres fuere, ut Numa rex ſeptimū collegiū figulorū Romæ inſtituerit. non. n. imbrices tm̄ tegule, laterculiq; fiebant, ſed ēt tabulæ. lucernæ. cā-

delabra. Vaſa oīs generis, doliaq; ad tenēda uina, aquaſq;, qn etiā defunctos ſeſe multi fictilibus ſolijs condi maluere, q̄ marmoreis ſe pulchris. M. Varro pythagorico mō in myrtum, & oleæ, ac nigræ populi folys. ſamia uaſa in eſculētis laudari maxime ſolebāt, hoc eſt in Samo inſula facta. ſamos duarū inſularū nomen eſt in mari ægæo. una adiacet Thraciæ, quæ poſtea Samothracia dicta eſt. Vir. Threiciamq; ſamū quæ nūc Samothracia fertur. altera Epheſo oppoſita eſt & uicina Andro, in illa Iuno fertur nata fuiſſe. et Pythagoras philoſophus, et una ex ſibyllis, quæ exinde Samia dicta eſt. in ea genus cretæ erat ad uaſa fictilia aptiſſimū. unde uaſis fictilibus in ea prima nobilitas. in eadē nemoroſus collis fuit, ut Homerus teſtatur, unde omnē idā, & oēm troianā urbē ſubijcere oculis licebat. quam nobilitatē Arretiū in Italia tenuit. Martia. Arretina nimis ne ſpernas uaſa monemus, Lautus erat thuſcis Porſena fictilibus. Surrēti calices tātū in pretio fuere. Idem, Accipe non uili calices de puluere natos, Sed ſurrentinæ leue toreuma rotæ. ſimili modo in Hiſpania Sagunti. Idē. Quæ non ſollicitus teneat, ſeruetq; miniſter, Summe ſaguntino pocula facta luto. nec minus ijs nobilitatæ ſunt in Campania Cumæ. Idem. Hanc tibi cumano rubicundam puluere teſtam, Municipem miſit caſta Sibylla ſuam. Samia teſta matris deûm ſacerdotes, qui galli uocantur, uirilitatem amputabant, nec aliter hoc citra perniciem 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 Marcel. teſtatur) fractis, quoq; teſtis uti excogitatū eſt, ut pauimenta firmius durent, addita calce, quæ uocant ſignina. ab hoc etiam figura fit, hoc eſt forma. aſpectus qualitas. unde tres figuræ apud grammaticos eſſe dicuntur ſimplex. compoſita. & decompoſita. Item figuræ uocantur, quæ græci σχήματα dicunt, hoc eſt ſchemata, quaſi cultus, & ornamenta orationis. hinc ſchemata lexeos, & ſchemata dianœas, hoc eſt figuræ uerborum, & figuræ ſententiarum. à quo fit figuro uerbum, & figuratim. Vnde oratio figurata, & figurate aduerbium. hoc eſt per figurā. Item effingo, quod eſt ad alterius formam fingo, et qualem uolo fingendo repræſento. Quint. Nam mihi uidetur M. Tullius, cum ſe totum ad imitationem græcorum contuliſſet, effinxiſſe uim Demoſthenis, copiam Platonis, iucunditatem Iſocratis. Vnde ductum eſt nomen effigies hoc eſt ſignum ad uiuā alterius ſimilitudinem uel ad ueritatis imaginem fictum, tam in picturis, quàm in ſcalpturis. Aliqñ etiam pro aſpectu ponitur. ab hoc fit effigio uerbum, hoc eſt ad effigiem formo. à quo effigiatus, hoc eſt ad aliquam ſimilituinem formatus. aliquando tamen fingo pro ſimulo capitur, quoniam ea, quæ ſimulamus, ita formamus, atq; componimus, ut uera eſſe uideantur. Afra. Tu cogita, tu finge, fabricare, uti libet. Virg. Nō hic te carmine ficto, atq; per ambages. Teren. Et fingunt quandam inter ſe nunc fallaciam. Cic. Talibus exemplis non fictæ ſolū fabulæ, ſed etiam hiſtoriæ refertæ. Plau. Nam nec factum uſquam, nec fictum, neq; ſcriptum in poematis. hinc fictio, & figmentum deducuntur, hoc eſt res ſimulata, & ficta. & ficte aduerbium, hoc eſt ſimulate, & fixula, quod pro fabula ueteres uſurparunt. Eſt etiā quando fingo pro compono accipitur. Virgil. Perſequitur uitem attondens fingitq; putando. Et pro paro. Lucil. Fuga fingitur, timido uadit pede perculus. 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. & aduerbium conficte. Item diffingo, quod eſt conquaſſatum reformo. Senec. Diſſipatum inſtaurat, atq; diffingit.

DE RHINOCEROTE EPIGRAMMA. XXII.

SOLLICITANT PAVIDI. rurſus blāditur Domitiano de rhinocerote, q̄ cū torpeſcere aduerſus urſum uideretur, tandem non ſecus eum extulit, quàm iactare tauri pilas cornibus impoſitas cōſueuerunt. PAVIDI Timidi. Pauere .n. timere eſt. à quo pauescere. Pauor, timor. Pauidus ſemp̄ timens. Nam pauens dicitur qui ad tempus, uel ex cauſa timet. pauide, timide, pauidos etiam interdum dicimus gloriæ cupiditate ſolicitos. Vir. Corda pauor pulſans. SOLLICITANT. Moleſtant. inquietant. DIV. Longo tempore. COLLIGIT SE. Parat. munit, excitat. Colligere proprie eſt in unū redigere. Vir. Colligere arma iubet, ualidiſq; incumbere remis. Aliquādo autē ponitur pro auferre. Lucil. Ruis huc, et colligis omnia furtim. Plau. Quin pridē tonſor ungueis, quos dēpſerat, collegit, omnia abſtulit præſegmina. aliquando idem ſignificat, quod legere. Vir. Collige uirgo roſas. cum uero de animali dicimus, colligo me, aut colligis te, aut ille colligit ſe, colligere tunc pro reficere accipitur, quaſi dilapſum ſpiritum in unū redigere. Cic. Sed manifeſto furto perturbatus, ubi ſe collegit, quod ſi aliquem alium caſum addamus, ut collegit ſe in iram, collegit ſe in lenitatem, collegit ſe in arma, idē eſt, quod parauit, muniuit, excitauit. Vir. Subſtitit Aeneas, et ſe collegit in arma Poplite ſubſidens. et idem ſenſus eſt, ſi dicimus, ille collegit ſe in irā, et ira illius collegit ſe. ille collegit ſe in māſuetudinē, & māſuetudo illius collegit ſe. à colligo fit collector. collectrix. & collectio. & collecte aduerbium, q̄d et collectim aliq̄ dixere pro ſuccincte. Item collecta ſiue collectanea, hoc eſt ſcripta, quæ ex pluribus excerpta locis in unum lecta ſunt. componitur autem colligo 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 tractum eſt, ut legere etiam ſit oculis ſcripta percurrere, quoniam literæ oculis legi, hoc eſt colligi uideantur. Idem. At ſimul heroum laudes, et facta parentis Iam legere. propter quod ea quoq;, quæ picta ſunt, legere dicimur. Plyn. Dū maiorū ſuorū imagines ī atrio legeret. Itē q̄a id, ad q̄d accedimus, melius oculis cernimus, factum eſt, ut legere etiā pro adhærere uſurpemus. Vir. ades, et primi lege littoris oram. Itē quoniā nautæ dū aſpera loca prætereunt, legere, hoc eſt colligere uela conſueuerunt. Idē uerbum plerunq; pro præterire accipitur. Idē. Littoraq; epeiri legimus. Eſt etiam quādo pro eligere ponitur, quod ea, quæ eligimus, colligere quodammodo uidemur. Idē. Ipſe ego cana legam tenera lanugine mala. Cic. Cætera ita demum legere debemus, ſi naturæ non repugnant. Itē 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 etiā Plautus figurate pro percutere poſuit, quod ijs, quos percutimus, adhæremus. quo te legam hoc ſcipione. à legendo, hoc eſt colligendo leguli dicuntur, qui oleā, aut uuas legunt, & legumen, quod legitur, hoc eſt euellitur è terra, non autem ſubſecatur. Nam cum duo ſint frugum 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 ſtramēta, & herbam, 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. à 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. itē à lego liguſtrum, quaſi leguſtrum, de quo ſuperius diximus. item à lego ligo ligonis inſtrumentum ruſticum, q̄d per latitudinem ſub terra facilius legatur. item ſpicilegium, collectio ſpicarum, & tempus ipſum meſſis. Varro. Nemo reprehenſus, qui à ſegete ad ſpicilegium reliquit ſpiculā, & ligna. item à lego cū pro eligo capitur fit ipſum eligo, à quo elector. electrix. electio. & deligo eiuſdem ſignificationis. Vnde delectum militum dicimus. quidam eligo & deligo ita diſtinguunt, ut eligere ſit, magis idoneum ad rem gerendam ſecernere, deligere uero ad noſtrum emolumētum, uel ad illius, qui eligitur dignitatem, ut imperator delegit milites ad rē bellicā 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 aliquādo in hoc etiam deligo uſurpetur, & cum res inter pares eſt coopto. Liuius. Dictatorem dici placet. dicitur M. Furius Camillus, qui magiſtrum equitum L. Aemilium cooptat. Cicero. À 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 uſque ad Catonis tempora elegans ſine uitio dictus eſt. poſtea uero elegans reprehendi deſijt, uerū tamen nulla laude dignabatur, niſi cuius elegantia eſſet moderatiſſima. Cic. Craſſus inquit, erat paroſſimus elegantium. Scæuola parcorum elegantiſſimus. nunc elegantem duntaxat laudando dicimus, ut puta elegantem orationem. elegans, & terſum carmen. elegi non ab eligendo dicti ſunt (ut quidam ignari ſcripſere) ſed à græca uoce eleos, q̄d miſerationem ſignificat. Etenim eo genere carminis res ferè miſerabiles ſcribi conſueuerunt. Hora. Verſibus impariter iunctis querimonia primum, Poſt etiā uoti incluſa eſt ſententia cōpos. hinc ēt elegeia dicta. Oui. uenit odoratos elegeia nexa capillos. ab eodē et 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, quē amamus, eligere uideamur, quaſi noſtra beneuolētia dignū. à quo diligēs ſtudioſus, q̄d eorū, quæ amamus, ſumus ſtudioſi. hinc diligentior. diligentiſſimus. diligenter. diligentius. diligentiſſime. & diligentia, ſtudium. cura. quorum contraria ſunt, indiligens. indiligentior. indiligentiſſimus. indiligenter. indiligentius. & indiligentia, incuria. & religo idem, quod eligo. à quo religio, quod deum, quem diligimus 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, atq; ſepoſitum eſt, quod ſignificatum optime ſeruauit Virgilius. Dum inquit. Eſt ingens gelidum lucus propè Ceretis amnem Relligione patrum la

te ſacer, undiq; colles Incluſere caui. et nigra nemus abiete cingit. Eleganter q̄ppe oſtendit religioſum locum eſſe à populi communione ſeparatum difficultate adeundi. Pompe. Feſtus. Religioſos eſſe inquit, qui facienda, & uitanda diſcernūt. Vnde idē 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, dū mortuum infert in locum ſuum. Cenotaphium quoq;, hoc eſt ſepulchrū, in quo non dum ſepultus ſit mortuus, quibuſdam placuit religioſum dici, quod diui fratres negauerunt. Religioſi etiam dies, infames, atq; infauſti dicuntur. Ci. itaq; aliter religioſos etiā nunc dies, aliter in uulgus. Religio ēt pro metu, et ſolicitudine ponitur. Vir. Iā tunc relligio pauidos terrebat agreſtes Dira loci. Ter. Dignus cū tua relligione iſtac odio, nodū in ſcirpo quæris. & legatus, quod legitur publice ut mittatur. et legatio, miſſio legatorū. Eligebantur quippe publice legati, quorū opera, conſilioq; peregre magiſtratus uterētur, quod nuntij eſſent Senatus, ac reip. Vnde legaticium uiaticum dicitur (ut Martianus iuriſcon. affirmat) quod interdū accipere legati ſolent, qui ad ſacrariū principis mittuntur. et lego legas, quod eſt mando. decerno delibero, ut teſtator liberto ſuo argenti pondo decem legauit, hoc eſt decreuit ex hereditate ſua decem pondo argenti liberto ſuo conferri. Hinc deducitur legatum, q̄d eſt (ut Florētinus inquit) deliberatio quædam hæreditatis, quā teſtator ex eo, quod uniuerſum hæredis foret, alteri collatū uoluit. itaq; Modeſtinus legatum inquit, eſt quædā donatio teſtamento relicta. Quidā exiſtimauerunt & fideicommiſſum, & donationē cauſa mortis legati appellatione contineri. Ab eo legatarij dicuntur, quibus aliquid teſtamento legatum eſt. Ab hoc lego compoſita fiunt allego, quod eſt adduco. Plyn. Tum multa allegauit, quæ ad rem propoſitam pertinere minime uidebantur. Aliquādo etiā mitto. Plau. Quin ea ipſa me allegauit, q̄ iſtā accerſerem. Delego demando. cōmitto. Cice. poſt delegatam mihi hanc prouinciam, hoc eſt poſt hoc onus mihi impoſitū. Sueto. de Nerone. Nulli delegauit officium, ut nō adijceret. Scis quid mihi opus ſit, & hoc agamus, nequis quicquā habeat. & delegatæ à principe cauſæ dicūtur, 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. Plau. Cui fautores delegatores uiderit. & delegata, dixerunt, dijs conſecrata, quæ nunc dedicata dicimus. item relego relegas, quod eſt exulem facio. & relegati dicuntur in exiliū miſſi, & relegatio, exilium. Sueto. de Domitiano. Dū ſororū ſuarū corruptores relegaſſet. & ablego, aliò mitto. Teren. Aliquò eſt mihi ablegandus, dum parit Philomena. item collegæ à legendo, hoc eſt eligendo dicuntur, quod unà electi ſint. Collegæ ſunt in legatione, aut magiſtratu ſocij. Collegarū appellatione eos omnes contineri. Vlpi. affirmat, qui ſint eiuſdem poteſtatis. À collega Collegiū deducitur, quod proprie ſignificat ſocietatem ipſam collegarum. Præterea à lego, cum ſignificat oculis ſcripta percurro, deriuatur lector, pro eo qui legit. Gelli. Siquis lucubrationum noſtrarum lector erit. & lectio. Plyn. Multa lectione fatigatus. & ſecundum quoſdā litera, quaſi legitera, quod legenti iter præbeat. & lex q̄ publice legatur, ut uniuerſi eam obſeruent. & legitimum, quod æquum. iuſtum. conueniēs, & ſecundum legem eſt. à quo legitime aduerbium. Et contrarium eius illegitimum, à quo illegitime. Vnde legitimi filij dicūtur, q̄ iuſto matrimonio orti ſunt. & econtrario illegitimi. & legiſlator, qui legē tulit. & legifer eiuſdem ſignificationis. Vir. Legiferæ Cereri. & leguleius,

qui legum ſtudia ſectatur, ſeu uerſatur in legibus. Cice. ita & ibi iuriſconſultus ipſe per ſe nihil niſi leguleius quidam cautus, & acutus. præco actionum cantor formularum. auceps ſyllabarum. & illex, qui ſine lege uiuit, ſicut exlex. Plau. impure. inhoneſte. iniure. illex. & legirupa, qui legem frangit. idē. impudice, ſceleſte. uerbero. buſtirape. furcifer. ſocio fraude. paricida. ſacrilege. periure. legirupa. pernicies adoleſcentum. Fur. fugitiue. fraus populi. fraudulente. impure. leno. cœnum. uerberaſti patrem, ac matrem. idem. Hominem ego hic quæro malum. legirupam. impium. periurum. atq; improbum. item ab hoc lego lectito frequentatiuum. À 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.

À lego etiam cum pro uideo accipitur, fit compoſitum negligo, quaſi ne lego quidē, & non dignor uidere. Eſt enim propria negligere, contēnere, paruifacere. Hinc neglectio. & neglectus, hoc eſt contemptus. & negligens, contēnens. et negligentia incuria. & negligenter ſine cura, indiligenter. Ab ijs præterea comparatiua, & ſuperlatiua fiunt negligentior. negligentiſſimus. negligentius. et negligentiſſime. itē intelligo. q̄d eſt uideo, et mēte percipio, q̄d ueteres intellego dicebāt. Sicut plego, et pellego. Plau. tabellas tenet has, pellege. ab intelligo fit intelligibile, q̄d mente percipi poteſt. & intelligentia ipſa mentis perceptio. itē intellectus pars animi rationalis, qua cuncta percipimus. À quo intellectuale. & intellectiuū deducitur. Lego uero à græco deducitur. Nā græci λέγειν dicere dicunt. Vn̄ fit logos, quod apud eos modo ſermonem, modo uerbū. modo rationē. mō orationē ſignificat. Apud nos uero aliq̄n pro dicto ridiculo, ac contēnendo accipitur. Ci. Ego te certe ſcio omnes logos, q̄ ludi dicti ſunt, animaduertiſſe. À logus fit epilogus, qui à nobis peroratio dicitur. et catalogus oratio, ſiue ſermo alicuius rei ordinem, ac diſpoſitionem continens. & logice ſcientia diſſerendi. Vnde & ἀπὸ τοῦ διαλέγεσθαι, quod diſſerere eſt, Dialectice uocitatur. et ſyllogiſmus oratio, in qua quibuſdam poſitis & conceſſis, neceſſe eſt per ea aliud euenire, qui ſi imperfectus ſit, hoc eſt ſi ex duobus aſſumptis alterum deſit, Enthymema dicitur, ut omnis homo eſt animal. ergo omnis homo eſt ſubſtantia, propter q̄d feſtinus, & imperfectus ſyllogiſmus uocatur, quia ad eū p̄ficiendum alterū aſſumptorum defuit, quod erat omne animal eſt ſubſtantia. Iuue. aut curtum ſermone rotato Torqueat enthymema. & dialogus, quæ collocutio, ſeu diſputatio interpretari poteſt. Eſt .n. dialogus liber, in quo aliq̄ ſimul de aliqua re diſſerentes introducuntur. & elogium, quod eſt teſtificatio de aliquo ſiue honoris, ſeu uituperationis cauſa, quēmadmodum ſuperius oſtendimus. & analogia, quæ à quibuſdam 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. Plau. profecto inanilogus es. MARTIS. Belli DESPERABANTVR. Nulla amplius de eis ſpes erat. Spes quæ græce ἐλπὶς 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 cōtrarium. 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 tam ad dolorē, 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. Abu, ue tamẽ aliquãdo ſpero pro exiſtimo, ſiue credo accipitur, ſiue de præſenti tempore loquamur ſiue de præterito. De præſenti Quinti. Facilis, ut animaduertere uos ſpero, defenſionis meæ curſus eſt. De præterito, Et innocentiã quidem puellæ ſatis, ut ſpero, defendimus. Hinc ſperatũ ueteres procũ, hoc eſt eum, qui uxorẽ petit, dixerũt. Et ſperatã uirginẽ, quæ petitur. Afra. Curre, & nuntia uenire, & mecum ſperatã adducere, ut uideat puellã. curent. conforment, iube. idẽ. Speratã non odi tuam. Poſtquã uero ſponſio facta erat, nõ ſperata, ſed uel dicta, uel pacta, uel ſponſa uocabatur. Item à ſpero deſpero deducitur, quod eſt extra omnem ſpem ſum. à quo deſperati dicuntur in morbis, de quorũ ſalute nulla amplius ſpes, qui & deplorati uocantur. item deſperati, q nullam amplius ſalutis ſpẽ habẽt. Vnde uetus illud prouerbiũ. Nõ eſſe cum deſperatis decertandũ. Hinc & deſperatio dicta. Sall. Ne forte deſperatione adducti uitæ mortẽ præferrent. item à ſpes expes, q ſine ſpe eſt. Acci. Orbus, & liberorũ expes. Veteres pro ſpem ſperem dixere. Var. Sublimis ſperibus oẽs deridet. idẽ. Quibus ſuã delectet ipſe amicam, & ſeſe ſperibus iactet ſuis. Ab hoc factum eſt proſpere aduerbiũ, quaſi pro ſpe. Hinc proſper, felix hoc eſt q ſpem noſtrã implet. Vnde proſperos deos dicimus. Proſpera ſydera. tempora. loca. fines. actiones. ſucceſſus. Sæpe etiam pro eo, q recipit, hoc eſt qui ſpe ſua potitus eſt accipitur. Hinc Sueto. Cæſarẽ ſcribit fuiſſe proſpera ualetudine. i. bona, et quaſi felici. Ab hoc proſperitas deriuatur, hoc eſt felicitas, et ad uotũ ſucceſſus. Quidã etiã proſperiter pro proſpere uſurparũt. Sũt qui à ſpero ſperno quoq; deductum exiſtiment, qđ ſignificat faſtidio, deſpicio, quaſi nullam de eo ſpem habeo. Virg. comitem'ne ſororẽ Spreuiſti? Teren. Quot modis cõtẽptus, ſpretus, facta, trãſacta oĩa. Ab hoc fit aſpernor aſpernaris eiuſdẽ ſignificationis. A quo aſpernatio. item deſperno, ualde ſperno. Var. Homo ridiculus, et ab omni pube deſpretus. Nos ſperno à ſeparando potius deductum exiſtimamus. nã ea quæ faſtidimus, reijcimus, ac ſeparamus à nobis. unde et ſpernere ueteres aliquando pro ſegregare uſurparunt. Ennius ius atq; æquũ ſe à malis ſpernit procul. Ante prius. Ante enim modo præpoſitio eſt, quæ & cõpoſita & ſeparata inuenitur. ut antepono. ante domũ. & ſignificat πρὸ græcam localem, uel temporalẽ, ut antecedo προηγοῦμαι, & ante annũ πρὸ ἐνιαυτοῦ. inuenitur & ſine, & tunc aduerbialiter accipitur, ſignificatq; antea, qđ apud græcos πρότερον dicitur, ut hoc loco, & apud Virgiliũ. Ante perratis amborũ finibus exul aut Ararim Parthus bibet, aut Germania tigrim. Ab hoc fit antea eiuſdẽ ſignificationis. & antehac, qđ ſignificat non modo ante hoc, ſed etiã ante illud tempus. Sicut poſthac nõ tantum poſt hoc, ſed ẽt poſt illud tempus. Sallu. Sic erat accenſa libidine, ut ſæpius peteret uiros, quàm peteretur. Sed ea ſpe antehac fidem pdiderat. & antiquus. à quo antiquitas. antiquo. antiquor. antequarius. 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. & aduerbium ante expectatum, qđ ſignificat dicto citius. et ante, quàm eius expectaretur aduentus. Vir. Ante expectatum poſitis ſtat in agmine caſtris. et ante urbanũ prædiũ, urbi propinquũ. & antariũ bellũ, qđ ante urbem geritur. et antefixa, quæ ex opere figulino tectis affiguntur ſub ſtillicidio. & antigerio, quo ueteres pro ualde, & pro ſtatim utebantur, quaſi ante quàm res geratur. & anticum, atq; 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 contemni

te docti. & antecello, præcello & ante cœniũ cibus, qui ante cœnam ſumitur, hoc eſt merenda. Sicut Domicœniũ cœna, quæ domi fit. & antilena, qua pectus equi, aut iumenti ſiue alterius animalis cingitur, ſicut poſtilena, quæ ſub cauda ponitur, & antelucio, ſiue antelucor (utroq; enim modo dicitur) ante lucẽ uigilo. A quo antelucanus deducitur. unde antelucani flatus, de quibus ſupra diximus. & antelucanum tẽpus. & antelucana induſtria. Cice. Socrates ægre ferre ſolebat, ſi opificum antelucana uinceretur induſtria. & anteambulo uerbum, quod eſt ambulando præcedo. A quo anteambulones, qui reges, aut principes comitando antecedunt. Sueto. de Veſpaſiano. Dũ eũ identidem per contumeliã anteambulonem fratris appellat. et antepono. antefero. præfero. anteloquor, prius loquor. A quo anteloquiũ, primus in loquẽdo locus, ſiue prior locutio. Macro. Sed & Euſtachius, & poſt hunc Nicomachus meminerint craſtina diſſertatione ſeruari ſibi anteloquij functionem. & anteſtari, qđ ſignificat ante iudicem ſtatuere, & anteſignani milites, qui in exercitu ſigna antecedunt & antecedo, præcedo. & antemna, lignũ in trãuerſo mali poſitũ, ex quo uelum dependet. qđ ante ſe habeat amnem. quemadmodum Interamna dicta eſt urbs Vmbriæ, quod inter amnes conſtituta ſit. Vir. Cornua uelatarũ obuertimus antemnarũ. Nã antemon uelũ eſt, qđ poteſt facilius obliquari, quo nautæ in ſummo tempeſtatis diſcrimine utuntur & antegenitus, primogenitus. & antipagmenta ualuarũ ornamenta, q ante ualuas appinguntur, hoc eſt affigũtur, ſiue (ut alij uolunt) qđ appinguntur antis. et antæ, quæ ſunt latera oſtiorum. & antes eminentes lapides, uel columnæ ultimæ, quibus fabricæ ſuſtinentur, quod ante ſtent. item extremi uinearum ordines. Vir. Iam canit effœtus extremos uinitor antes. Significant etiã materias, quibus uineta clauduntur. & antiæ muliebres capilli in frontem demiſſi, quod ante faciem ſiti ſint. & Antiũ urbs Latij, et Romanorũ colonia, quod añ alias urbes, hoc eſt in ipſo litore ſita ſit. A quo Antiates appellati. Ante uero à græco deducitur ἀντίον, quod ſignificat contrariũ, quia quæ ante nos ſunt, ueluti contraria nobis eſſe uidentur. Ante diem duodecimum Calen. & poſt diem duodecimum Calendarum, æque utroq; ſermone undecimum diem ſignificari Paulus iuriſconſul. affirmat. NANQVE. Et enim. Nam & ab eo compoſitum Nanq;, ſignificat proprie quia. etenim. quoniam. interdũ autem ad diſtinctionem duntaxat ſententiarum ponuntur. Sallu. 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 iũgatur, ut quiſnam. quænam. quodnam. itẽ cum uter, ut uternam. Et cũ qa, ut quianam. i. cur. Solebatq; apud ueteres præponi. Vir. Nam quis te iuuenum confidentiſſime noſtras Iuſſit adire domos? Teren. Nanq; eſt hæc anus à fratre egreſſa modo. Veteres Ennam quoq; ſcripſerunt 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. Virgil. Sũt geminæ ſomni portæ, quarũ altera fertur Cornea. Hic gemini appellantur, qui ex uno utero uno die editi ſunt etiam ſi plures ſint, quàm duo. Nã ſi tres ſunt, tergemini dicuntur. Si quatuor, quatergemini. idẽ. Geminos huic ubera circũm Ludere pẽdentes pueros. Hi etiã gemelli uocãtur. idẽ. modo nãq; gemellos, Spem gregis, ah ſilice in nuda connixa reliquit. Et quoniã qui ita nati ſunt, frequenter ſimiles eſſe cõſueuerũt, Ge-

minum aliquando pro ſimili uſurpamus. Paci. Par fortitudo, gemina confidentia. geminos. etiam dicimus cœleſte ſignum. de quo ſupra diximus, quod Caſtor, & Pollux id conſtituunt, qui uno partu ſunt editi. A geminus gemino uerbum deducitur, quod eſt publico, itero. Vnde geminatio. iteratio. & gemine, ac geminum aduerbia. & congemino eiuſdem cum ſuo ſimplici ſignificationis.

DE CARPOPHORO. EPIGRAMMA. XXIII.

d ORICA QVAM CERTO. Rurſus blanditur Domitiano in laudando Carpophoro, cuius dexterã ob confectas maiores feras, timens leo, ſeſe in aliorum tela coniecit. FORTIS. Valida, ut ſuperius diximus. TENERI. Adoleſcentis, & ferè adhuc pueri. Virgilius. Et ros in tenera pecori gratiſſimus herba. Ponitur tamen pro molli. Transferturq; etiam ad animum. Iuue. Cum tener uxorẽ ducat ſpado. Hinc teneri dicuntur, qui in ætate puerili ſunt. et 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. Lucil. Scilicet in tenero tenereſcere corpore montes. DORICA. Cretenſia. Doris regio eſt Græciæ iuxta Maliacum ſinum. Cuius à tergo mons eſt Oeta. à qua dorij ſiue dorienſes, ſiue dories appellati. Ab his dorica lingua nominata eſt. Doris etiam urbs eſt eius regionis. Dorios Plato appellatos exiſtimat à dorico quodã, à quo exules reſtituti ſunt, cum prius Achiui nominarentur. Seruius uero honoratus grãmaticus à Doro Neptuni filio nominatos affirmat. Sunt etiam qui dori Nymphæ Oceani, & Tethyos filia nomen putent ſumpſiſſe, quam Nereo fratri uxorem dedit, & ex qua magnus Nympharũ numerus procreatus eſt, quæ quoniã maris dea eſt, aliqñ pro mari à poetis uſurpatur. Vir. Doris amara ſuam non intermiſceat undam. Ab hac Doriſcus appellata eſt urbs in Thaſiæ litore ſita, & ferè Samothraciæ oppoſita iuxta quam campus eſt eiuſdem nominis, per quẽ hebrus amnis labitur, in hoc campo Darius Perſarum rex arcem ſtruxit, & poſt eum Xerxes exercitum recenſuit, decies centum uigintimilliũ 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, neq; ſagittas ſolum ex ijs conficiunt, ſed etiam uenabula, haſtaſq; additis cuſpidibus. Arundo aquaticus frutex eſt omnibus notus, & belli pacisq; experimentis maxime neceſſarius, in delitijs etiam gratus. hoc ſeptentrionales populi domos ſuas operiunt. hoc parietes etiam noſtri ædificant, ac gypſo tegunt. hoc cameras ſuſpendunt. Chartis ſeruiunt calami, ſic enim tenuiores arũdines uocantur, præſertim Aegyptij ob cognationem quandam papyri. Martia.

Dat chartis habiles calamos memphitica tellus.
Texantur reliqua tecta palude tibi.

In Aſia etiã circa Anæticum lacum præſtantes naſcuntur. italicis fungoſior eſt natura. cauo intus corpore ſuperne tenui ligno. fiſſiles ubiq; ſunt. acuta ſemper acie geniculis diſtincti. attenuati leuiter in cacumina. craſſiore coma. quã uel pro pluma cauponæ utuntur, uel ubi limoſiore callo induruit, ad ferrumi-

nandas nauium commiſſuras. Contuſa. n. tenacior glutino eſt, & ad explendas rimas fidelior picæ. Calamis orientales populi bella conficiũt, ijs ſpicula addunt irreuocabili hamo noxia. Addunt etiam pinnas, ut mortem accelerent. His armis ſolem ipſum obumbrant, propter quod ſerenos maxime deſyderant dies, uentoſq; et imbres odere, qui inter illos pacem eſſe cogũt. Nullus tamen ſagittis aptior calamus, quàm in Rheno Bononienſi amne, cui plurima medulla, & uolucre pondus ineſt. Libri tamẽ non eam gratiam habent, quã Belgicus, Creticuſq;. hi quemadmodum Indi haſtarũ ẽt uicem præbent additis, ut diximus, cuſpidibus. Arundini indicæ arborea amplitudo eſt. quippe nauigiorum uicem præſtant ſingula internodia. Radicis natura uiuax eſt geniculata et ipſa ex ea Indi uaſa pulcherrima, & omnium tenuiſſima, ac leuiſſima faciunt. Ex arundinum geniculis exeũt aliqñ rami, qui ſunt calami tenues. Plura calamorum genera, alius totus cõcauus eſt, quẽ ſyringiã uocant, qđ utiliſſimus ſit fiſtulis, quoniam nihil ei chartilaginis, atq; carnis. Græci ſanè σύριγγα fiſtulã uocant. Alius eſt continuo foramine paruius, ut orchomenius, quẽ auliticõ uocãt tibijs utiliorem, quas græci αὐλοὺς appellant. Eſt alius craſſiore ligno, & tenui foramine, quem totum fungoſa replet medulla. Fruticoſiſſimus, qui uocatur donax, non niſi in aquaticis natus. ſuũ genus ſagittario, qui ut diximus, longiſſima internodia habet, & dum calefactus eſt, facile flectitur. Eſt & obliqua arũdo non in excelſitatem naſcens, ſed iuxta terrã fruticis modo ſe ſpargens, ſuauiſſima in teneritate animalibus, à quibuſdam elegia uocatur. Eſt & in Italia naſcens calamodinus, latine adarca appellata, naſcitur circa arũdines tenues, ubi ſpuma aquæ dulcis, ac marinæ ſe miſcent. Sub ipſa coma utiliſſima dentibus, quoniam uis eadẽ eſt, quæ ſinapi. Characiã uocant arũdinem craſſiorem, firmioremq;, qđ aptior ſit ſepibus faciẽdis. quippe χαρακεῖν apud græcos ſepire eſt. Plociam uero nuncupant ſubtiliorem, qđ nexibus apta ſit. πλοκὴ enim nexus dicitur. Eſt & aucupatoria arũdo, & piſcatoria. et Zeugita à paritate appellata, quod ex ea tibiæ fierent. & bombicia ſic dicta à mollicie. E ſolis quondã arũdinibus fieri tibiæ ſolebant. Poſtea ſacrificæ thuſcorum 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 fieri iubet in humidis agris ſolo prius bipalio ſubacto, oculis trium pedum interuallo diſpoſitis. Simul autem ſeri & corrudã, ſic enim uocant fruticẽ, ex quo aſparagi fiũt. amicitia cum arundinibus concordantẽ. Aſparagus à fruticis aſperitate dictus eſt. eſt enim nihil aliud quàm ſpina. Græci tamen eodẽ 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, et quibus undiq; ſepta Aſparagis. Ab arundo arũdineus, & arundinetum. A calamo calamaris deducitur, unde calamarẽ thecã dicimus, in qua calami reponũtur. Calamus ẽt pro ſtipula accipitur, & pro quacunq; re tereti, ac fiſtuloſa, ad ſimilitudinem arundinis. unde arborũ quoq; ac uitiũ calamos dicimus, hoc eſt teretes particulas, & uirgas quaſdam ad ſerendũ aptas. Plyn. Quod ſi longius afferantur pomorũ calami rapæ infixos optime cuſtodire ſuccum arbitrãtur. idẽ. Tertiũ genus eſt terebrare uitẽ in obliquũ, calamoſq; addere longos pedes binos, atq; ita ligatũ inſitũ operire terra calamis ſubiectis. Hinc calamitas deducitur q̃ proprie à ruſticis grãdo appellatur, q calamũ, hoc ẽ cul-

men, ſegetem'ue comminuat. Teren. Sed ecca ipſa egreditur noſtri fundi calamitas. Ponitur tamē pro miſeria, atq; erũna. Vnde calamitoſum dicimus malis ac calamitatibus prægrauatum. Cice. Et honoris ampliſſimi puto eſſe, et accuſare improbos, & miſeros, calamitoſosq; defendere. Ab hoc fit calamitoſe aduerbium, hoc eſt miſere. item à calamo calamiſtrũ, hoc eſt acus, ſiue fiſtula quædam, quæ calefacta intorquet capillos. à quo Cice. Calamiſtratam comam appellat. & calamita ranarũ genus, de quo ſupra diximus. Calamus odoratus, quē uulgo aromaticum uocant in Arabia naſcēs ad nos uehitur. Quoniam uero aſperitatis mentionē fecimus, illud monēdũ indicamus, aſperũ à græco deduci, quippe græci ἀσπρὸν aſperum, ἀσπρότην aſperitatem dicunt. unde quidā aſpidē noiatum uolunt à morſus aſperitate. aſpis à græcis clypeus uocatur ab aſperitate ſignorũ. Qua ratione noſtri quoq; ueteres ſcutum clypeum uocitauere, non 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. Plyn. Scutis enim qualibus apud Troiā pugnatũ eſt, continebantur imagines, unde & nomen clypeorum. A' clypeis clypeati, ſicut à ſcutis ſcutati dicuntur. Proprie autem aſperum uocamus, quod uel uiſu, uel guſtu, uel tactu, aut alio ſenſu inſuaue eſt. Vñ Vir. Bina dabo argento perfecta atq; aſpera ſignis Pocula, per metaphoram tamen ad ea omnia transfertur, quæ dura, atq; inſuauia ſunt. Ter. Aſperũ para, hoc eſt aliud ſodes para. Vnde & pro nocēte accipitur. Vir. Aſper acerba tuēs. Et pro iniquo. idem. Tum aſpera Iuno. Ab eo fit diminutiuum aſperulus, & aſpere aduerbiũ. et exaſpero uerbũ, hoc eſt aſperiorem facio. & ſubaſper, parum aſper. Et per ſyncopē (ut quidam putant) aper, de quo diximus. Sunt etiā qui aſper non à græco deductum uelint, ſed à ſpe, quemadmodum proſper de quo iam diſſeruimus. TVLIT. Suſtulit, interfecit. GEMINOS Duos. FACILI CERVICE Facile ſuccīſa Ceruix poſterior colli pars eſt, ex qua origo eſt omnibus neruis, & quoniā nerui ipſi corpus erectum, ac rigidũ faciũt, ac in ceruice ſunt collocati, dicimus hominē duræ ceruis quaſi indomabilē, more ferociũ boum. item qui ceruice erecta & rigida eſt contumaciā quandā & mētis rigorē uidetur præ ſe ferre, quaſi caput nemini inclinare uelit, tali nomine uocatur, quaſi duri capitis duræq; mētis. Veteres ceruices multitudinis numero dixere. nemoq; ante Hortenſiũ, ut ſupra oſtendimus, uſus ē ſingulari. Recentiores quidā ceruicoſum pro duro, & inexorabili uſurpant. Ceruix nulli eſt, niſi quibus gula, & arteria eſt. Arteria eſt, quæ ad pulmonem ducit, tegiturq; epigloſſi, quam & minorē linguam uocant, ne ſi potus, cibus'ue in epulando uoce illac meante, in alienum deerrauerit tramitem, torqueat, & hæc exterior eſt, Gula uero interior, qua cibus atque 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. poſtquam degulato patrimonio pauper eſt factus. & guttur anterior pars colli, qđ homini tantum & ſuibus intumeſcit, aquarum plerunq; uitio. Ab hoc gurgulio, quod totus ſit guttur. et guloſitas. & guloſe aduerbium, hoc eſt auiditas cibi. & auide. & ingluuies, hoc eſt uētris rapacitas. Virg. piſcibus atram Improbus ingluuiem, ranisq; loquacibus implet. ingluuies etiā (ut Varro ſcribit) tori ſunt, qui circa gulā fiũt propter pinguedinē, atq; interiectas habent rugas. item glutio. A' quo deglutio, quæ ſignificant deuoro. Glutire tamen etiam pro glocidare accipitur, quod propriũ eſt gallinarũ. quādo oua excluſerũt, unde talis uox glocidatio uocatur. item à gula ſingultus, qđ ferè in gula fiat. Differt. n. ſin-

gultus à ructu, quia ructus fit cum uētriculi humor recaleſcēs inflatur, atq; concoquitur. Singultus uero quoties ſpiritus uacans ab humore in loco ſpiritui deputato retinetur. hic. n. dũ emittitur, nec poteſt erũpere, diſtentionē inducit, quæ appellatur ſingultus. Ex quo fit, ut ubi refriguimus, inducatur ſingultus. Frigus enim humorem ſpiritui obductum cogit. Spiritus circumuentus exilit, cuius commotio nihil aliud ē quàm ſingultus. Ab hoc fit ſingulto uerbum, qđ eſt ſingultus emitto. Singultire et gallina dicitur, cum uocē illā ſingultiēti ſimilē poſt fœtum emittit. Nā glocire dicuntur gallinæ, quæ uolũt incubare. Columel. Quando oua ſupponenda ſunt glocientibus gallinis. Gluma hordei folliculus ē, dictum, qđ gluatur, hoc eſt nudatur illud granum, unde & porcus gluuius dicitur, cum ei detrahitur pellis. Varro. Granũ dictũ eſt, quod intimũ ſolidũ. Gluma folliculus eius Ariſta, quæ & acus tenuis longe eminet. Gluuire, diſtinguere & ſeparare eſt. idē. Quæ nō modo diſtringit buccam, ſed etiā ramis gluuit. Glucidatũ, ſuaue & iucundum dicimus à græco γλυκὺ, quod dulce ſignificat. item à gula Strāngulo deducitur, ꝙ ſignificat ſuffoco. A' quo ſtrāgulatio, quæ de herbis quoq; & arboribus dicũtur. itē gurgulio uermis, de quo diximus, qđ nihil aliud ferè ſit, q̃ guttur. à quo gurguſtũ, & gurguſtiolum, de qbus ſimiliter diximus. itē gurges locus in flumine profundus, in quo aqua uertitur, qđ gulæ inſtar ad ſe trahat, ac deuoret. A' quo fit ingurgito, quod modo, pro deuoro accipitur, et ferè de potu, ac de cibo dicitur. Plau. Et plenā uini amphorā ingurgitat. Mō pro impleo. Cic. in Antoniũ cũ ſe cibis ingurgitauiſſet. A' collo uero fit ſubcollo, qđ eſt collo impono, ſiue in collo geſto. et decollo, excollo. depono. Sueto. de Claudio. Ab iis lecticæ impoſitus, & quia ſui defugerāt uiciſſim ſubcollantibus in caſtra delatus eſt. Afranius. Nũc Iouē in tuo collo habes. De colles caue. itē à collo collare deducitur, quēadmodum ſuperius oſtendimus. Quæ gulā tantum habent, carent ceruice, & collũ duntaxat habēt. ſed quibus eſt ceruix, multis, uertebratisq; oſſibus ad circũſpectũ articulum nodis iungitur, Leoni tm̄ et lupo, & hyenæ ſingulis, rectisq; oſſibus rigens, cætero ſpinæ adnexa. Hyæna animal eſt in Africa præcipue naſcens, utranq; ei naturā eſſe nonnulli exiſtimāt, & alternis annis marem, alternis fœminam fieri. hoc Ariſtoteles negat. Collũ & iuba continuitate ſpinæ porrigitur, flectiq; niſi circũactu totius corporis non poteſt. humanũ ſermonē inter paſtorũ ſtabula aſſimilare dicitur, nomenq; alicuius diſcere, quē foras euocatum dilaceret. Vomitionē ēt hominis imitari ad ſolicitandos canes, quos inuadat. Solũ præterea id animal ſepulchra eruere, ut corpora inquirat. Oculis mille eſſe uarietates, colorumq; mutationes. huius generis coitu Leæna æthiopica parit crocutam, ſimiliter hominũ, pecorumq; uoces imitantem. Acies ei perpetua in utraque parte oris, nullis gingiuis. dente continuo, qui ne contrario occurſu hebetetur, capſarum modo includitur. Hominum ſermones Manticoram quoq; in Aethiopia imitari nonnulli prodiderunt. BVBALVS. Vrus. Secutus eſt poēta uulgi opinionem, qui, ut ſupra diximus, ob imperitiam 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, quā cōſpexerit parcit. Repitur in Africa, atq; ēt in Hercynia ſylua Germaniæ. Cuius latitudo eſt, nouē dierũ itinere. Oritur ab Heluetiorũ, & Nemetũ, & Taurinorũ finibus, rectaq; fluminis Danubij regiōe ptinet ad fines Dacorum, & Anartiũ. hinc ſe flectit ſiniſtrorſus diuerſis à flumine regionibus. multarumq; gentium fines propter magnitudinē attingit. Nec quiſquam adhuc eſt, qui initiũ eius ſyluæ uidiſſe ſe dicat, cum multi ſexaginta et amplius dierũ iter pro

ceſſerint. Hercynij uero populi ſunt, uetus Pelaſgorum colonia in ea ſylua uri ſtudioſe foueis capti interficiuntur. hoc ſe labore durant adoleſcentes. atq; hoc uenatus genere exercentur, & qui plurimos ex iis 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. cerui figura, media fronte inter aures unum cornu habens excelſius, magisq; directum iis, quæ notæ ſunt, cornibus, ab eius ſummo ſicut palmæ rami late diffunduntur, eadem eſt fœminæ, marisq; natura. utriq; ſunt iubæ. eadem utriq; forma, magnitudoq; cornuum. Hi quoque in Hercynia ſylua Germaniæ reperiũtur. quēadmodum alce mulis comparanda, niſi quod adeo propenſum habet ſuperius labrũ, ut niſi recedens in poſteriora ueſtigia paſci nequeat. itaq; retrogreditur in paſcēdo. ne in priora tendēs inuoluatur, aliās uelocitatis mirandæ. Crura ſine nodis, articulisq; habet, neque quietis cauſa procumbit, neq; ſi quo 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 ueſtigiis, quò ſe receperit inſpexere, omnes è loco, aut à radicibus ſubruunt, aut incidunt arbores, tantum ut ſumma ſpecies earum ſtantium relinquatur. Huc cum ſe cōſuetudine acclinauerit, infirmas arbores pōdere affligit, atque una ipſa concidit. Cui ſimilem ferā machlin nomine, Scandinauia inſula gignit è regione Germaniæ poſita. I NVNC ET LENTAS CORRIPE TVRBA MORAS. Solebant ſpectatores aliquādo uoce, uel plauſu feras excitare. ut fuga ſalutem quærerent, qđ in hoc leone pernicioſum fuit, nam fugiendo cucurrit in tela. Eſt autem modus loquēdi, cum uel corripere uel deridere, uel monere aliquē uolumus. Vt I nunc, & rebus nimiũ confide ſecundis. I nunc, & in fortuna ſpem pone. I nũc & dormientē excita. I imperatiuũ eſt huius uerbi eo, qđ ſignificat uado. proficiſcor. Terētius. eo in uillam. Eo etiam ablatiuus caſus huius pronominis is ea id. Et aliqñ accipitur pro tanto. ut eo maior. eo minor. eo magis. eo minus. interdum aduerbialiter accipitur, ſignificatq; ad eum locum. Cice. Eò redactæ res erant, ut nulla amplius ſpes ſupeſſet. 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 uellent. Quidā ab eo meo uerbum deductum exiſtimant, quaſi magis eo. Meare enim eſt ultro, citroq; ire. item exire, manare, hoc eſt fluere. à quo meatus dicuntur, quos græci poros uocant ἀπὸ τοῦ πορεύομαι, quod eſt eo, per quos ſpiritus ultro, citroq; tranſit. Plyn. Succus malue decoctæ poros, hoc eſt meatus ſuaues facit. A' meo fit remeo, quod eſt reuertor, refluo. & commeo, quod eſt animo redeundi abeo. Hinc commeatus dicitur facultas diſcedendi ad tempus à militia alio'ue 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 neceſſaria. Cice. iam commeatu & priuato & publico prohibebamur. Sunt & alia multa ab eo deducta uocabula, de quibus inferius dicemus. TVRBA. O' multitudo ſpectantium. MORAS Expectationes. Morari enim à quo mora deducitur, cuius diminutiuum eſt morula, aliquādo expectare ſignificat, quemadmodum compoſitum eius demoror.

Virg. Et tua progenies mortalia demoror arma. Aliquando detinere, & in mora tenere. Quint. Quid me pater detines? qđ moraris abeuntem? in qua ſignificatione remoror etiam ab eo compoſitum frequentiſſime uſurpatur. Apul. Sic me abire oppido uolentem ſuauiremoratur illecebra. A' quo remores aues in auſpicio appellatæ, quæ acturum aliqđ remorari compellũt. & remeligo, quæ remoratur. Plau. Quid illac nunc tam diutinius remorantur remeligines. & remora. retardatio. Lucil. Quæ nam uox ex te reſonans meo gradu remoram faciet? Remoram etiam ueteres dixerunt piſcem admodum paruum aſſuetum petris à remorandis nauibus, quemadmodum ſuperius diximus. Aliquando etiā morari tardare eſt, unde & mora pro tarditate accipitur. Plau. Cui mora ſemper obfuit, diligentia profuit. A' moror alia quoq; compoſita fiunt immoror eiuſdem cum ſuo ſimplici ſignificationis. & commoror, ſimul moror in eadem ferè ſignificatione. Maneo uerbum uſurpatur, aliquando enim ſignificat expecto. Ter. Mane, omnia prius experiri conſilio, quàm armis ſapientem decet. idem. Quem hic manes? interdum immineo. debeor, futurus ſum. Virg. Te quoq; magna manent regnis penetralia noſtris. hoc eſt imminent. debentur. futura ſunt. idē. te Turne nefas, te triſte manebit Supplicium, hoc eſt futurũ erit. Cice. Cuius te fatum, ſicut Curionem manet, hoc eſt futurum eſt tibi, ſicut Curioni. Proprie tamē manere eſt loco inſiſtere. Virg. manet imperterritus iſte Hoſtē magnanimũ opperiēs. Et aliqñ capitur pro fixũ eē. idē. manet alta mente repoſtum Iudiciũ Paridis. A' maneo qñ pro immineo accipitur minor uerbũ deducitur, qđ quæ imminent quodāmodo minari uidentur. item compoſita fiũt permaneo, & remaneo notæ ſignificationis. Emineo, quod ē ſuperſto, quaſi extra alios, hoc eſt præ aliis maneo. A' quo eminentia, et aduerbiũ eminenter, hoc eſt alte. Quidam etiā emaneo uſurparũt pro eo, quod eſt extra maneo. Vnde emanſor (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 præeminētia, promineo, porrigor. A' quo prominētia, et prominenter. immineo, inſto. Ouid. Imminet exitio uir coniugis, illa mariti. itē à maneo fit eminus aduerbium, qđ ſignificat de longe, quaſi ab extra manente. & cōminus, qđ ſignificat de prope. quaſi à commanēte, hoc eſt ſimul manēte. item manto frequentatiuum, quo ueteres uſi ſunt pro ſæpe maneo. item manſio, qđ ſignificat iter unius diei. Plyn. Gebanitarũ caput Thomna eſt. Abeſt à Gaza noſtri litoris iudeæ oppido M DXXXVII millia paſſuum, quod diuiditur in manſiones camelorum 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, quam edidit, Monens ſpectatores ne putent lacum, in quo tanto ardore nauale prælium geri uidebant, uerum mare eſſe, nam & paulo ante ibi terra erat, & mox finito nauali bello, nulla amplius maris ſpecies erat futura. Conſtat ſanè Domitianum (ut Suetoni. ſcribit) nauales pugnas ediſiſſe penè iuſtarum claſſium effoſſo, & circunſtructo iuxta Tyberim lacu, & aliquando inter maximos imbres proſpectaſſe. quod inferius notauit. Martia. dum inquit. Aſpice quàm denſum tacitarum uellus aquarum Defluat in uultus Cæſaris, inq; ſinus.

AB ORIS LONGIS. A' regionibus longe remotis. Ora quando ſine aſpiratione ſcribitur, cuiuſq; 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 Littora. Ora etiam funis eſt, quo nauis ad terrã ligatur. Liuius, in ipſis quoq; trapidatum nauibus, dum ne hoſtes cum ſuis irrumperent, trahunt ſcalas, oraſq;, et anchoras ne in mollientibus mora eſſet, præcidunt. Quinti. permittamus uela uẽtis, & oram ſoluentibus bene precemur. Hora uero cum per aſpirationẽ ſcribitur, tempus ſignificat. hoc eſt quãcunq; æternitatis partem, ſiue annuum, ſiue diurnum, ſiue nocturnum ſpatium ſignificet. Hinc quatuor anni tempora, hoc eſt Hyems uer. æſtas. autumnus horæ dicuntur. Itẽ 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 horarum ratio. Quicquid enim quoquomodo 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 ab umbra ſcioterion appellauit. Romæ multo ſecius 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 ſydere ſupremam horam pronuntiabat. Sed hoc ſerenis tantum diebus uſq; ad primũ punicum bellũ. Licet enim quidam ſcripſerint primum L. Papyrium curſorem ad ædem Quirini, cum eam à patre ſuo uotam dedicaret, ſolarium horologium ſtatuiſſe ante XII annos quàm cũ Pyrrho rege bellatum eſt, tamen neq; facti horologij rationem, uel artificis ſignificant, nec unde tranſlatum ſit, uel apud quem id ſcriptum inuenerint. At M. Varro primum horologium ſolarium in publico ſecundum roſtra in columna ſtatutum fuiſſe tradit bello punico primo à M. Valerio Meſſala Con. Catina in Sicilia capta deportatum anno urbis quadringenteſimo ſeptuagenimoſeptimo. Nec cõgruebant ad horas eius lineæ, Veruntamen ei annis nonagintanouem paruerunt, donec Q. Mar. Philippus, qui cum L. Paulo cenſor fuit, diligentius ordinatum iuxta poſuit, quod munus inter cenſoria opera gratiſſime eſt acceptum. Sed tunc quoq; nubilo tempore incertæ horæ fuerunt, uſq; ad proximum luſtrum, quo tempore Scipio Naſica primus aqua horas diuiſit æque noctium, atq; dierum, idq; horologium ſub tecto dicauit anno urbis quingenteſimo nonageſimoquinto. Mirum ſanè populum Romanum tandiu indiſcretam lucem habuiſſe. inuentum deinde horologium, quod nunc frequens cernitur, è tenuiſſimis arenis ægyptijs: item è metallis rotis dentatis atq; ponderibus partim umbilicis horas indicantibus, partim teſtantibus tintinabulis. 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 ponitur ab aſtrologis horæ, in qua aliquid geſtum eſt, notatio. Aure. ac per hoc ſi tam celeriter alter poſt alterum naſcitur, ut eadem pars horoſcopi maneat, paria cuncta quæro, quæ in nullis poſſunt geminis inueniri. Si autem ſequentis tarditas horoſcopum mutat, parẽtes diuerſos quæro, quos gemini habere non poſſunt. Modo adiectiuum, ſignificatq; omne id, in quo horæ notantur. Plynius. Vaſa horoſcopa non ubiq; eidem ſunt uſui, trecentis ſtadijs, aut longiſſime etiam quingentis mutantibus 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, et horæ terminant tempora. Hinc & horizon horizontis dicitur circulus, quo uiſio terminatur. CVI LVX PRIMA SACRI MVNERIS IPSA FVIT. Qui ante hũc diem in urbe non fuiſti. Ordo eſt, cui ipſa lux muneris ſacri fuit prima. LVX. Dies. Proprie lux claritatem, ſiue ſplendorem ſignificat. Quoniam autem dies clara eſt, quemadmodum econtrario nox obſcura, ponitur aliquando lux pro die, unde luce, & tenebris pro die, & nocte accipimus, quãuis prima luce, & primis tenebris, non primam diem, ac noctem, ſed primam partem diei, ac noctis ſignificat. Dicimus etiã luci aduerbialiter, ſicut ueſperi. Lux ἀπὸ τῆς λύκης dicta eſt. λύκην enim ueteres græci appellant primam lucem, quæ præcedit ſolis exortus. Home. 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 λυκάβαντα appellabant, quaſi ἀπὸ τοῦ λύκου βαινόμενον, hoc eſt à ſole dimenſum. Solem autem λύκον uocari etiam lycopolitana Thebaidos ciuitas teſtimonio fuit, quæ pari religione Apollinem, & lupum coluit, qui græce λύκος dicitur in utroque ſolem uenerans, quod hoc animal rapit, & conſumit omnia in modum ſolis, plurimumq; oculorum acie cernens tenebras noctis euincit. A' lyco, hoc eſt lupo Lycium Apollinem dictum Cleanthes affirmat, quod ſicuti lupi pecora rapiunt, ita ipſe quoq; 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 quoq;, qui ex luporum ceruariorum genere eſt, appellatum exiſtimant, quem putant montium quoq; cõuexa uiſu penetrare. Hinc lyncei oculi dicti, qui acuta acie ſunt. & Lyncurium gemma, de qua ſuperius locuti ſumus, è lyncis urina coacta. Ouid. E' quibus, ut memorant, quicquid ueſica remiſit, Vertitur in lapides, & cõgelat aëre tacta. Lynx rex Scythiæ fuit, qui miſſum à Cerere Triptolemum, ut hominibus frumenta monſtraret, ſuſceptum hoſpitio, quo in ſe gloriam transferret, occidere cogitauit, ob quod irata Ceres eum in lyncem conuertit, feram uarij coloris. Virg. maculoſæ tegmine lyncis. A' lux luceo deducitur, hoc eſt ſplendeo, lucem facio. A' quo lucerna notum inſtrumentum, quæ græce lychnus uocatur. idem. dependent lychni laquearibus aureis. Hinc elychniũ uocamus, quod lucernis adhibetur ad lumen præſtandũ, quemadmodum ſupra diximus. Plyn. & medulla eius elegantium lucernarum elychnia fiunt. eſt autem lucerna, aut ſimplex, hoc eſt unã tantum partem exporrectam habens, et uno elychnio contenta, quæ cubicularia dicitur. Martia. Dulcis conſcia lectuli lucerna, Quicquid uis facias licet tacebo. Aut Dimyxos, ad duo elychnia ferẽda. aut trimyxos, ad tria. aut polymyxos, ad plura.

lymyxos, ad plura. De lucerna polymyxo Marti. Illuſtrẽ cum tota meis conuiuia flammis, Totq; geram myxos, una lucerna uocor. Extat græcũ epigrãma, in quo εἴκοσι μύξων, hoc eſt uiginti myxorum mentio fit. ἐμὲ κανώπη κριτίου εἴκοσι μυξῶν λύχνον ἔθηκε θεῷ πλούσιον, hoc eſt me Canape 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 Theopompus comicus mentionem facit, diciturq; obeliſcolychnos, quod ueluti in pyramide, ſiue obeliſco ſita ſit. Sunt etiam Lychni ſiue lucernæ, penſiles in delubris arborum modo mala ferentiũ lucentes, qualis fuit in templo Apollinis Palatini, quem Alexander Thebarum expugnatione captum in cyma æolica Aſiæ urbe ei deo dicauerat. A' lucerna fit diminutiuum lucernula. itẽ à luceo lucidus, hoc eſt clarus. perſpicuus. A' quo lucido uerbum, illuſtro. & lucide aduerbium clare. perſpicue. item comparatiua eorum, ac ſuperlatiua lucidior. lucidiſſimus. lucidius. lucidiſſime. item à luceo lucentia ſydera 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, et 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? oblucuuiaſſe me puto. Et interlucor, quod eſt ramos ſeu plantas inutiliter pullulanteis cum interuallo reſeco. A' quo interlucatio. Plyn. interlucatio arboribus prodeſt, ſed omnium annorum trucidatio inutiliſſima. Et Lucetius Iupiter, quod eum lucis eſſe cauſam credebãt. Et Lucina, quæ partui præeſt, quod in lucem ferat. item à luce Lucius prænomen eius, qui primus ita uocatus eſt, quia oriente luce natus eſt. & Lucilius. & Luculus ſimiliter. item Lucerius Ardeæ rex, qui auxilio fuit Romulo aduerſus Tatium bellanti. Vnde luceres appellati pars, tertij populi Romani. & Luceria urbs Appuliæ. & Lucumo etiam propriũ nomen. lucumones etiam propter inſaniam quidam homines dicti, quod ea loca, ad quæ ueniſſent, feſta facerent. & lucomedi à duce ſuo Lucumone appellati, qui poſtea lucerenſes dicti ſunt. item luſcus quaſi luce carens. luſcum enim altero oculo orbum uocamus, quem ueteres coclitem dicebant. Vnde Cyclopes, qui Siciliam habitaſſe dicuntur, unum tantum oculum in fronte habentes, Coclytes dicti. & Horatius Patritius Romanus, quod oculum unum in prælio amiſit, Coclitis cognomen adeptus eſt. Nam peti dicuntur, qui alterum oculum minorem habent, lucinum uero appellamus, cui parui utrinq; ocelli & breuis uiſus. Strabonem, qui oculos habet diſtortos. A' quibus ſtrabonũ. & petorum, & luciliorum cognomina fluxere. item elucus dicitur, quaſi extra lucem. Significat autem languidum, ſemiſomnum, uel (ut alij uolunt) hallucinatorem, & nugarum amatorem. ſiue halonem, hoc eſt heſterno uino languentem contuoli oculi ſunt in anguſtum coacti connitentibus palpebris, à contuendo, hoc eſt ſimul aſpiciendo appellati. Lucifer ſtella, de qua ſupra locuti ſumus. à qua Lucani populi inter campaniam, bruttiumq;, quod eorũ regio ſita ſit ad partem luciferæ ſtellæ, uel quod loca ætheria ſint, hoc eſt multæ lucis, uel à Lucilio duce. hæc ſtella & eous dicitur. Virg. Aut cum ſole nouo terras irrorat eous. item Lucanus Ad lucem ſpectans. A' quo antelucanus. & anteluco. & antelucor, de quibus ſupra diximus. Et luculentus, luce plenus. A' quo luculente aduerbium, hoc eſt clare. ſplendide. & luculentior. luculentiſſimus. luculentius. luculentiſſime comparatiua, ſuperlatiuaq;. & luculentitas ſplendor. Cæcilius. Vide luculentitatem eius & magnificantiam. Et lucifugæ, qui fugit lucem. & lucigena, luce genitus. & lucifico. A' quo elucifico, lucido. clarifico. Laberius. Si ato fi. l. gentis 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. & lucioſus, qui interdiu nihil, ueſperi ſatis uidet, meliuſq; ſine lucerna, quàm cum lucerna. Varro. Veſpere uero uidere, quos appellant lucioſos. idem. Aedepol is cæcus non lucioſus eſt. ij à græcis nyctilopes appellantur, & morbus huiuſmodi latine lucio dicitur. Plyn. Sanguine hirci ſanari lucioſos putant. Nyctilopas uocant græci. & lumen, quaſi lucimen. A' 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. A' quo illuceſco. ideſt lucem emitto. & pelluceo, per medium transluceo. Plau. Pellucet quaſi laterna punica. à quo pellucidus, & pellucide, & polluceo, quaſi porrò, hoc eſt ualde, ſiue longe 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, quantũ alieni fuit, polluxit tibi. & diluceo clareo. à quo dilucidus clarus. Dilucide clare. Dilucditas, claritas. & diluculum aurora, quaſi parua diei lux. A' quo diluculo aduerbium, hoc eſt ſummo mane. & diluceſcit uſurpamus pro eo, quod eſt dies fit. Plau. etiam & alij quidam diluculaſcit ſcripſerunt pro eo, quod eſt diluceſcere incipit. item reluceo ſplendorem reddo. Colluceo, ſimul luceo. item colluco, quod ueteres uſurpabant, cum profanæ ſyluæ rami deciderentur officientes lumini. Subluceo, paruam lucem emitto. à quo ſublucidus, & ſublucide. Præluceo ante luceo. Circunluceo notæ ſignificationis. & allucinor. quod proprie ſignificat erro, quaſi ad lucẽ peruenire nitor nec poſſum. Veteres tamen allucinari uſurparunt pro diſſolui, & obſtupeſcere. à quo fit allucinatio, quaſi obſtupefactio quædam, & inconſtantia, atq; incertitudo mentis. Varro. Et aſſidue oſcitantem uidit, atq; illius quidem delicatiſſimas mentis & corporis allucinationes. Fuerunt tamen qui allucinari ἀπὸ τοῦ διαλύειν, quod diſſoluere eſt, dictum putauerunt, Sed nimis aſpera, acurioſa deriuatio uidetur, in re præſertim clara atq; aperta. Quidam hallucinor cum aſpiratione ſcribunt quẽadmodum lachrymas. ſepulchrum. ahenum. uehemens. inchoare. honera. honuſtum, nulla alia ratione, niſi ut firmitas, & uigor uocis, quaſi quibuſdam neruis additis intendatur. Lumina etiam pro oculis frequentiſſime uſurpant poëtæ. Lucem facere dicuntur Saturno ſacrificantes. ideſt capita detegere. Lucunter genus eſt panis piſtorij. Lucretilis mons in ſabinis. SACRI MVNERIS. Sacri ludi, quaſi à deo exhiti. Quicquid enim deorum habetur, uel quicquid dijs deſtinatum eſt, ſacrum uocatur. ENYO NAVALIS. Pugna naualis. Enyo enim à græcis bellona dicitur, quæ belli dea eſt. Vnde ἐνυάλιος, hoc eſt enyalius pro bellicoſo uſurpatur. Enyalius etiam Bellonæ filius eſt, hoc eſt ἐνυοῦς υἱός. huic deæ ſacerdotes eius, nõ alieno, ſed ſuo cruore

ſacra faciebant. Sectis nanq; humeris, & utraque manu diſtrictos gladios exercentes currebant ueluti inſani. de quo Quinti. 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. A' naui autem naualis deducitur. Nauis autem à græco ναῦς. Vnde naualia, in quibus ſtant, ſeu finiunt naues. Virg. Diripientq; rates alij. naualibus ite. Ferte citi flammas, 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. & batracomyomachia 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 inuentum eſt corpus ſtans quadragintaſex 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 autem lapidem cepit manu Tydides magnum opus, quem non duo ferrent uiri. quales hac tempeſtate ſunt mortales. A' gigas giganteus deducitur. & nauarchus nauis princeps. & nauiclerus, qui nauem regit, diciturq; latine nauicularius. & nauiger, q nauim ducit. & nauigo, naui iter facio. A' 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 traslatam, & inter ſydera collocatam. Pindarus in magneſiæ oppido, cui Demetrias nomen eſt ædificatam affirmat. Callimachus in iiſdem 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 circulum tangit, occidens ſagittario & capricorno exorto, ut in mari collocata exoriens cũ uirgine. habet in puppi ad primũ gubernaculum ſtellas qnq;, ad alterũ quatuor, circùm carinam quinq;, & ſub fundo qnq;, ad malum tres. item à nauta nauticus, ad nautam pertinens, ut nauticus clamor. nauticus panis. & argonauta, de quo paulo poſt dicemus. & naufragus, qui naui fracta bona amiſit. A'

quo naufragium, nauis fractio. & naufragor, naufragium facio. & nauſea, uomendi appetitus, qui excitari nauigantibus facile ſolet. A' quo nauſeo uerbum, hoc eſt uomitu infeſtor. & nauſeoſum, qđ nauſeam facit. Plyn. Scamonium 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 omnium 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 uerbum 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. Plau. Qui homo timidus non erit, in rebus dubijs nauci erit. Quidam tamen nauci, quaſi nuci à nuce dictum opinãtur. 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 filium ex Periboa Eurymedontis filia Alcinoi patrẽ. & Nauſicaam Alcinoi. Phæacum regis filiam. Marti. Si mihi Nauſicaa patrios concederet hortos, Alcinoo poſſem dicere malo meos. Item à naui nato. natrix, cæteraq; eorum 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, uſq; in Tenedum protenditur, ſed ubi primum ſe arctat à tenedo incipiens poſt Hellidis caſum Helleſpontus uocatur. A' quo helleſpontiacus adiectiuum, ubi expandit propontis. ubi iterum premit thracius boſporus. Vbi iterum effundit, pontus euxinus, qui paludi committitur, cimerius boſphorus. Palus ipſa mæotis in ponto iuxta Phaſidis oſtium. Tomus inſula eſt Medeæ crudelitati memoranda, quæ ibi fratrẽ ſuum Abſyrtium interfecit. Nec minus Naſonis poëtæ exilio. ponitur tamen frequentiſſime pontus pro mari. A' pontus deducitur. Metapontum Italiæ oppidum in ſinu tarentino à Locrenſibus cõditum. A' quo metapontini. item à ponto, quod à mæotide incipit ponticus. Pontina palus à Pontia urbe (ut quidam putant) appellata. Vnde & pontina in urbe tribus. Hæc palus in uolſcis eſt diſtans ab urbe circiter XL millia paſſuum. Lucanus. Et qua pontinas uia diuidit uda paludes. Iuue. Armato quoties tutæ cuſtode tenẽtur. Et põtina palus. & Gallinaria pinus.

DE LEANDRO EPIGRAMMA. XXV.

VOD NOCTVRNA. Blanditur Domitiano, quod Leãdri fabulam ita repræſentari fecerit, ut Leãder nõ ſit ſubmerſus, tribuens id principis pietati. Abydos, & Seſtos duo oppida ſunt in introitu Helleſponti. In Abydo genitus eſt Leãder

Abydæus

Abydæus propterea poëtis uocatus. In Seſto uero Ero puella nata eſt. ij ardentiſſimo ſe amore dilexerunt, quod ne in notitiã ueniret, Leander nando ſe ad puellam conferre, quàm nauigio malebat. Sæuientibus uero aliquando uentis, & mari procelloſo, cum ferre amoris deſyderium non poſſent, ambo ſe in mari commiſerunt, ſibi inuicem obuiam euntes, tandemq; fluctibus ſunt ſubmerſi. Quidam Leandrum tantum ſubmerſum memorant, puellã uero dum uenturum anxie expectaret, tandem re cognita doloris magnitudine in litore contabuiſſe. DESINE. Deſiſte. ceſſa. Sinere, permittere eſt. Deſinere, finire. ceſſare. A' 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 clementiam imitata. Quatuor uerſus, quos ſequentes multi codices habent, non ſunt Marti. nec ad ludos Cæſaris, aut gloriam pertinent.

DE CARPOPHORO EPIGRAMMA. XXVI.

AECVLA CARPOPHORVM. Rurſus laudatur Carpophorus, quod plureis penè feras ſolus peremerit, quàm cæteri omnes, qui monſtra orbis terrarum domuiſſe traduntur. NVLLVM OPVS. Nullum negotium. nullus labor. ORBE. In orbe. MONSTRIS. Domandis ſcilicet, ut Hercules. Theſeus, & alij pleriq; fecerunt. PRISCA SAECVLA. Priſca tempora. Priſca ætas. Seculum enim ſiue per ſyncopen ſeclum poëtæ pro tempore accipiunt. Proprie tamen ſpatium 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. n. mortem ſignificat. Siſenna. Quoniam neque mea nex, neq; interceſſio poſſe uidetur illorum dementem reprimere audaciam. Ab hoc neco deducitur, quod eſt interficio, & eius compoſitum eneco. A' quo enecati interfecti dicũtur. Senes. ueteres, & antiquos quidam ita diſtingunt, ut ſenes ſint, qui uſq; ad ſenilem ætatem uixerint, quantum ad priuatam eorum uitam attinet. Veteres uero quantum ad publicum tempus ſpectat, qui alia ætate uixerunt, etiam ſi ipſi non peruenerint ad ſenectutem. Antiqui uero utriq; ſed magis ueteres, quàm ſenes. A' ſene ſenectus. & ſenecta. & ſenium deducũtur eiuſdem ferè ſignificationis. Veteres tamen ſenium pro tædio, & moleſtia poſuerunt, quod ſenes omnibus odio ſint. Accius. Mors amici ſubigit, quod mihi eſt ſenium multo acerrimum. Pomponius. Calue apportas nuntium nobis diſparem, diuiſum. huic ſeni, ſenium, & metum. Turpilius. Quia odio, ac ſenio mihi nuptiæ ſunt. Pacu. Metus. egeſtas. mœror. ſenium. exilium. ſenectus. item à ſene ſenatus, quod & locum ſignificat, in quo ſenatores conueniunt, & ipſos ſenatores. Vlpianus. Senatores dicit eſſe, qui à patricijs & conſularibus uſq; ad omnẽis illuſtres uiros deſcendunt, quia ij ſoli in ſenatu ſententiã dicere poſſunt, appellatiq; ſunt ab ætate prouecta, quod tales principio in ſenatum electi fuere, quemadmodum græce ab ætatis uocabulo geruſia dicitur curia, ſiue ſenatus. Nam γέρων ſenem ſigni

ficat, uel (ut aliqui uolunt) à ſinendo, quod ipſi agendi facultatem darent, ut pauloante diximus. A' ſenator ſenatorius deducitur, ut ſenatoria authoritas. ſenatoria maieſtas. Et ſenaculum locus, ubi ſenatus, uel ſenatores conſiſtebant. item à ſene fit comparatiuum ſenior. & ſeneo, ac conſeneo uerba. A' quibus ſeneſco, & conſeneſco deducuntur. item ſenecio herba, quæ alio nomine erigeron uocatur. ſpecie, & mollicia trixaginis, cauliculis ſubrubicundis, quæ in tegulis, et in muris naſcitur. ſenecionis nomen ei impoſuerunt, quia uere caneſcit. caput ei numeroſa diuiditur lanugine, qualis eſt ſpinæ, inter diuiſuras exeunte. quare eam Callimachus acanthida appellauit. quippe græci ἀκάνθας ſpinas nominant. alij pappum nuncupauere propter lanuginem à ſimilitudine floris cardui, qui pappus uocatur. tradunt magi, ſiquis hanc herbam ferro circũſcriptam effodiat, tangatq; ea dentem, & ter deſpuat, herbamq; reponat in eundem locum, ita ut uiuat, dentem eum poſtea nõ doliturum. MARATHON. Campus Atticæ regionis, in quo Theſeus taurum interfecit, quemadmodum ſuperius dixit. NEMAEE. 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. Nã 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. caprinũ uentrem. crura ſerpentis. Et quoniam Bellerophon Glauci filius eum montem habitabilem fecit, Chimæram traditur occidiſſe. finxerunt præterea filiã fuiſſe Typhonis, qui unus è gigantibus fuit, terræ, & titani filius. Homerus de Chimæra ſic ſcribit. πρόσθε λέων, ὄπιθεν δὲ δράκων μέσση δὲ χίμαιρα. Heſio. uero tria capita eam habuiſſe dicit. Leonis. ſuis. & draconis. & ex omnibus ignem afflaſſe. Ouidius autem ita de ea ſcribit. Quoq; Chimæra iugo, medijs in partibus hircum, Pectus & ora leæ, caudam ſerpentis habebat. Virg. Horrendum ſtridens flammis armata Chimæra. de Typhone Chimæræ patre ſic ſcribit. Seneca. Non tã ferum Typhona neglecto Ioue irata tellus edidit quondam parens. à poëtis aliquando Typhos, nonnunquam Typhoeus nominatur. Lucanus. Conditus inarimis æterna mole Typhoeus. interdum diuiſa diphthongo. & e. correpta pronuntiatur. Ouid. Aeternas auſum ſperare Typhœa ſedeis. quando uero deriuatiuum, ſemper hoc modo pronuntiatur. Virg. Nate patris ſummi qui tela Typhoea temnis, hoc eſt tela, quæ Typhonem fulminarunt. hic enim ut fratres ulciſceretur à Ioue fulminatos, ipſum Iouem auſus eſt ad certamen prouocare. quamobrem indignatus Iupiter eum, fulmine percuſſit & inarimẽ inſulã ſupra impoſuit (ut Virg. & Lucanus teſtantur) Ouidius uero Siciliam ei ſuperimpoſitam ſcripſit. Vaſta giganteis iniecta ẽ inſula membris, Trinacris et magnis ſubiectum mollibus urget Aeternas auſum ſperare Typhoea ſedeis. Typhonas etiam uocant fumigantes globos, & figuras quaſdam nubium metuendas, de quibus ſupra diximus. Typhis autem faber lignarius fuit excellens, q primus adminicula gubernandi

nauteis inſtituit, fuitq; Argonautarum gubernator (ut Seneca teſtatur) Auſus Typhis Pandere uaſto carbaſa ponto, Legeſq; nouas ſcribere uentis. Idem. Typhis in primis domitor profundi Liquit indocto regimen 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 autem hyemalis circulus cœli, qui capricornum contingit, in quo cum ſol eſt, breuiſſimi ſunt dies. Chimærij uero populi ſunt Aſiæ proximi Amazonibus, dicuntur etiam Cimerij quicunq; occupatas frigoribus incolunt terras, quales fuerunt inter Baias, & Cumas, in ea regione, in qua conuallis ſatis eminenti iugo circundata eſt, quæ neq; matutino, neq; ueſpertino tempore ſole contingitur. cyminum, quod & cuminum dicitur, herba eſt uulgo nota, magni uſus in ſtomachi remedijs. uerũtamen omnem pallorem bibẽtibus gignit. ſic quoſdam legimus colorem Portij latronis inſignis oratoris, ut ſtudioſi uiderentur, fuiſſe imitatos. Sic Iulium Vindicem, qui aſſertor à Nerone libertatis fuit, lenocinatum, ut teſtamentum eius Nero captaret. quippe Nero dum eum exiſtimat parum uicturum, miſit eum in Gallias pro prætorem, unde poſtea à Nerone defecit. Cyminus uero lacus eſt Hetruriæ Cymino monti ſuppoſitus, ad ſex millia paſſuum ab urbe Viteruio. SEMEL. Vno ictu. IGNIPEDES POSSET SINE COLCHIDE VINCERE TAVROS. Oſtendimus ſuperius quomodo Iupiter Arietis imaginem, quo uectus fuerat Phryxus ad regem Colchorum, inter ſydera conſtituit. Idem aureo uelleri, quod Phryxus in templo ſuſpenderat, cuſtodes adhibuit tauros ignẽ ore ac naribus emittentes, et ſecundum quoſdam, ignitos etiam pedes habentes. hos Diodorus interpretatur tauricos fuiſſe, hoc eſt homines è taurica regione ad uelleris cuſtodiam deputatos. Iaſon Eſonis filius fuit, fratris Peliæ Theſſaliæ regis, qui cum patruo ob inſignem uirtutem in affectati regnĩ ſuſpicionem ueniſſet, de eo tollendo cogitare Pelias cœpit, quamobrem proficiſci eum ad Colchos iuſſit, pellemq; arietis memorabilẽ gentibus reportare, ſperãs hoc modo futurum, ut uel periculo longe nauigationis, uel bello tam profundæ barbariæ interciperetur. Iaſon igitur fabricata in ſinu pagaſeo longa naui, quæ argo uocitata eſt, omneis ferè totius græciæ iuuenes animo ac uiribus præſtanteis cõuocauit, iter 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. inſtructa igitur naui è ſinu pagaſeo ſecunda aura profecti, primo in inſulam Lẽnon delati ſunt, deinde ad Colchos puenere. 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 ſuperãs audacia parentem, & cruciatu hominum læta. hæc uenenis conficiendis 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, quãuis à matre in ijs prius eſſet inſtructa. itaq; Sarmatarum regi connubio iuncta uirum mox ueneficio peremit, & ipſa regno potita ſæue nimium, ac crudeliter adminiſtrabat imperium. quamobrem regno ab incolis pulſa in Italiã uenit. & in promontorio Latij, quod ex eius nomine Circæum uocatur, conſedit. Abundat hoc multis, ac uarijs herbis, quibus ad ueneficia utebatur, diſtatq; ab Antio circiter quadraginta millia paſſuũ, inſula olim mari, paludibuſq; circundata, nunc continens. in eo oppidum Circæij, & ipſius Circes ſacellum, & Mineruæ ara fuit. Et quædam Vlyſſis patera monſtrari longo tempore conſueuit. Medea uero licet ipſa quoq; à matre ac ſorore ueneficiorũ artem didiciſſet, diuerſò tamẽ ingenio erat. quippe patrem cum ſponte ſua, tum uxoris ſuaſu ſæuiorem, et 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 igni pedes tauros ſubigere, & aureo uellere potiri ſine diſcrimine poſſet, edocuit. Iaſon itaq; auxilio eius optatam prædam adeptus, mox illa abſyrtio fratre comitãte fugã arripuit, quos cum Oeta rex perſequeretur, Medea, ut fugæ plus ſpatij præberet, regemq; perſequentem remoraretur, Abſyrtium fratrem occidit, membratimq; diuiſum particulas per agros diſiecit, quibus colligendis, atq; humandis occupatus pater, ſeſe à perſequendo retraxit. hinc locus ille dictus eſt tomos à ſectione membrorum. τέμνειν enim apud græcos ſcinder eſt. Medea igitur cum raptore profecta eſt poſt longam nauigationem, tandẽ in Theſſaliam uenit, ubi precibus Iaſonis Eſonem patrem ætate prouectum ad iuuentam reduxit, duoſq; filios genuit. quidam tradunt Iaſonem Creonti Corinthiorum regi uellus aureum detuliſſe. & Medea repudiata Creuſam Creontis filiã duxiſſe uxorem. poſtea uero Thaſſalia pulſum in patriam 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 infenſus euertit. Oeta ſiue oetes (utroq; enim modo dicitur) triſyllaba dictio eſt. Ouid. de Medea. Non erat Oetes ad quem deſpecta rediret, Non Ipſea parens. interdum tamen p diphthõgon profertur, & eſt dictio duarum ſyllabarum. Idem.

Non hæc Eſonides, ſed filia Phaſias œtæ
Aurea phryxææ terga reuellit ouis.

Oetus uero frater fuit Ephialis & filius Aloei, pugnauitq; in creta (ut Salluſtius refert) unde œtij campi dicti ſunt. Oethini populi ſunt iuxta pontum. TAVROS IGNIPEDES. Qui uellus aureum cuſtodiebant. SINE CHOLCHIDE. Sine conſilio, atq; ope Medeæ. colchis medea dicitur. quippe Colchi populi ſunt Aſiæ. à quibus colchica regio dicitur iuxta pontum, in qua iuga caucaſi ad rhipheos montes torquentur altero latere in euxinum, & meotim deuexa, altero in caſpium, & hyrcanium mare. in ea eſt phaſis ingens flumen, & omnium ponti amnium clariſſimus. oritur in moſchis, & glaucum, atq; hippum in ſe recipit è uicinis montibus cadentes. Moſchorum regio tripartita eſt. nã partem habent colchi, partem hiberes. partem Armenij. nauigatur phaſis quã libet magnis nauigijs circiter quadraginta millia paſſuum, minoribus longiſſimo ſpatio, pontibus centum uiginti paruiũ. oppida in ripis complura habuit celeberrima tyrida. aceum cygnum, & in faucibus phaſin colchorum emporium. regio fructibus, & omnibus, quæ ad fabricandas naues ptinẽt opportuna. ſecus flumen eſt Leucotheæ fanũ, qđ Phryxus condidit, atq; illius oraculum, ubi aries non mactatur. à phaſi phaſiana auis dicta, de qua ſupra diximus. colchis etiam aliquando pro ipſa regiõe colchica ponitur, in quà urbs fuit Dioſcuriades, nunc deſerta, quondam 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, et Thelchio Caſtoris, ac Polluci aurigis exiſtimant, à quibus Heniochorũ gentem conſtat ortum habuiſſe. hi Hiberiã colunt, à tergo montium ſitam centum quadraginta millibus diſtantem à Trapezunte. eſt autem Trapezus oppidum centum millibus paſſuum à Pharnace diſtans uaſto monte clauſum Beſſarionis patria, quem nobis nuper magna omnium diſciplinarum & utriuſq; linguæ iactura immatura mors indigniſſime rapuit. HESIONEN. Laomedontis filiam, quam Hercules, ut ſupra oſtendimus, à monſtri marini diſcrimine liberauit. ANDROMEDEN. De Perſeo ſuperius locuti ſumus. hic Iouis, & Danaes filius fuit inuſitato genere concubitus natus. Danae Acriſij filia fuit regis Arguorum, Abantis filij, q cum Danaen unicam filiam haberet, ex reſponſo habuit ſe manu eius, qui ex filia naſceretur, periturum. quapropter Danaen in turri quadam claudi, & ne uir quiſquam ad eã accedere poſſet, diligenter cuſtodiri iuſſit. ſed Iupiter amore eius captus, quo ſibi acceſſus ad eam pateret, in imbrem aureũ uerſus eſt, & è tecto in illius gremium lapſus, ex quo Danae prægnans eſt facta. quod grauiter ferens Acriſius uinctam in arca poni, & in mari proijci iuſſit, quo fluctibus obrueretur. ſed arca in litus appulum forte appulſa eſt, et à piſcatore quodam inuenta. in qua cum Danaen, & paruulum, quem enixa fuerat, infantem inueniſſet, utrũq; 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, galeamq;, in qua ex aduerſo uideri non poterat, indutus, accepta præterea (ut nonnulli putant) à Vulcano falce ex adamante facta, iuſſu Polydectis aduerſus Gorgonem profectus, eam occidit, & caput eius ſecum detulit, quo Atlãti regi, quod ſibi hoſpitium negauerat, oſtẽſo, eum in ſaxum mutauit, cumq; deinde in patriam remearet, uidit forte è loco excelſo Andromedẽ circa regna Cephei ſcopulo ob crimen matris, & Ammonis ſententiam alligatam, & marino monſtro expoſitam. parẽteſq; in litore caſum eius deflentes conſpexit, cauſa itaq; cognita, coniugium puellæ cum parentibus pactus, puellam liberauit, ceto, qui ad eam deuorandam uenerat, interempto. Propertius. Exoluit duris cautibus Andromedã. belluæ huius, quæ ad deuorandã Andromedam uenerat, oſſa ex oppido Iudææ Ioppe apportata. oſtendiſſe Romæ inter reliqua miracula fertur in ædilitate ſua M. Scaurus longitudine pedum quadraginta, altitudine coſtarum indicos elephantos excedente, ſpine craſſitudine ſexquipedali. huic ſimilẽ uiſam in Gaditano litore. Turanius ſcripſit, cuius inter duas pinas ultimæ caudæ cubita ſexdecim fuere, dentes centumtriginta. maximi dodrantum menſura, minimi ſemipedum. uerum cum nuptiæ celebrarentur, Phineo Cephei fratre. cui ante ſententiam puella deſponſata fuerat, eam repente, & ui auferre uolente prælium cum eo commiſit, multiſq; ex hoſtibus interẽptis, reliquos oſtenſo Gorgonis capite conuertit in lapides. Mox quoq; in pſas profectus. ſubditam ſibi eam nationem Libero patre ſuperato è nomine ſuo nuncupauit. Et Perſepolim regiam urbem condidit. hinc Argos reuerſus Acriſiũ auum oſtenſo Meduſæ capite in ſaxũ mutauit. Andromede Cephei filia fuit ex Caſſiopea uxore, quẽ in Aethiopia, & Ioppe urbe ante diluuium (ut ferunt) cõdita regnaſſe; eo ſigno accolæ longiſſimo tempore affirmarũt, quod tumulum eius. fratriſq; Phinei ueteres cum plurima religione retinerent, cum etiam rei tot carminibus, ac fabulis celebratæ, ſeruatæq; à Perſeo Andromedæ clarum ueſtigiũ marinæ belluæ oſſa immania oſtentarent. ab Acriſio acriſioneus deducitur. Virg. de ardea loquens, Acriſioneis Denae fundaſſe colonis. cepheum præterea, à quo cepheus deducitur, & Caſſiopeam uxorem, & Andromeden filiam, Perſeumq; in cœlum translatos fuiſſe prodiderunt. quippe Cepheus à tergo minoris arcti conſtitutus includitur 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. cũ ſagittario oxoritur. habet in capite ſtellas duas, in dextera manu unam, in cubitu 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 utriſq; pedibus ſingulas. ſupra pedes uero quatuor, quæ omnes undeuiginti ſtellarum numerum faciunt. Caſſiopeam Euripides, Sophocleſq;, & alij complures ſcripſerunt, gloriatam olim fuiſſe, quod Nereidas corporis pulchritudine ſuperaret, propter qđ 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 Medeam diuidit is circulus, qui lacteus appellatur, proxime Cephei ſignum locatum. 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 Perſei uirtutem, qui eam ceto præpoſitam à periculo liberauit, nec ab ea minorem beneuolentiam pro beneficio accepit. quippe nec pater Cepheus, nec Caſſiopea mater impetrare ab ea potuerunt, quin patria, & parẽtibus relictis Perſea ſequeretur. ſcripſit de hac Euripides fabulam, quæ ab eius nomine Andromeda inſcribitur. cernitur propè Caſſiopeam ſupra caput Perſei breui interuallo diſſidente collocata. manibus in diuerſum extenſis. cuius caput equi pegaſi uentri coniungitur. eadem quippe ſtella & umbilicus pegaſi, & Andromedæ caput nuncupatur. medium pectus, & ſiniſtram manũ circulus æſtiuus diuidit. exoritur cum piſcibus & ariente, habet in capite ſtellam clare lucentem unam. in utroq; humero unam. in cubito dextro unam. in ipſa manu unam. in ſiniſtro cubito unam. in manu alteram. in zona treis. in utroq; genu unam. in pedibus binas. Perſeus dextra extenditur ad ſoceri Cophei ſedem. ſiniſtrum crus eius, & humerum læuum circulus æſtiuus à reliquo corpore diuidit. ipſe manu dextra arcticum circulũ tangit. dextro pede caput aurigæ premere quaſi currens uidetur. occidit ſagittario, & capricorno exorto ĩclinatus ad caput cum ariete, & tauro rectus oritur. habet ĩ utroq; humero ſtellam unam. in manu dextra clare lucẽtem. unam. 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 ſydera conſtitutum κεκονιμένον appellauit, quod pleriq; puluerulentum interpretati ſunt, quæ appellatio Orioni potius conueniret, qui uenator

fuit, ſemperq́; in terra uenatus eſt, & nunc uenari inter ſydera uidetur. Perſeus autem, q uolatu potius aſſiduo uſus eſt, non poteſt cum ratione pulueruleutus uocari. cum igitur Aratus κεκονιμένον uocauit, Aetolorum lingua uſus eſt, q cum uolunt aliquem currentem ſignificare, ita eum nominare conſueuerunt, quod à pleriſq; parum intellectum eſt. Aratus. Tantus ubiq; micat, tantum occupat ab Ioue cœli Dextera ſublatæ ſimilis propè 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 & 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, atq; armis imperio ſuo ſubijcere. Vnde domare equos dicimus, imperio noſtro obediẽtes 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 contrarium eſt indomabilis, & perdomo 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 quoq; à domando uocatum exiſtiment, ſimiliterq́; Domitium proprium nomen. BIS DENAS. Viginti. Decem à græco deducitur δέκα. A decem uero undecim. duodecim. treſdecim. quatuordecim. quindecim. ſexdecim. decem & ſeptem, quod & ſeptẽdecim à pleriſq; dicitur. decem & octo. decem & nouem, pro quo Enni. & quidam alij nouẽdecim dixere. Item denus. à quo undenus, & reliqua uſq; 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 uſq; ad uigeties. Item decimus. à quo undecimus, & reliqua uſq; ad uiceſimus. & decima ſubſtantiuum, q̄d ſignificat portionem unam ex decem. Veteres enim unaquaq; re decimam offerre dijs ſolebant. Plau. Vt decimam ſolueret Herculi. ab hoc quidam decimo uerbum deducunt, quod eſt decimam partem detraho. à quo decimator. decimatrix. decimatio. Item exdecimo, quod ſignificat eligo. & exdecimatum electum. Item à decem decẽnarius. & decumanus, quod pro magno accipitur. Vnde 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 nonnulli 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. quidã, inter quos Fronto, decurionem uolunt eum eſſe, qui præſit turmæ, quæ conſtat ex duobus, & triginta eq̃tibus, 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. Cic. Qua de cauſa & tamen conuẽtus 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 decem equitibus præeſt, quẽ græci decarchon uocant, cum decurio ſit maior equite, eques centurione. Centurio decarcho, ut ex ſtipendiorum magnitudine multis in locis colligi poteſt. ſed ſequenda Põponij iuriſconſulti opinio eſt, q decuriones inquit dictos ex eo, quod initio cum coloniæ deducerentur, decima pars eorum, qui deducebantur, publici conſilij gratia conſcribi ſolita erat. Veteres ſæpenumero decures pro decurionibus uſurparunt. A decurione decurionatus deducitur, ſicut à centurione centurionatus pro ipſo decurionis, centurionis'ue officio. Item decurio uerbum, quod eſt decurionis officium exerceo, à quo decuriatus. hinc decuriata comitia dicuntur, ſicut à centurione cẽturio uerbum, à quo centuriatus. & centuriata comitia. Hinc ſuccentuarius dicitur. Teren. Ego in ſubſidijs hic ero ſuccentuarius, ſiquid deficias. Succenturiare proprie eſt explendæ centuriæ gratia numerum ſupplere, à quo ſuccenturia deducitur. Cæcil. Nunc meæ militiæ aſtutia opus eſt ſuccenturia. Item à decem denarius deducitur, quod modo adiectiuum eſt, & idem ſignificat, quod decenarius. unde denariæ cærimoniæ dicebãtur, 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 librarum, 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 continens. Hinc T. Liuius libros ſuos decadas nuncupauit, quod decem uolumina ſingulæ continerent. Item decadas decẽnalia ſpatia nuncupamus. Item à decem Decius nomen proprium, quemadmodum à q̃nq; 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 pãniculi 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.

1 VSIT NEREIDVM. Rurſus naumachiã Cæſaris laudat, in qua omnia ita geſta ſunt, ut uere nauale bellũ uideri potuerit. Thetimq́; maris deam, aut didiciſſe huiuſmodi ludos à Domitiano, aut eum docuiſſe.

CHORVS NEREIDVM. Conuentus puellarum nymphas

nymphas maris repræſentantium. quippe & nymphas ipſas natantes naumachia Cæſaris repræſentauit. Chorus proprie cõuentum, & ueluti coronam ſignificat eorum, qui ad ludos cõueniunt. Vnde à corona chorum deductum quidã, inter quos eſt Feſtus Pompeius, exiſtimant, quamuis Chorus aſpiretur. Corona uero ſine aſpiratione ſcribatur, quod non eſſet mirum, cũ ueteres etiã choronã cũ aſpiratione ſcripſerint, quẽadmodum chenturiones, & præchones (ut refert Quint.) Verũ nos quidem Platoni potius aſſentimur, qui chorũ græcũ eſſe teſtatur, et à chara, hoc eſt gaudio deductũ. quippe chorus proprie de cõuẽtu ſaltantiũ atq; canentiũ dicitur. Virg. Omnis quã chorus, & ſocij comitẽtur ouãtes. hinc chorea pro ipſa ſaltatione uſurpatur. & choraules dicitur, qui in choro tibia canit. à choro noſtra quidẽ ſententiã corona etiam originem traxit, φ coronas geſtare in choris, ac ſaltationibus mos erat, propterea cũ aſpiratione à ueteribus ſcribebatur. Eſt autem corona, quam græci ςέφανον uocant, à noſtris olim ſtrophia ἀπὸ τοῦ ςρέφειν, q̄d uertere eſt, dicebatur. poſtea per diminutionẽ ſtrophiola appellata. Deinde à ferendo ſerta. Principio. n. ex arborum ramis fieri coronas in ludis, & ſacris certaminibus mos fuit. poſtea uaria florum miſtura cõponi cœperũt. has primus Sicyon. ex ingenio Panſiæ pictoris, & Glicerae coronariæ admodũ illi dilectæ adinuenit. Paulopoſt ſubiere, quæ uocantur Aegyptiæ, ſiue hybernæ, tũ cũ terra flores negat, è bratteis ligneis. ſiue corneis, ſiue eburneis factæ uarijs coloribus infectis. Acceſſerunt deinde & è lamina ænea tenui inaurata, aut inargẽtata, quæ ob gracilitatem corollæ ſunt appellatæ. unde corollariũ dictũ, q̄d ſignificat id, q̄d additur præter illud, q̄d eſt debitum, q̄d in ludis, cũ placuiſſent actores, præter promiſſas coronas aliæ quoq; dari ſolebant. Sueto. de Auguſto: Corollaria, & præmia in alienis quoq; muneribus ac ludis, & crebra, et grãdia de ſuo offerebat. Plyn. Ergo ſpõſionibus factis, & Antonio quotidianã ferè cœnã appoſitã irridente Cleopatra corollariũ id eſſe dixit, conſumpturamq́; ſe ea cœna taxationem confirmauit. Craſſus diues primus argento. auroq́; folia imitatus ludis ſuis coronas exhibuit. additi deinde ſunt Leniſci. ſic enim uocantur faſciolæ ex coronis dependentes, dictæ quaſi laniſci, q̄d antiquiſſimũ fuit genus coronarum lanearũ. hos adijci coronis honos erat propter hetruſcas, quibus iũgi niſi aurei nõ debebãt. ij diu puri fuere, poſtea cælare eos primus P. Clau. Pulcher inſtituit. Vti coronis niſi q in ſacris certaminibus uiciſſent, principio nefas habebatur. tranſlatæ deinde ad imperatores, ac milites, qui ſeſe fortiter ĩ bello geſſiſſent, fuere. Statuis quoque ĩponi cœptæ, et in funeribus mortuorũ capitibus iũgi, ac in atrijs domorũ, quæ per lineas ad imagines diſcurrerẽt. ſuſpẽdi, ingenſq; in ijs ſeruata ſeueritas fuit. L. Fuluius argentarius bello punico ſecundo cũ corona roſacea interdiu è pgula ſua in forũ perexiſſe dictus eſt, ex authoritate ſenatus ĩ carcerem adductus, non ante finem belli emiſſus eſt. P. Mutianus, cum dẽptã Mirſyæ coronã è floribus capiti ſuo impoſuiſſet, duci eũ in uincula triũuiri iuſſere. Florũ populus romanus honorem Scipioni tantum adhibuit, ei qui propter ſimilitudinem ſerui cuiuſdã uiliſſimi negotiatoris Serapio cognominabatur ob id in tribunatu plebi admodũ gratus, dignuſq́; africanorum familia, nec ei fuit in bonis, quãtum impenſæ funeris ſufficeret. Aſſes ergo cõtulit populus, & funus elocauit, quaq; ferebatur, flores è proſpectu omni ſparſit. Scipionis cognomen primus adeptus eſt Cornelius, quod patrem luminibus carẽtem pro baculo regeret. Nã Scipio baculum ſignificat. A Scipio Virgilius patronymicum Scipiadas deduxit, quaſi ſcipionidas. Deorum quoq; capitibus addi coronas honos habebatur, & lariũ publicorũ priuatorũq;. Item ſepulchrorũ & maniũ, eoq́; deinde lu-

xuria proceſſit, ut in conuiuijs, ſympoſijſq́; ſic enim græci, compotationes uocant, coronis uterentur hilaritatis gratia, & unguenta folijs adderent. Tranſlatæ quoq; ad mulierculas fuere, & laudatiſſimæ è nardi folio habebãtur. Item è ueſte ſerica & uerſicolores unguentis madidæ. Cleopatra apparatu belli actiaci Antonio gratificationem eius timente, nec niſi prægustato cibos ſumente cum eo luſit extremis coronæ folijs ueneno infectis. Nã cum ipſam in potu capiti impoſuiſſet, præcedente mox hilaritate inuitauit Antonium, ut coronas biberẽt, cõcerpta ergo in ſcyphũ folia. incipiẽti bibere Antonio, quis. n. huiuſmodi inſidias timeret, oppoſita manu, En ego inquit cariſſime Antoni ſum illa, quã tu noua prægustãtium diligentia caues, nec tñ mihi, ſi poſſem ſine te uiuere, nocẽdi occaſio deeſſet. Mox eductũ è cuſtodia uinctũ bibere iuſſit, qui ſumpto potu, ilico expirauit. De coronis quidẽ apud græcos Mneſteus & Callimachus medici uolumina ſcripſere, q̄d quædã prodeſſent, quædã nocerent. Idẽ fecit Theophraſtus. è noſtris quoq; quidã inſcripſerunt libros Anthologicũ, hoc eſt de florũ ratione, ἄνθος enim flos eſt. λόγος ratio. Militares coronæ multifariæ apud ueteres fuere, ſed nobiliſſimæ hæ ferè commemorantur. Triũphalis. obſidionalis. ciuica. muralis. caſtrẽſis. naualis. Item quæ oualis appellatur. Poſtremo quæ uocatur oleagina, qua uti ſolẽt, qui triũphũ procurãt, cũ in prælio nõ interuenerint. Triũphales coronæ ſunt aureæ, quæ impatoribus ob honorem triũphi mittebantur, id uulgo dicitur aurũ coronariũ. eæ antiquitus è lauro erant, & laureæ uocabantur, poſt fieri ex auro cœptæ. Obſidionalis eſt, quam ij, qui liberati erant obſidione, dabant ei duci, qui liberauerat, præſertimq́; liberatis caſtris milites imperatori. Ea graminea erat. Nulla fuit hac corona nobilior. gemmatæ. & aureæ. uallares. murales. roſtratæ. ciuicæ. triũphales poſt hanc magno interuallo fuere. Cæteras omnes ſinguli & duces ipſi, imperatoreſq; militibus, aut aliquando collegis dedere. Decreuit etiam in triumphis ſenatus cura belli ſolutus, & populus otioſus, gramineam nunquã niſi in ſumma deſperatione, contingitq́; 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 etiã humatione cædere. 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. Quidam 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 authoritas confeſſus religione. Siquidem donatus bouem album Marti immolauit, & centum fuluos, qui ei uirtutis cauſa dati fuerant ſimul ab obſeſſis. Hic Decius poſtea conſul & imperio & collegæ ſe pro uictoria deuouit, data eſt & à ſenatu, populoq́; 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 ſatius 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 primũ pilum capeſſens ſub catulo excluſam ab hoc legionem hortatus tribunum ſuum dubitantem per caſtra hoſtium erumpere, interfecit, legionemq́; eduxit. ſcripſit & Syl-

la dictator ab exercitu ſe quoq; donatū apud Nolā legatū bello marſico,idq; in uilla ſua Thuſculana, quæ fuit poſtea Ciceronis,pinxit. Aemilianum quoq; Scipionem Var. ſcripſit donatū obſidionali in Africa fuiſſe Mālio coſ. cohortibus ſeruatis,totidemq; ad ſeruādas eas eductis. poſtremo Octauiū Auguſtum cum M. Cicerone filio conſulē idibus ſeptembribus inuenimus donatū. Mirū eſt nullas herbas certas in hoc honore fuiſſe, ſed quæcūq; fuerant in periculi ſede,quis ignobiles ignotasq; honorem hunc nobiliſſimū feciſſe. ex quo cōſtat herbā omnem graminis nomine à ueteribus nūcupatā,& gramineā pro herbacea poſitā. Ciuica corona appellatur, quā ciuis ciui, à quo ſeruatus eſſet in prælio,uitæ,ac ſalutis perceptæ teſtē dare ſolebat. hāc fieri è fronde querna mos erat,quoniā cibus, uictusq; è quercu capi quondā ſolebat. fiebat etiā ex ilice, q̄ hæc quoq; arbor glādifera,& ſuperiori ſimilis eſt. Cæci. Aduehuntur cū ilignea corona,& clamyde,dij noſtrā fidē. Maſſurius Sabinus Ciuicā coronā ei tantū dari ſolitā ſcripſit,q & ciuē ſeruaſſet,& eodē tempore hoſtem occidiſſet,neq; in ea pugna ſeſe loco mouiſſet. aliter ciuicæ coronæ ius alicui negauit conceſſum. Tiberium tn̄ Cæſarem cōmemorat,cum conſultus fuiſſet,an ciuica corona ei deberetur, q ciuem in prælio ſeruaſſet,& hoſtes ibidē duos interfeciſſet,ſed locū,in quo pugnabat,nō retinuiſſet,eoq; loco hoſtes potiti eſſent,ita reſcripſiſſe,eum quoq; ciuica dignū uideri,q̄d appareret tā iniquo loco ciuē ab eo ſeruatū, ut etiā à fortiter pugnātibus retineri nō potuiſſet. hac ciuica corona L. Cœlius uir cenſorius in ſenatu Ciceronem cōſulem donari à Rep. cenſuit,q̄ eius opera,ac uirtute atrociſſima illa Catilinæ coniuratio detecta, uindicataq; fuiſſet. Muralis corona erat,qua donabatur ab imp̄atore, q primus murū ſubijſſet,& in hoſtiū oppidū p̄ uim cōſcendiſſet. icirco quaſi muri pinnaculis decorata fuit. Caſtrenſis corona dari ab imperatore ſolita erat ei,q primus hoſtiū caſtra pugnādo introiſſet. hæc inſigne ualli habebat. Naualis dicebatur,qua donari ſolebat maritimo prælio,q primus ī hoſtiū nauim ui armatus trāſilijſſet,eaq; quaſi nauiū roſtris inſignita erat. Oualis corona myrtea erat, hac coronabātur imperatores,q urbē ouātes introibant. ouatio minor triūphus dicebatur. Nā quoties bella nō rite īdicta,neq; cū iuſto hoſte geſta eſſent,aut hoſtiū nomen humile,& nō idoneū foret,utputa ſeruorū,piratarumq; aut deditione facta in puluerē,incruētamq; uictoriam imperator reportaſſet, ouādi nō triūphādi,cauſa erat,eiq; facilitati aptā eſſe Veneris frōdē crediderūt,q̄d nō Martius,ſed quaſi uenereus q̄dā triūphus foret. hāc myrteā coronā M. Craſſus,cū bello fugitiuorū cōfecto ouās rediret inſolēter aſpernatus eſt. Senatusq; cōſultū p̄ gratiā cōceſſit,ut lauro nō myrto coronaretur. Ouatiōis nomē ab oue tractū Seruius honoratus grāmaticus affirmat,q̄ ouantes uno equo uterentur,& à plebeijs ſiue equitibus romanis ducerentur ad capitoliū,& de ouibus ſacrificarent, cū triūphantes albis equis quatuor uterētur. & ſenatu præeūte in capitoliū deducerentur,& tauros ad ſacrificia adhiberent. Nos hoc uocabulū ab ipſa potius clamantiū uoce deriuatum exiſtimamus, q̄d ouātes,hoc eſt. o. o. ut fieri ſolet,clamantes urbē ingrederentur. unde in omni hilaritate,q ita uociferantur,ouantes appellare cōſueuimus. Virg. Omnis quā chorus, & ſocij comitentur ouantes. interponitur autē. u. euphoniæ gratiā quēadmodū in ouis q̄d pecudem ſignificat,& à ueteribus maſculino genere proferebatur & in ouū,cum analogiæ ratio exigat,ut ois & oum diceretur,ſiquidē à græco deducūtur,illud ab eo,q̄d eſt ὄϊς. unde ouicula diminutiuū, & ouillus pecudinus, & ouilia, de quibus ſupra diximus. & opilio,quaſi ouilio,ouium paſtor, & auilla quaſi ouilla agnus recētis partus. agnus, ouis filius dicitur,ſicut hædus capræ,& à græco deducitur ἀγνὸς, q̄d

ſignificat purū. caſtū,eo q̄ ſit hoſtia pura, & imolationi apta. ab eo fit agninus. unde agninā carnem dicimus. & ambegni. ſic.n. à ueteribus bos,& ueruex appellabantur, cum ad corū utraq; latera,agni in ſacrificiū ducebantur. agnus ēt arbuſcula eſt ex ſalicum gn̄e,quæ lecto ſuppoſita caſtitatē facere,hoc ē uenerē cohibere dicitur,quēadmodū ſupius diſſeruimus, hoc ab eo q̄d eſt ὠὸν, unde oa taricha dicta,mugilū oua ſale cōdita. ταριχὸν .n. græci ſalſum appellant. Maſſurius Sabinus ouantes nō equo uehi,nec ab equitibus,ſiue plebeys,ut Serui. refert,duci ſolitos affirmat,ſed pedibus īgredi,ſequēti eos uniuerſo ſenatu. M. Caligula,cū in germania ſibi belli materia deeſſet,paucos de cuſtodia traijci,occuliq; trans rhenum iuſſit, ac ſibi poſt prandiū,quam tumultuoſiſſime adeſſe hoſtem nuntiari. quo facto proripuit ſe cum amicis, & parte equitum prætorianorum in proximam ſyluam,truncatisq; arboribus & in modum trophæorum adornatis reuerſus,eorum quidem,qui ſecuti non eſſent timiditatem & ignauiam corripuit. comites autem & participes uictoriæ nouo genere, ac nomine coronarū donauit,quas diſtinctas ſolis,ac lunæ,ſyderumq; ſpecie exploratorias appellauit. à corona fit corono uerbum,quod ſignificat coronam capiti impono. cuius paſſiuum eſt coronor. à quo coronator coronatrix. coronatio. & coronamentum, quod modo pro coronarū multitudine ponitur. Plyn. Atria quippe coronamentis referta. modo pro floribus,frondibusq;,& alijs ex quibus coronæ fiunt. Idem in hortis ſeri & coronamēta iuſſit. Cato inenarrabili florum maximo ſubtilitate. & coronariū, quod ad coronas attinet,unde aurum coronarium,& æs coronarium,de quibus ſuperius diximus. Item coronarius, qui coronas conficit,& à græcis ſtephanoplocos appellatus. στέφανος enim corona eſt, πλέκω texo. Idē,factum id eſt ex ingenio Glyceræ coronariæ dilectæ illi. Idē,quales etiam nunc extant artificis illius tabellæ,atq; in primis appellata ſtephanoplocos,qui pinxit ipſam. corona etiam aliquando pro conuentu hominum circunſtante accipitur. Item corona circulus eſt,q̄d circa lunam,aut aliud nobile aſtrum cœlo inhæret. quemadmodum.n. 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. itaq; ſimile quiddam fieri in aere cōſyderamus,cum ſpiſſior factus eſt, & ſentire plagam poteſt,lux ſolis,aut lunæ,aut cuiuslibet ſyderis incurrens recedere illum in circulos cogit. nam humor, & aer,& omne,quod ex ictu formam accipit,in talem habitum impellitur,qualis eſt eius,quod impellitur. omne autem lumen rotundum eſt,ergo & aer percuſſus lumine hunc modū exhibet. ob hoc tales ſplēdores q̄dam areas uocant,q̄a ferè terendis frugibus deſtinata loca rotunda ſunt. nec longe à terra fit talis effigies,quā uiſus noſter ſolita imbecillitate deceptus circa ipſum ſydus poſitā putat. q̄ppe in uicinia ſtellarū, & ſolis nihil tale fieri poteſt,q̄a tenuis illic eſt æther. in balneis quoq; circa lumina tale aliq̄d aſpici ſolet ob aëris denſi obſcuritatē. frequenteſſime autem auſtro flante,cum cœlum maxime graue,& ſpiſſum eſt. diluuntur autem huiuſmodi coronæ paulatim,& deſinunt,nonnunquam ab aliqua parte rumpuntur, & tunc uētum inde nautæ expectāt. unde cōtextus 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 nereidum falſa opinio, reperiuntur enim in mari piſces humana effigie,ſquamis dūtaxat hiſpido corpore,quarum gannitum etiā triſtem in gallico oceano,

oceano,dum moriuntur,audiunt accolæ,& diuō Auguſto legatus Galliæ ſcripſit complures in litore exanimes nereidas apparere. Tiberio principe in ſantonū litore reciprocans oceanus multas belluas deſtituiſſe legitur miræ uarietatis,et magnitudinis,inter quas et multæ nereides uiſæ fuere. nereidū noīa ferè hæc memorantur. γλαύκη, hoc eſt glauce à colore maris, ita appellata. γλαυκὸν enim græci cœruleū dicunt,et noſtri glaucum aliquādo uſurpāt. fuit etiā Glauce Saturni filia uno partu cum Plutoni edita,ſed ſola Saturno oblata,quæ infans perijt, & glaucus Minois filius,quē q̄dā putant in parte quōdā Italiæ regnaſſe. Itē alius Glaucus Siſyphi filius,quē Aeolo genitum 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 conſtat ortum fuiſſe. Item Potniades quadrigæ dictæ ſunt,quibus Glaucus uehebatur. θάλεια, hoc eſt thalia,quod uirens,ſeu læta ſit, θάλλω enim uireo lætor. σπειὼ à rumpēdis fluctibus, σπῶμαι rūpo. κυμοδόκη, cymodoce ab unda recipiēda. κῦμα enim unda, ſiue fluctus dicitur. δέχομαι recipio. νησαίη, hoc eſt neſæe à natando. νέω enim nato ſignificat,cuius futurum eſt νήσω. Spio à ſpelūcis maris,in quibus habitare nymphæ dicūtur,σπέος enim ſpelūca eſt. θοὴ,thoe à uelocitate currendi, θέειν enim currere eſt. ἁλίη. halia,q̄d marina nympha ſit, ἅλς mare eſt. κυμοθόη cymothoe à uelocitate undarū. κῦμα fluctus. θοὴ uelox. ἀκταίη Actæa à litore maris. ἀκτὴ litus. λιμνώρεια limnoria à cura lacus. λίμνη lacus. ὥρα cura. μελίτη, melite à dulcore,& ſuauitate, μέλι mel. ἰαίρα ab impetu. ἵεμαι, impetū facio. ἀμφιθόη amphitoe,quaſi circū q; currens. ἀμφὶ circū. θέω curro. ἀγαυὴ agaue à magnitudine ſplendoris. ἄγαν nimis. αὔω ſplendeo. δωτὼ doto à dando. δῶ do. πρωτὼ, proto à producendo. προϊέναι producere eſt. φέρουσα, pheruſa à ferēdo. φέρω fero. δυναμένη, dynamene,q̄d pollens, potensq; ſit. δύναμαι poſſum. δεξαμένη, dexamene à recipiendo. δέχομαι recipio. ἀμφινόμη, amphinōe à circū paſcendo,q̄d fieri in aqua uidemus, ἀμφὶ circū, νόμος paſcuū. καλλιάνειρα, callianera à uiris honeſtandis, καλὸν honeſtū. ἀνὴρ uir. δωρὶς à donando, δωροῦμαι dono. πανόπη, panope à p̄ſpicuitate. πᾶν omne. ὄπω. cerno. γαλάτεια galatea à lactis colore. γάλα lac. νημερτὴς, nemertes,quaſi incurruptibilis. νὴ nō. ἁμαρτάνω pecco. ἀψευδὴς apſeudes,hoc eſt minime fallens. α. priuatiua particula eſt. ψευδὴς falſum. καλιάνασσα calianaſſa à bene regendo. καλὸν bonū honeſtū. ἀνάσσω rego. κλυμένη clymene à celebritate, κλύω celebro. ἰάνειρα ianera à dulcorādis uiris. ἰαίνω dulcifico ἀνὴρ uir. ἰάνασσα, à ſuauiter regendo,hoc eſt ἀπὸ τοῦ ἰαίνω dulcoro, καὶ ἀνάσσω rego. μαῖρα mæra à fluctu,ſiue fluore, μείρομαι fluo. ὠρείθυια,orithea, quaſi hortans ad curſum. ὄρω hortor. θέω curro. ἀμμάθεια ammathyea quaſi p̄ arenā currens, ἄμμα arena. θέω curro. electra quoq;,hoc eſt ἠλέκτρα inter Nereides numeratur,ſed oceani quidā,& Tethyos filiā putant fuiſſe. nomē autem ſumpſit à ſummi nitore electri,q̄d ſucinū dicitur, et uxor Atlantis fuit,ex quo filiū peperit Hyan,et q̄nq; filias quarū una ſimiliter electra uocitata ē. hæc ex Ioue Dardanū peperit. Vir. Dardanus iliacæ primus pater urbis,& author, Electra, ut graij p̄hibent Atlātide cretus. Idē, electrā maximus Atlas Edidit, ætherios humero q ſuſtinet orbes. fuit & altera electra oreſtis ſoror,quæ illum è manibus clytemneſtræ,et ægiſthi liberauit. electryon uero Amphytrionis frater fuit electræ nymphæ ſororē. ἐρατὼ, hoc eſt eratē alterā nymphā fuiſſe exiſtimant, ab amore,qui græce ἔρως dicitur,ita uocitatam. fluminū uero, ac fontium nymphæ,quæ ἀπὸ τοῦ νάω hoc eſt fluo, à græcis

ναΐδες à noſtris Naiades appellantur. his ferè noībus notari ſolent. δρυμὼ. drymo,q̄d p̄ ſyluas fluat. δρυμὸς enim ſylua eſt. ξάνθα, xātha à colore. ξανθὸν græci ſubrubeū dicūt. harū duarū nympharū meminit Vir. Drymoq; xāthaq;. xāthus uero fluuius ē apud Troiā,et nomē propriū uiri Troiani. Itē nomē equi Hectoris,ut Home. teſtatur. xanthij populi ſunt Aſiæ,qui cū eorum urbs ab Harpago cyri præfecto obſideretur,uxores ac ſeruos ſuos,atq; oēm ſupellectilem in arce poſuerūt. deinde adhibito igni cremauere. ipſi uero cōtra Harpagum pariter irruētes in bello uniuerſi cecidere,ut ſcribit Herodotus. Xantippe mulieris propriū eſt,ſic enim Socratis uxorem uocitatam conſtat. λίγεια legea à cantus ſuauitate. λιγὺς enim et λιγυρὸς ſuauis eſt. φυλλοδόκη phyllodoce à folijs capiendis. φύλλον foliū, δέχομαι capio κυδίππη cydippe ab excellentia equorum eius regionis. κῦδος gloria eſt, ἵππος equus. ἔφυρα ephyra noie oppidi, q̄d poſtea corinthus eſt dictum, quemadmodum & θήβη, hoc eſt Thebe, alia nympha à thebarū noie nuncupata eſt. δηϊόπεια deiopeia, à uocis,hoc eſt cantus contentione. δηΐς pugna. ὄψ uox. ἀρέθουσα arethuſa ἀπὸ τοῦ ἀρέσκω, quod eſt placeo. fuit una ex nymphis Dianæ comitibus. Vir. Et tandē poſitis uelox Arethuſa ſagittis infinita præterea ſunt nympharū fontiū nomina, cum ſingula flumina fontesq; ſuas habeant nymphas, de q̄bus particulariter, quoties ſe occaſio offeret, dicemus. nemorum ſiue ſyluarum nymphæ Dryades dicuntur ab arboribus, quippe apud ueteres græcos δρῦς omnis arbor dicebatur, quāuis poſtea pro quercu duntaxat uſurpata ſit, eædem et napeæ uocantur. Virg. faciles uenerare napeas. Item quæ cum ſyluis naſcuntur,moriunturq; Hamadryades. montiū uero nymphæ ἀπὸ τοῦ ὄρους, quod montem ſignificat, oreades, & à græcis ὀρεστιάδες uocantur. earū quoq; innumera penè nomina ſunt, ſed confuſa, hæc cum aliarum muſarum nominibus reperiuntur. πειθὼ hoc eſt pitho. ἀπὸ τοῦ πειθὼ, hoc eſt à ſuadēdo dicitur. Vnde et pitho apud græcos perſuaſio uocatur. Cic. pitho quam uocant græci, cuius effector eſt orator. hanc ſuadam appellauit Enni. Eius autem cetegū medullā fuiſſe uult, ut quam deā in periclis labris ſcripſerit Eupolis ſitam eſſe. huius hic medullam noſtrum oratorem fuiſſe dixerit. Quin. Iſocrates rhetoricē perſuadēdi opificem dixit. i. pithus demiurgon. neq;.n. mihi permiſerim eadē uti declinatione, qua Enni. M. cetegum ſuadæ medullam uocat. à pitho pitheas deriuatur, & pithermus propria noīa, & pithodorus. qui marmorarius ſculptor eximius fuit, qui Romæ palathinas Cæſarum domos unà cum cratero probatiſſimis ſignis repleuit. & Pithagoras. hic fuit philoſophus ſamius inſignis pulchritudinis, & pſallendi muſicæq; peritiſſimus, Demarati negotiatoris filius, uel, ut alij uolunt, Mneſarchi gemmarum ſculptoris. quidam etiam patrem eius Marmachum uocatum uolunt. hic quamuis à Polychrate Samio tyranno apprime diligeretur, illo tamen tyrannidem exercere incipiente clàm ex ea inſula fugit, & in Aegyptum diſcendi deſyderio perexit, omnemq; Aegyptiorum linguam edidicit, deinde in Perſiam, & Babyloniam tranſijt, ubi ſyderum motus curſusq; ſtellarum, & omnem cœli rationem ab aſtrologis edoctus, regreſſus eſt inde in Cretam, & Spartam, atque ab eorum ſapientibus egregios Minois mores, omnesq; 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. & enim 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 occupatã inueniſſet, clàm inde diſcedens Crotonem Italiæ urbem petijt, ibiq; leges Italis dedit, et unà cum diſcipulis ſuis, qui fermè trecenti erãt, rẽp. adminiſtrauit, quæ merito Ariſtocratia, hoc eſt optimatum principatus poterat nominari. ἀδμήτη admete, quod ob laſciuam 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. ἱππώ hippo à uelocitate equorum. ἵππος enim equus eſt. κλυμένη clymene à famæ celebritate. κλέος gloria. hæc Phaëthontis mater fuiſſe memoratur. ῥωδία Rhodia à fluendo, quod græci ῥεῖν fluxum dicunt. καλλιρόη calliroe à pulchre fluẽdo. κάλλος pulchritudo. ῥόος fluxus. ζευξώ Zeuxo à iungendo, quod aqua res ſiccæ coniunguntur. ζεύγνυμι coniungo. κλυτίη clytia à gloria, quæ ut ſupra dictum eſt, κλέος uocatur. νεαίρα, neæra quod ſemper recens ſit. νεαρὸς recẽs, hæc duas filias peperit, Phaëtuſam, et Iapetiam, quæ tranſeunte per Siciliam Vlyſſe, ſolis armenta cuſtodiebant. εἰδύρα edyra. ἀπὸ τοῦ εἴδω, qđ eſt ſcio. πασιθόη Paſithoe à uelocitate, πᾶς omnis, θέω curro quaſi uniuerſa diſcurrens. πληξαύρη plexaura, quod plene fruatur, πλήθω impleo. αὐρῶ fruor. γαλαξαύρη galaxæra à candore lactis. γάλα à græcis lac uocatur. διώνη Dione ab humiditate. διαίνειν humectare eſt. hæc ex Ioue Venerem peperiſſe memoratur, quapropter poetæ aliquando Dionem pro Venere uſurpant. à Dione fit Dionæus. Virg. Ecce dionæi proceſſit Cæſaris aſtrum. Idem, Sacra dionææ matri. id eſt Veneri μηλόβοσις melobosis ab ouibus paſcendis. μῆλον ouis. βόσις paſcuũ. πολυδώρα à Polydora. à donando multa. κερκηὶς cerceis à texendo. κερκὶς radium ſignificat. πλουτώ Pluto à diuitijs. περσηὶς Perſeis, à Perſeo, de quo ſuperius diximus, à quo Perſia, orientalis regio, unde Perſæ appellati. et perſicus quod modo ex Perſia ſignificat. hinc perſicus ſinus dictus, nam rubrum mare, quod græci Erythræũ, ſiue Erythram thalaſſam nominant, uel ab Erythra rege, uel à ſolis repercuſſu talẽ reddi colorem arbitrantes, uel ab arena, terraq; uel quod talis aquæ ipſius natura ſit. in duos diuiditur ſinus. is q ab oriente eſt perſicus appellatur. ex aduerſo arabicus. oceanum q influit, Azanum uocant. modo perſicus accipitur pro diuite, & opulento à Perſarũ ſ. diuitijs, luxuq;. Hora. Perſicos odi puer apparatus. Tunc meliora, ac plura reponit Perſicus. perſicum uero portũ mare euboicum, quod in eo quõdam ſteterit claſſis Perſarum. Plau. perſicum 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 duracis, nec eſt aliud fugacius pomũ, longiſſima nanq; mora decerpto biduum eſt. ἀκέστη Acaſte à ſanando. ἄκος remedium. πετραίη petræa à petris, hoc eſt ſpeluncis lapideis μενεσθώ Meneſtho à robore, qđ græce μένος dicitur. εὐρώπη Europa à lõge, lateq; uidendo, εὐρὺ latum, ὤψ oculus. μῆτις metis à conſulẽdo. μῆτις conſiliũ. εὐρυνόμη eurynome à late paſcendo, εὐρὺ latũ, νόμος paſcuũ. τελεστώ teleſto à perficiendo. τέλος finis. τελῶ pficio. κρηνηὶς creſeis, à fonte, κρήνη fons, ἀσία Aſia ab humoris putredine. ἄσις putredo. καλυψώ calypſo à tegmine arborũ, καλύπτω tego. εὐδώρη eudora à bene munerãdo. εὖ bene δῶρον donũ. τύχη tyche, à fortuna, quæ τύχη dicitur. ἀμφιρώ amphiro, ab undecũq; fluẽdo, ἀμφὶ circũ ῥέω fluo. ὠκυρόη ocyroe à uelociter fluẽdo. ὠκὺ uelox. στύξ, ſtyx à triſtitia, & ſolicitudine, στυγνὸς triſtis. mneſto etiã nymphæ nomen fuit à memorando dicta. unde & Mneſtus propriũ nomen uiri, & Mneſtheus Diomedis auriga quãuis fuit & alius Mneſtheus

athenarũ dux Theſei, et Phædræ filius. Mneſtheus uero nomẽ propriũ fuit uiri Troiani. Item prymno Nympha fuit oceani filia. prymneſius uero palus, ad quẽ funis nauticus religatur, quem alij tonſillã nominant, græci πρύμναν puppim dicunt. Nymphæ autem ab aqs dictæ ſunt. quippe ueteres græci Nympham dicebant, quam nos unius literæ mutatione Lympham, hoc eſt aquã uocamus, unde lymphatius uinũ dicitur, quod plus ſatis habet aquæ, ſicut meracius, qđ minimũ aquæ habet. Item lymphati, & lymphatici uocantur laruati, atq; inſaniẽtes, qđ apud ueteres uulgo proditũ erat qcũq; ſpeciẽ quãdã uidiſſent, hoc eſt nymphæ effigiẽ, furendi finem non facere, quos græci νυμφολήπτους, hoc eſt Nympholeptos appellant. Plyn. de helleboro, medetur ita morbis comitialibus, uertigini, melãcholicis, inſaniẽtibus, lymphaticis, elephãtiæ albæ. nymphas etiam aliquando pro muſis accipimus, qđ aqua currẽdo muſicos ſonos efficiat, hinc ſæpenumero à poetis inuocantur. Virgi. Nymphæ noſter amor libetrides. Item nympha aliquando pro ſponſa accipitur, & nymphus, ſeu nymphius pro ſponſus. à quo paranymphus dictus, q præeſt nuptijs celebrãdis, adhibeturq; pro parte uiri, quẽ ſuperius diximus, latinæ auſpicem uocari nymphates uero Scythiæ fluuius eſt. Itẽ mõs Armeniæ. DOCILIS Ingenioſus, & qui facile pcipit, quæ docẽtur. PINXIT. Deſcripſit, figurauit, ita ut uera claſſis uideretur. pingere eſt formã alicuius rei ductis lineis repræſentare. hinc pictor. dictus, quod in cognomen clariſſimæ fabiæ gentis trãſijt, princepſq; eius cognominis Fabius ipſe fuit, qui manu ſua ædem ſalutis pinxit anno urbis cõditæ CCCCL. quæ pictura durauit uſq; ad Claudij principis tẽpora, quibus ædes ipſa exuſta fuit. hinc etiã pictura ipſa pingendi ars, in qua ẽt clariſſimi uiri exercere ſe olim cõſtituerũt. celebrata in foro boario fuit ædes Herculis Pacuuij poetæ pictura, qui ex ſorore Ennij poetæ genitus fuit, de quo extat elegans illud epigramma. Adoleſcens tameſi properas, hoc te ſaxũ rogat, Vt ſe aſpicias, dein qđ ſcriptum eſt legas. Hic ſunt poetæ Pacuuij Marci ſita oſſa, Hoc uolebã neſcius ne eſſes. uale. Turpi. eques Romanus Domitiani tẽporibus multa inſignia opa Veronæ læua manu pinxit, qđ de nullo ante memoratur. aterius etiã labeo uir prætorius, etiã pro cõſulatu prouinciæ Narbonẽſis functus paruis tabellis gloriatus eſt, ẽt in lõga ſenectute depictis. Q. Pedius Npos. Q. Pedij cõſularis, triũphaliſq; à Cæſare dictatore cohæredis Auguſto dati, cũ natura mutus eẽt, à Meſſala oratore, è cuius familia pueri auia erat diſcẽdæ picturæ traditus eſt, idq; conſiliũ D. Auguſtus cõprobauit. puer magni profectus in ea arte obijt. in græcia pueri ingenui ante oĩa antigraphicẽ, hoc eſt picturã in ludo docebãtur, recipiebaturq; ars ea ĩ primũ gradũ liberaliũ. ſem pq; honos ei fuit, ut ĩgenui tantũ eã exercerẽt, mox ut honeſti ppetuo interdicto, ne ſerui eã docerẽtur. nunc uiliſſimæ quæq; pſonæ hãc artẽ exercẽt. habuit ſcæna ludis Claudij Pulchri magnam admirationẽ picturæ tegulis ita in ea depictis, ut ad eas corui imagine decepti aduolarẽt. Zeuſis clariſſimus pictor, cũ in certamen picturæ cũ Parrhaſio deſcẽdiſſet, uuas tãto ſucceſſu pictas in ſcænã detulit, ut aues ad eã aduolarint. Parrhaſius uero pictũ attulit linteũ, ita ueritate repreſentata, ut Zeuſis alitũ iudicio tumẽs flagitauerit, tandẽ remoto linteo picturã oſtẽdi, et intellecto errore palmã ingenuo pudore cõceſſerit, qm̃ ipſe aues fefelliſſet, Parrhaſius aũt ſe artificẽ. fertur etiã poſtea Zeuſis pinxiſſe puerũ uuas ferẽtẽ, ad quas cum aduolaſſent aues, iratus eſt mira ingenuitate operi ſuò, et dixit, uuas melius pinxi, quàm puerũ. nã ſi hũc conſumaſſem, aues timere debuerãt. Lepidus in triũuiratu ſuo quodã loco deductus à magiſtratibus in nemoroſum hoſpitiũ poſtero die cõqueſtus eſt ſomnũ ſibi uolucrũ concentu adẽptũ fuiſſe. quapropter illi dracoñẽ in lõgiſſi

ma membrana depictum circundedere loco eoq; terrore aues ſilentiũ tenuerunt. Alex. mace. cui iure magnus, cognomentum fuit, honorẽ Apelli pictori maximũ exhibuit. nã cum dilectã ſibi præcipue unã ex Pallacis ſuis nudã pingi ab eo ob admirationem formæ iuſſiſſet, cũq; dũ paret, amore captũ intellexiſſet, dono illi eã dedit, magnus animo, maior imperio ſui, nec minor hoc facto, quàm cæteris uictorijs eius, quãdoquidem ſe ipſum uincit, nec torum tantum ſuũ, ſed etiã affectum donauit artifici, nec amicæ quidẽ reſpectu motus, ut quæ pauloante regis fuerat, mox eſſet futura pictoris. Item à pictura picturo uerbũ deducitur, qđ eſt uaria pictura exorno, unde picturatæ ueſtes dicuntur. Item à pingo impingo cõpoſitum, qđ eſt attribuo, et quaſi inuro. Nã ueteres inurere pro pingere, & inuſtum pro pictũ frequẽtiſſimi uſurpabãt, ob encauſtã picturam, de qua inferius dicemus. Itẽ depingo idẽ qđ pingo, et cõpingo ſimul pingo. FACILES. Quãcunq; impreſſionem facile ſuſcipientes. VARIO. Multiformi, diuerſo. uarus proprie dicitur, qui pedes obtortos habet. Lucili. Compernem, ac uarã fuiſſe Amphitryonis accepi Alcmenã, atq; alias. unde uarum frequenter pro obtorto accipimus. Perſi. Et nõ fallit pede regula uaro. hinc uatiæ, et uatinij cognomina ſumpſerunt, qđ pedibus eſſent uitioſis. hinc etiã uatrax, & uatricoſus, q crura uitioſa habet. Item uarices uenæ in cruribus, & ferè grandiores dicuntur, quæ frequẽter tumidæ ſunt, atq; obtortæ. à qbus uaricoſus appellatur, q tumidiores habet huiuſmodi uenas, & uaricari tranſgredi eſt, quaſi uarices tranſcendere, & curando præterire, quoniã hmõi curatio piculoſa eſt. tractum à medicis, qui cũ uarices curare non audent, eas trãſgrediũtur, atq; prætereunt. accidit hoc uitiũ uiro tantum, mulĩeri raro, cũ ſanguis melãcholicus copioſe partem aliquã uenæ tumefacit, fitq; tanq̃ ſanguinis abſceſſus. Hippocrates κιρσοὺς, Ariſto. ἰξύας uocant. Tradunt C. Mariũ, q ſepties conſul fuit, ſtantem ſibi uarices extrahi paſſum. ſunt etiã aliquãdo uarices in uẽtribus. hæ cum uel parum curuæ, atq; in orbẽ implicatæ ſunt, uel ſi curuæ tamen ſimpliciores, melius aduruntur. Cũ uero curuæ, atq; obtortæ maiorẽ in modũ ſunt, pluresq; inter ſe inuoluuntur, utilius eximere eſt. adurendi ratio hæc eſt. cutis ſuperinciditur, tum patefacta uena tenui, & retuſò ferramento candente, modice premitur, uitaturq; ne plagæ ipſius oræ adurantur, quas reducere hamulis facile eſt. Id interpoſitis ferè quaternis digitis p totã uaricẽ fit, et tũ ſuperimponitur medicamentũ, quo aduſta ſanantur. extrahendi uero ratio eſt talis, inciſa uena hamulo oræ excipiuntur, ſcalpelloq; undiq; à corpore uena deducitur, caueturq; inter hæc, ne ipſa lædatur, eiq; retuſus hamulus ſubijcitur, interpoſitoq; eodẽ ferè ſpatio, qđ ſupra diximus, in eadẽ uena idem fit, ut quæ quò tendat facile hamulo extenſò cognoſcatur. ubi idẽ iam quacunq; uarices ſunt, factum fuerit, attrahitur hamus, & euellitur, ibiq; rurſus abſcinditur, ac ſic undiq; uaricibus crura liberantur, tum plagarũ oræ cõmittuntur, & ſuperponũtur emplaſtra. à uarus ẽt uarius deducitur, qđ eſt diuerſus, multiformis, qđ uari inæquales, ac diuerſi ſũt. ab hoc fit uario uerbũ, et aduerbiũ uarie, et uarietas diuerſitas et uariãtia pro uarietate. Lucr. Talibus in cauſis nec dũ uariãtia rerum. Idem Principijs, unde hæc oritur uariãtia rerũ. et uariabile mutabile, & uariatio diuerſitas. Item præuaricor uerbũ. Labeo à uaria cõcertatiõe, quaſi præuarior dictũ exiſtimat, quoniã q præuaricatur inqt, modo huius, modo illius partis eſt. ſiqdẽ præuaricatorem Vlpia. definit eũ, q aduerſarij cauſam adiuuat prodita cauſa ſua, & ex parte actoris in partẽ cedit rei. & Marcus iuriſcõ. præuaricatorẽ eſſe inqt, q colludit cũ reo, & trãslatiue munere accuſandi defungitur, eo qđ proprias quidẽ probationes diſſimulet, falſas uero excuſationes ad

mittat, etenim accuſatorũ temeritas tribus modis detegitur. aut enim calũniantur, aut præuaricantur, aut terguerſantur. calũniari eſt falſa crimina intendere. præuaricari uero crimina abſcondere, terguerſari in uniuerſum ab accuſatiõe deſiſtere. nos præuaricatorẽ à uaricando potius, hoc eſt trãſgrediendo dictũ exiſtimamus quaſi uaricatorẽ. Eſt. n. præuaricator qcunq; ab officij ſui præſcripto deflectit, atq; aberrat ſiue pfidia, atq; malitia, ſiue imprudentia, ac negligentia id faciat. à quo præuaricatio ipſa officij trãſgreſſio dicitur. Plyn. iunior, alioqn præuaricatio eſt trãſire dicẽda. præuaricatio etiam curſim, & breuiter attingere, quæ ſunt ĩculcãda, infigẽda, repetenda. ſed iuriſcõ. præuaricatoris uocabulũ proprie ad eũ trãſtulerunt, qui colludit cũ aduerſario, & præuaricationem hmõi colluſionẽ eſſe dixerunt. Cicero. Vt ſi in reo pecunia abſoluto, rurſuſq; reuocato preuaricationẽ accuſator eſſe definiat, oẽm iudicij corruptelam ab eo. defenſor autẽ non oẽm, ſed tantũmodo accuſatoris corruptelã, ab eo uaricare etiã aliquãdo pro extendere uſurpamus. Quintil. Varicare ſupra modũ, & inſtãdo deforme eſt, & accedente motu proprie obſcœnum. à quo fit diuaricari, qđ ſimiliter capitur pro extendi. Cic. Sopatrum hoiem ſummũ, domi nobilem, ſummo magiſtratu præditum diuaricari, ac deligari iubet. & obuaricare, qđ eſt occurrere, obſtare, unde, obuaricator dictus, qui alicui occurrit, quo minus rectum iter faciat. uarus autem à græco deducitur βαρὺς, qđ grauẽ ſignificat. uari. n. in eundo graues ſunt. Varus etiã fluuius eſt, q Narbonenſem prouinciã ab Italia diſterminat, à tortuoſis fluctibus ita appellatus. Item Varus tuberculi genus lenticula maior, de quo alibi diximus. ORDINE. Diſpoſitione, ſitu. ordo. n. proprie dicitur apta, & conueniens diſpoſitio rerũ diuerſarũ. Vnde ordinariũ dicimus omne id, in quo ordo ſeruatur, ſicut ecõtrario extraordinariũ, qđ præter ordinem fit. hinc ordino uerbũ, qđ eſt apte et cõueniẽter diſpono, cuius paſſiuũ eſt ordinor. à quo ordinator, ordinatrix. ordinatio, et ordinate aduerbiũ, qđ ſignificat apte, diſtincte, cõuenienter. Veteres ordinariũ hominẽ dixerunt improbũ, ac litigatorem, quod aſſidue in litibus moratur, ob eãq; cauſam in ordine ſtet prætorẽ adeuntium, ſiue à contrario, quod minime ordine uiuat. exordine uero aduerbialiter ſumitur, & ſignificat ſine intermiſſione. Vir. Septem illũ totos phibent ex ordine menſes, Fleuiſſe. FVSCINA. Tridens Neptunni. hoc eſt telum triſulcum piſcatoriũ, de quo ſupra diximus. MINAX Supba. minari proprie eſt minas incutere, interdum tamen ponitur pro eo, quod eſt eminere, extare, efferri, unde à manendo, hoc eminendo deductum minor nonnulli exiſtimant, & hanc eſſe propriã huius uerbi ſignificationẽ. Virgi. geminiq; minantur In cœlum ſcopuli. hinc minæ murorum eminentiæ dicuntur, quas pinnas uocamus. Itẽ Minæ, quæ uulgo minaciæ dicũtur. Plau. Quid nũc opus eſt minis, atq; minacijs? à minor fit minitor frequẽtatiuũ, à quo minitabundus. item minax, qđ modo eum, q minatur ſignificat, modo elatum, ſupbum. ab hoc fit minaciter aduerbiũ, hoc eſt cũ minis, qđ ueteres ẽt minitabiliter dixerũt. Pacu. Minitabiliter increpare dictis ſenis incipit. itẽ minacitas pro cõminatione. præterea horũ cõparatiua, ac ſuplatiua minacior. minaciſſimus. minacius. minaciſſime. et cõminor cõpoſitum. à quo cõminatio. et Minerua, quaſi uim minetur, ut apud Cic. interpretatus eſt Balbus. Hæc belli dea, & oĩum bonarũ artiũ inuentrix fuiſſe phibetur. Iouis filia ſine matre. aiunt enim Iouem, cum uideret Iunonem ſterilem eſſe, percuſſo capite emiſiſſe Palladem armatam. Lucã. Hanc & Pallas amat, patrio quæ uertice nata eſt. Oui. Anqa de capitis fertur ſinè matre paterni Vertice cum clypeo proſiluiſſe ſuo. Pallas ἀπὸ τοῦ πάλλειν, hoc eſt à uibrando uocitata eſt. Alij tradunt ex Tritonide palude ſuſceptum

à Ioue fuiſſe, propter quod tritonia dicitur. Apud Mileſios Aſſiſia uocabatur, uirginitatem ſeruaſſe credita. Virgil. Pars ſtupet innuptæ donum exitiale Mineruæ. et arcium conditrix. idem. Pallas quas condidit arces Ipſa colat. A` pallade palladius dicitur. unde forum Romæ palladium uocabatur ob propinquitatem templi Palladis. Marti. Limina poſt pacis, palladiumq; forum. Item palladiũq; in urbe troiana fuit antiquiſſimũ Palladis ſignum è ligno compactum, mouens oculos, atq; haſtam, quam manu gerebat. Hoc Diomedes, et Vlyſſes rapuerunt cæſis arcis cuſtodibus. Sed poſtea finito bello, Diomedes oraculo iuſſus eſt troianis reddere, qđ cum implere cuperet, uenienti in Italiam Aeneæ offerre conatus eſt. uerũ cum ſacrificantem uelato capite comperiſſet, ne ſacrificij ordinem perturbaret, alteri ex Troianis hoc obtulit. Accepit itaq; nautas quidam. unde Mineruæ ſacra non gens Iulia habuit, ſed nautarũ. Alij palladiũ ferunt abſconditum fuiſſe intra parietem, & tempore belli mithridatici compertũ, qđ ab una tantũ ſacerdote cuſtodiebatur, Lucã. Troianam ſoli cui fas uidiſſe Mineruam. Sunt qui dicãt unum, ſimulachrum cœlo lapſum apud Athenas fuiſſe. Alij duo. hoc, de quo diximus. et illud Atheniẽſe. NEXV CVRVO. Periphraſis eſt, hoc eſt deſcriptio anchoræ. Nectere, ligare eſt. à quo nexus. & nexio. item compoſita adnecto. circunnecto. internecto. innecto. ſubnecto. Connecto. à quibus adnexio. circunnexio. innexio. ſubnexio. connexio. item obnecto. obligo. à quo obnexio, obligatio. & obnexus, obligatus, CVRVO. Torto. inflexo. Curuũ enim inflexum, ac contortum uocamus, à quo curuitas flexus. & curuo uerbum flecto. à quo curuor paſſiuum. & compoſitum incuruo. Vnde incuruor, & incuruum, & incuruatio, atq; incuruitas deducuntur. et incurue aduerbium, hoc eſt contorte, quod & incuruiter dicitur, quemadmodum curue, & curuiter. item aliud compoſitum recuruo. à quo recuruor paſſiuum. recuruũ. recuruitas. recurue. CREDIDIMVS REMVM. Senſus eſt tã apte omnia repræſentata ſunt, ut ueros remos, ueramq; claſſem eſſe, et in mari uere geſtas res fuiſſe exiſtimauerimus. RATEM. Nauim. Ratis (ut ſupra diximus) connexæ inuicem trabes ſunt, quæ ꝑ aquam trahuntur. poetæ tamen pro nauibus uſurpant. Virgi. Diſiecitq; rateis. LACONVM. Geminorum, quod ſydus nautis propitium eſt, ut ſupra diximus, Lacones gemini dicuntur, quia in Laconia orti ſunt. et ſpartæ, ut ſupra diximus, ſepulti. Laconia Achaiæ regio eſt. unde laconicus ager, & laconicus ſinus appellatus, à Tænaro incipiens Achaiæ promontorio. Oppida inſignia habet Tænarum. Amyclas. Pherẽ. Leutram. Therãnem. et Spartam, quæ alio nomine Lacedæmon uocatur à Lacedæmõe Iouis, et Taygetæ filio, q cã ædificauit. à Sparta ſpartanus deducitur. à Lacedæmõe lacedæmonius. à Laconia lacon, et lacænus. lacæna. lacænum. GRATVM NAVTIS. quia eo oriẽte occidit Helenæ ſydus tempeſtuoſum, & minax. Hora. Sic fratres Helenæ lucitia ſydera, Ventorumq; regat pater. hinc eſt, quod Caſtoris, & pollucis nõia à nauigantibus inuocantur. FVLGERE. lucere. Alluſit ad ſplendorem ſyderis, quod lucidum Hora. appellat. Sunt qui fulgeo à φλὸξ deductum exiſtiment, quod apud græcos flãmam ſignificat. A` fulgeo uero fit fulgidus clarus, & fulgor ſplendor. & fulguritas eiuſdem ſignificationis. Lucil. Luporum aciem claram, & fulguritatem arborum. & fulgur, quod & fulgetrum, & fulguratio dicitur, lux illa, & quaſi uibratio luminis, quæ ante cernitur, quàm tonitruum audiatur, cum ſimul fieri certum ſit. Nec mirum eſt, quoniam lux ſonitu longe eſt uelocior. Dicitur etiam coruſcatio à coruſco, qđ proprie ſplendeo ſignificat. Virg. penniſq; coruſcant, hoc eſt ſplendent. modo criſpo. unde coruſcum pro criſpãti ponimus. Idem. Tum ſyluis ſcena coruſcis. item à fulgeo fulmen, quod ignis eſt excitatus è nubibus. Duæ enim partes mundi (ut Ariſtoteles tradit) in uno iacent terra, et aqua. utraq; ex ſe reddit aliquid. Terrenus uapor ſiccus eſt, et fumo ſimilis. hic uentos. fulmina. tonitrua facit. Aquarũ alitus humidus eſt, hic nubes. pluuias. niues creat. Sed ſiccus ille terrarũ uapor, cũ coaceruatus eſt coitu nubium uehementer à latere eliditur. & latius nubes proximas ferit. hæc plaga cum ſono incutitur, qualis in noſtris ignibus redditur, cum flãma uitio lignorũ uirentiũ crepat, et illic ſpiritus habens aliqd humidi ſecum con globatus rumpitur inflãma. eodem modo ſpiritus ille, q ex colliſis nubibus exprimitur, alijs impactis, neq; rumpi, neq; exilire ſilentio poteſt. Diſſimilis autem crepitus fit ob diſſimilitudinẽ nubiũ, quare aliæ maiorem ſonũ habent, aliæ minorem. Cæterũ illa uis expreſſi ſpiritus ignis eſt, q cum leui ĩpetu accenſus & late explicitus eſt. fulguratio, ſiue fulgur, ſiue fulgetrũ, aut coruſcatio dicitur. cum uero coactus eſt huiuſmodi ignis, & impetu iactus fulmen appellatur. ſiquidẽ nubium inter ſe comprehenſarũ anguſtiæ medium ſpiritum eijciunt, & hoc ipſo inflãmant, ac tormenti modo emittunt, ut baliſtas ſcorpioneſq; tela cum ſono emittere uidemus. Sonus huiuſmodi tonitrus, ſiue tonitruum dicitur à tono, quod eſt ſono. nihil enim aliud eſt tonitruum, quàm teter aeris ſonus, qui & tonus dicitur. Tonare aliquando ſonare eſt, aliquando tonitruum 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 enim attonitum dicimus eum, cui caſus uicini fulminis, & ſonitus tonitruum inijcit ſtuporẽ, Inde late trãſfertur. Tonus autem græca uox eſt, qppe græci τόνον dicunt ſonũ, unde accentum quoq; tonon appellãt, quos ueteres noſtri imitati, tenorem, quaſi tonorẽ accentum uocauere. Ponitur etiã tenor pro ductu, et ordine, et quaſi cõ centu uniuſcuiuſq; rei. A` tono fit cõpoſitum intono, qđ modo pro ſono accipitur, et cũ quodã ſono uocis loquor. Cõſtat itaq; fulmen, et fulgurationem æque ignẽ eſſe. Sed fulguratio nihil aliud eſt, quàm flãma futura. fulmen ſi plus uiriũ habuiſſet, ſiue fulmen nõ perlatum uſq; in terras. Fulmẽ uero eſt fulguratio in terras ꝑducta, et ipſum (ut ita dicam) telũ. Vir. Ipſe pater media nimborũ. in nocte coruſca Fulmina molitur dextra. Hinc quidã dixerunt fulgurationẽ eſſe pene fulmen, fulmen eſſe plus, quàm fulgurationem. A` fulgure fulguro uerbũ deducitur, hoc ẽ fulgur emitto. à fulmine fulmino, fulmen iacio. Sene. Minore enim igne ad fulgurandum, quàm ad fulminandũ opus eſt. Næuius. Suaue ſuo ſonitu clare fulgurauit Iupiter, hoc eſt fulgure afflauit. Hinc fulguratores uocati fulgurum inſpectores, ſicut extiſpices, & aruſpices. Item fulminatum locum fulmine ictum, qui ſtatim fieri putabatur religioſus, quod eum deus ſibi dicaſſe uideretur. Quod ſiquis nocte aliquando ſerena, & ſine nubibus, ſtellatoq; cœlo fulgurationes fieri miretur, ſciat illic nubeis eſſe. unde ſplendor effertur, quas uideri à nobis terrarum tumor non ſinit. In prodigijs tamen habetur M. Herennium decurionem ſereno die fulmine ictum fuiſſe. Fulminum ipſorum plura genera traduntur. Quædã terebrãt. quædã diſcutiunt. quædam urunt. fulmẽ, qđ terebrat, ſubtile eſt, et flãmeũ, cui ꝑ anguſtiſſimum fuga eſt ob ſyncæram, et puram flammæ tenuitatem, quod diſcutit, conglobatum eſt. & admiſtam habet uim ſpiritus coacti, ac procelloſi. Itaq; illud fulmen per id foramen, quod ingreſſum eſt, redit, & euadit. Huius late ſparſa eſt uis, rumpit ictu. non perforat. Tertium illud genus, qđ 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 maxime naturæ. hoc enim dolia exhauriuntur intactis operimentis, nulloq; alio ueſtigio relicto. Aurum, & æs, & argentum liquatur ſacculis ipſis nullo modo ambuſtis aut læſis, ac ne ceræ quidem ſigno confuſo. Martia princeps Romanorum, cum grauida eſſet, fulmine icta, exanimato partu nullum aliud incommodum ſenſit. Thuſcorum monimenta nouem deos emittere fulmina exiſtimauere, eaq; eſſe undecim generum. Iouem enim tria iaculari. Romani duo tantum ex ijs ſeruauere, diurna attribuẽtes Ioui nocturna Summano. Legimus Vulſinios oppidum Thuſcorũ opulentiſſimum, à quo Vulſinienſes appellati, fulmine olim totum concrematũ fuiſſe. Item annalium memoria proditum eſt ſacris quibuſdã, & precationibus, uel cogi fulmina, uel impetrari. Sed hæc ad coërcendos imperitorum animos ſapientiſſimi uiri, ut pleraq; alia de dijs finxerunt, indicantes ineuitabilem metum, ut aliqd ſupra nos timeremus. Vtile fuit in tanta audacia ſcelerum, aliquid eſſe, aduerſus quod nemo ſibi ſatis potẽs uideretur. Ad cõterendos itaq; eos, quibus innocentia niſi metu non placet, iudices ſupra caput poſuerunt, & quidem armatos. Cecinna fulmina eſſe poſtulatoria ſcripſit, quibus ſacrificia intermiſſa, aut non rite facta repetuntur. Monitoria, quibus docetur, quid cauẽdum ſit. Peſtifera, quæ mortem, exiliumq; portendunt. Fallacia, quæ per ſpeciem alicuius boni nocent, ut puta dant cõſulatum pernicioſum futurum gerentibus. Ventanea, quæ ſpeciem periculi ſine periculo afferunt. Peremptalia, quibus tolluntur priorũ fulminum minæ. Atteſtata, quæ prioribus conſentiunt. Atteranea, quæ in incluſo fiunt. Obrutanea, quibus prius percuſſa, neq; procurata feriuntur. Regalia, quorum ui tangitur, uel comitium, uel principalia urbis liberæ loca, quorum ſignificatio regno, uel ciuitati minatur. Inferna, cum è terra exiliũt ignes. Hoſpitalia, quæ ſacrificijs Iouem accerſunt. Auxiliaria, quæ inuocata, ſed inuocantium bono ueniunt. Alij quædã fulmina dicunt eſſe, quæ terrent. Virg. Et fulmine terres. quædam quæ afflant. idem. Fulminis afflauit uentis, quædam quæ puniũt. Idẽ. Sed pater omnipotens adigat me fulmine ad umbras. quædã quæ præſagiunt, quorum infinita ſunt exempla. Sunt etiã, qui fulmina ita diſtingunt, 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 fulgere eadem ſyllaba correpta uſurpabant ad ſignificandam hanc è nubibus ſubitam lucis eruptionem. Lucre. Multa uidemus enim cœleſtibus inſita flammis Fulgere. Homo ſi uigilans fulmine percutiatur, clauſis oculis, ſi dormiens, patentibus reperitur. hominem ita exanimatum cremari apud ueteres nefas habebatur, condi terra debere religio tradebat. Vulnera fulminatorum frigidiora eſſe reliquo corpore conſtat. Ex ijs, quæ terra gignuntur, lauri fruticẽ non icit fulmen, nec unquam altius quinq; pedibus deſcendit in terram. ideo uim eius timentes altiores ſpecus tutiſſimos putant, aut tabernacula, è pellibus belluarum, quas uitulos marinos appellant, quoniam hoc ſolum animal è marinis non ꝑcutiat, ſicut nec è uolucribus. Aquilã, quæ ob hoc armiger huius teli fingitur. In Italia inter Terracinam, & ædem Feroniæ deſiere bellicis temporibus fieri turres, quia nõnullæ earum fulminibus dirutæ fuerunt. illud etiam cõpertum eſt, uinum fulmine ictum gelari, et cum ad priorem habitum redit, potum aut exanimare, aut dementes facere quod ei uis peſtifera inſit, ex qua aliquẽ remanere ſpiritum in eo humore, quem coëgit, ſimile ueri eſt. neq; enim gelari potuiſſet niſi aliquod eſſet ei adiectum uinculum, unde olei quoq;, & omnis unguẽti teter poſt fulmẽ 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 ſulfuris certum eſt, q 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, ſplendorẽ reddo. item à fulgeo Fulginia (ut quidam putant) à qua Fulginiates dicti propter continuum ſolis fulgorẽ. urbs ẽ Vmbriæ patentibus ſita campis inter Spoletum. Meuaniam. Iſpellum, atq; Nuceriam. à quibus Spoletini. Meuanates. Iſpellani, ac Nucerini uocitati ſunt. Item Fulgẽtius propriũ nomen uiri in omnĩ diſciplinarũ genere eruditi, q rerũ ſacrarũ uolumen eleganti carmine ſcripſit. LATA Ampla. ſpacioſa. Latum enim proprie dicitur, quod in largum extenſum ẽ, quaſi prolatum. Ab eo latitudo deducitur, una ex tribus dimenſionibus corporis, de qua ſupra diximus. & late aduerbiũ eorũq; comparatiua, ac ſuplatiua. latior. latiſſimus. latius. latiſſime. Latam culpã appellat Vlpi. craſſam negligentiã, hoc ẽ cum aliquis non intelligit, quod oẽs intelligunt. lõge, lateq; aduerbialiter uſurpamus pro eo, qđ eſt quaque uerſus. itẽ late locat pro eo, quod eſt oĩa loca. item à lato laxũ, de quo, eiuſq; deriuatiuis ſuperius diximus. et lætus. lætor. lætitia. lætabundus, læte. lætabũde. lætitudo. læto. lætifico, de qbus ſupra diximus. Item à lato latus lateris. Latera enim proprie dicuntur extremitates, quæ in latum ſunt. græci πλευρὸν uocant. unde trigonon iſopleuron, ſiue trangulus iſopleurus dicitur, qui latera æqualia habet. & pleureſis eſt lateris morbus, cum dolore graui, à quo qui eum morbũ patiũtur, 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 nũc uiarũ obſeſſores ita uocantur, qđ à latere adoriãtur. unde latrocinor uerbum, quod modo ſignificat uias diripiendi gratia obſideo. & latrocinium ipſa direptio. & latrocinator, q ita diripit. Veteres tamen latrocinari dicebant pro eo, qđ eſt ſtipẽdio militare, & latrociniũ ipſam militiam. Plau. Latrocinatus annos decẽ mercedẽ accipio. idẽ. Qui apud regem in latrocinio fuiſti, ſtipendium accepitaſti. Enni. fortunaſq;, quas cœperunt latrones inter ſe memorare. Hinc quidam non à latere latrones appellatos exiſtimant, ſed ἀπὸ τοῦ λατρεύειν, quod ſeruire eſt, quia ſcilicet mercede ſeruirent. Poëtæ aliquã latronem pro uenatore uſurpant, quod ferarũ gratia uias obſideat. Virg. fixumq; latronis Impauidus frãgit telũ, cum ſuperius dixiſſet. Saucius ille graui uenatum uulnere pectus. A` latrone diminutiuum fit latrunculus. à quo latrunculatores uocantur iudices, q de latrocinijs, & alijs maleficijs cognoſcunt. Latrunculi etiam ſiue latrones dicuntur calculi, quibus ludimus ſexdecim ſcrupis gemina acie utrinq; directis, in qbus duo reges ſunt inuicẽ cõtẽdẽtes. duæ reginæ, quatuor eqtes. ſexdecim pedites. quatuor ſatellites. totidem centuriones. Marti. Inſidioſorũ ſi ludis bella latronũ, Gẽmeus iſte tibi miles & hoſtis erit. item à lato lateres appellati, q ædificiorũ gratia è terra finguntur. Tria qppe eorũ genera apud ueteres erant. Lidoron longum ſexquipedale. latum pede. Alterum tetradoron. Tertium pentadoron. Græci enim ueteres doron palmum uocabant. & ideo dora munera, quia manu darentur. ergo à quatuor, & quinque palmis tetradoron, & pentadoron nuncupauere, quod ea longitudine ſimul, ac latitudine eẽnt. Minore in priuatis operibus, ma-

lore in publicis utebantur. in Græcia, & Aſia, & pleriſq; Hiſpaniæ ciuitatibus lateres fiebant, qui ſiccati non mergebantur in aqua. ideo pithacnæ uocati, quaſi doliola ἀπὸ τοῦ πίθου, quod dolium ſignificat è terra erant pumicoſa, quæ cum poteſt ſubigi, utiliſſima eſt. Optimi omnium latericij parietes ſunt, ſi ad perpendiculum fiant. Sunt enim æterni, ſed non è ſabuloſo, neq; arenoſo, multoq; minus calculoſo ſolo ducendi ſunt, uerum è cretoſo albicante, aut ex rubrica. Finguntur optime ueris tempore. Nã ſolſtitio rimoſi fiunt, & ædificijs inutiles. Quin & intritum ipſum eorũ, prius quàm fingantur, macerari oportet. à latere laterculus diminutiuum deducitur. & latericius.

Latericia opera in urbe Roma priuatim non fiebant, cuius rei ratio erat, quia leges plebeiæ nõ patiebantur maiores craſſitudines, quàm ſexquipedales conſtitui loco communi. Cæteri autem parietes, ut ſpatia anguſtiora fierent, eadem craſſitudine collocarentur. Latericij uero ſexquipedali craſſitudine non poſſunt plus una ſuſtinere contignationem. in tanta autem maieſtate urbis, & ciuium infinita frequentia, innumerabileis 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 uerbũ, quod eſt extendo. à quo laxo frequentatiuum. de quo, & eius deriuatiuis ſuperius locuti ſumus. item compoſita dilato. & latifolium, quod lata folia habet. unde latifolia herba, de qua ſuperius diximus. et latifundium campus ſpatioſus. Plynius, Meſſis ipſius ratio uaria galliarum latifundijs ualli 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 humerorum latitudinẽ 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. poemata edidit, & 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 latio in opido uia, in qua conuenire populus ſolet. Græce πλατεῖα dicitur. & Plateæ urbs Bœotiæ. item inſula maris ægæi, 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 Siciliã tranſgreſſa, atq; inter primas donata Italiæ, poſtea ad Morinos uſq; 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 quoq; docuerant uina potare. Celebratæ ſunt primum in ambulatione academiæ Athenis, cubitorum trigintaſex. Poſtea clara fu-

it in Lycia ſocia gelidi fontis itineri appoſita domicilij modo cõcaua. ſpecu unius, & octuaginta pedum, & nequid deeſſet ſpeluncæ imagini, ſaxea intus crepidinis corona muſcoſos pumices complexa. de qua Licinius Mutianus ter conſul quondam prouinciæ eius legatus, poſteris etiam prodendum exiſtimauit epulatum 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 conuiuas habuit, quam cœnam ille appellauit nidum. Fuit & cortinæ in inſula Creta iuxta fontem platanus utriuſq; linguæ monimentis inſignis, nunquam folia dimittens, ſub qua Iouem cum Europa concubuiſſe fama erat. Fuit & alia platanus in regione, quæ aulocrene uocatur, per quam ab Apamia in Phrygiã itur. ibi oſtenſa diu platanus fuit, ex qua pepẽdiſſe Marſyas ab Apolline uictus ferebatur, eamq; ob magnitudinem electam fuiſſe. ex platanis chamæplatani fiunt coactæ breuitatis arbuſculæ, & ſerendi genere, & recidendi. A platano platanetũ, & platanon deducuntur, locus platanis conſitus, ſicut daphnõ, & lauretum locus conſitus lauris. item platanodes Achaiæ promontorium. & platyphyllon lactariæ genus, de quo diximus, & platicerotes belluæ lata cornua habentes. & platyophthalmus ſtibia à dilatandis oculis, quemadmodum inferius latius dicemus. Tumere inflari eſt. unde tumor inflatio. & per metaphoram ſuperbia. Tumidus, inflatus. tumefacio, inflo. tumeſco. idẽ quod tumeo. item tumultus modo terra tumens, ideſt collis. modo ſepulchrum, quia ibi coaceruari terra conſueuit. A quo tumulo ſepelio. cuius paſſiuum eſt tumulor. item tubus, cuius diminutiuum eſt tubulus canale, per quod aqua deducitur, ſiue ꝑ quod flamma torretur paries, aut aliud huiuſcemodi opus fit, A quo deducitur tuba. unde tebicen. & 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 turburcinor, quod eſt raptim comedo. hoc enim facit, ut tumeat uẽter. Titinnius. Tuburcinari ſine me multis reliquias. Plautus. Tuburcinari de ſuo, ſiquid eſt domi. item tuber, quod proprie eſt tumor quidam rotundus, in quocunq; corpore, unde in facie, & quacunq; parte humani corporis tubera dicũtur, ſiue per diminutionem tubercula. claui. papulæ. ficus. uerucæ. & alia ſimilia in terra cyclaminus, de quo ſupra diximus, terræ tuber uocatur. in arboribus durities illa extans ad nodi ſimilitudinem. Plyni. Reperitur et in alno tuber tanto deterius, quanto ab acere alnus ipſa diſtat. idẽ. Pulcherrimum uero eſt in acere bruſcum, multoq; excellentius etiam moluſcum. Tuber utrũq; arboris eius, ſed bruſcum intortius criſpum, molluſcum ſimplicius ſparſum, & ſi magnitudinem menſarum caperet, haud dubie præferretur cytro, è bruſco fiunt, & menſæ nigreſcentes. Eſt etiam tuber ad menſas pertinens ſemper in delitijs habitum. Naſcitur hoc ſine ulla radice undiq; terra circundatum, nulliſq; fibris nixũ, aut ſaltem capillamentis, nec utiq; extuberante loco, in quo gignitur, aut rimam agente, neq; ipſum terræ cohæret, cortice etiã includitur, ut plane nec terram eſſe poſſimus dicere, neq; aliud, quàm terræ callum. Siccis & ſabuloſis locis, fruticoſiſq; naſcitur. excedit ſæpe magnitudinem mali cotonei etiam librari pondere. duo tuberum genera ſunt. Arenoſa dentibus inimica, & altera ſyncera. diſtinguntur & colore rufo, nigroq;, & intus candido. laudatiſſima creſcunt in Africa. inuentum nuper in Italia eſt ea ſue in hunc uſum educatæ 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, & uiuat'ne, an non. Conſtat Lartio olim Licinio prætorio uiro iura in Hiſpania reddenti accidiſſe, ut mordenti tuber deprehenſus intus denarius primos denteis 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 nõ durant. uere tenerrima ſunt. Iuuenalis.

Fumat aper, poſt hunc radentur tubera, ſi uer
Tunc erit, & facient optata tonitrua menſas.
Maiores tibi habe frumentum Aledius inquit,
O' Libye diſiunge boues, dum tubera mittas.

Quibuſdam in locis acceptantur riguis, ac ſerũtur, ſicut Mitylenis. Simile tuberi eſt, quod in Cyrenaica regione uocant myſi. præcipuũ ſuauitate. odore, ac ſapore, ſed carnoſius. item quod in Thracia dicunt ceramnium, maxima utrunq; apud ueteres authoritate, ſed proximum his erat authoritate clariſſimũ 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, Nerone principe repertus eſt, & ei miſſus. Cum Cæſar dictator initio belli ciuilis, inter aurum, argentumq; ex ærario centum undecim pondo laſerpitij protuliſſet. Radice multa, craſſaq; eſt. caule ferulaceo. 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;. eorum quoq; corpora primis quadraginta diebus purgante à uitijs. Ex ijs omnibus ſuccus duobus modis capiebatur è radice, atq; caule. Ille rhizias, 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. Alterum laſerpitij genus eſt, quod magydaris, ſiue magudaris uocatur, tenerius, & minus uehemens. ſine ſucco, quod circa Syriam naſcitur. A tuber fit uerbum extubero, quod eſt extreſco. inflor, & quaſi tuberis figuram efficio, item à tumeo intumeo, & contumeo cõpoſita. A contumeo contumax fit, hoc eſt per tumorem, ideſt ſuperbiam inobediens. A quo contumacia inobedientia. & contumaciter inobedienter. Proprie tamen contumax uocatur (ut Hermogenianus affirmat) qui tribus edictis propoſitis, uel uno pro tribus, quod uulgo peremptorium appellatur, literis euocatus præſentiam 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 falſo'. 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. fluxum. Plautus, liquidius, quàm uentus eſt fauonius. Virgilius. aut cum liquentia mella Stipant interdum tamen ponitur pro puro. idem. Liquidumq; per aëra lapſæ. Idem. Dulcia mella premes, nec tantum dulcia, quantum. Et liquida. hoc eſt defecata, & ſine ſordibus. interdum pro ſecundo. proſpero. Plautus. Ab ſiniſtra auſpicio liquido, atq; ex ſentẽtia confidẽtia eſt ini-

micos 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, q͂d primam 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 liquidamen dicitur pinguitudo animalis ad ignem liquefacta, & 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. Virgil. Linquimus ortygiæ portus. modo defluere. idem. nunc ſummis linquuntur rupibus amnes. Sed de hoc inferius dicemus AVT DOCVIT LVSVS HOS TETHYS, AVT DIDICIT. Quam pulchre ludi dignitatem expreſſit dicens deam maris, aut docuiſſe eos ludos, aut ipſam à Domitiano didiciſſe.

DE NAVMACHIA EPIGRAMMA. XXVII.

a VGVSTI LAVDES. Iterum Domitiani naumachiã admiratur præferens eam naumachiæ Auguſti, quod in hac ludi etiam ſpectati fuerint, qui fieri in arena conſueuerunt. COMMITTERE. Coniũgere, de quo ſupra diximus. QVOTA PARS. Quaſi dicat, quam parua. GALATEA. Nympha pelagi una ex Nereidibus, de qua ſupra diximus. Ouidius, At mihi, cui pater ẽ Nereus, quam cœrula Doris Enixa eſt. IGNOTAS. Terreſtreis ſcilicet. & mari antea non uiſas, nunc uero aquis natantes, quod ſpectaculũ Neronem quoq; populo exhibuiſſe legimus. Suetonius, Exhibuit & naumachiam marina aqua innatantibus belluis. TRITON. Oceani, & Tethyos filius fuit, ſiue (ut alij uolunt), Neptuni, et Salaciæ. Eſtq; oceani & Neptuni tubicen. & concha utitur, quã ſupra diximus bucinam appellari. Ouidius,

Nec maris ira manet, poſitoq; in cuſpide telo
Cœruleum tritona uocat, conchaq; ſonanti
Inſpirare iubet, fluctuſq;, & flumina ſigno
Iam reuocare.

Dictus autem Triton eſt, quod primum in tritonide palude uiſus fuerint. Triton uaſta Africæ palus eſt ad amnem tritonẽ, 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 commemorat. 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, cumq; ſcuta, & galeas Aegyptijs adinueniſſet, mox ea ad græcos tranſtuliſſe. IN PVLVERE AEQVOREO. In amphitheatro maris. alluſit ad arenam, in qua huiuſmodi feræ

ludis exhibere ſolent. EQVOS. *Qui ſcilicet currus du cebant* DOMINI. *Neptuni, qui maris dominus dictus eſt. Saturni, & Opis, ut ſupra diximus filius. Hic uxorem habuit Amphitriten, & ex ea alijſq; pluribus mulieribus numeroſiſſimam prolem. Vſus autem eſt curru, quẽ 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 uel à nando (ut Cicer. placet) primis literis paulùlum mutatis, uel (ut Varro exiſtimat) à nubẽdo, quod mare terras nubat, hoc eſt cooperiat. Vnde & ennoſigæus uocitatus eſt ἀπὸ τῶ ἐννεῖν γαῖαν, *hoc eſt à concutienda terra. Iuuenalis de Xerxe, Ipſum compedibus, qui uinxerat ennoſigæum. Gellius, uentorum'ne ui accidat terræmotus, ſpecus, hiatuſq; terræ ſubeuntium, an aquarum, ſubter in terrarum cauis undãtium fluctibus pulſibus'ue, ita ut uidentur exiſtimaſſe antiquiſſimi græcorum, qui Neptunum ennoſigæon appellauerunt, à cuiuſuis aliæ rei cauſa non dum 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. Diciturq; etiam hic & hæc pedeſtris, & hoc pedeſtre, ut pedeſtris exercitus, pedeſtres copiæ, pedeſtria auguria uocabantur, quæ à lupo, uulpe, ſerpente, equo, cæteriſq; aĩalibus quadrupedibus dabãtur. Deducitur autem pedeſter, ſiue pedeſtris à pede. Pes totum dicitur, quod eſt à femore ad calcem, diuiditurq; in coxendicem, ſiue coxam. femur. femen genu, de quibus ſupra diximus. Poplitem, qui ex aduerſo genu eſt, flectiturq; reuerentiæ gratia. crus, quod eſt à genu uſq; 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, diuiditurq; in conuexum pedis, quæ pars ſuperior ẽ et calcaneum, quæ eſt pars poſterior. item uolam, quæ eſt pars medij pedis concaua. Plantam, quæ pars tota inferior eſt. digitoſq; & ungueis. A` uola pedis indita ſunt cognomina Plancis. Plotis Scauris. Panſis. Planci proprie dicuntur, qui pedes imos graciles habent, planoſq; æqualiter, quaſi tabellas, quæ plãcæ 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 habent, cum undecunq; uideri poſſint, planum aliquando pro aperto, & manifeſto ponimus. A` quo planè aduerbiũ manifeſte. & explano uerbum declaro, manifeſto. & complano adæquo, item à planus planior. planiſſimus. planicies. & à planè planius. planiſſime. et plãta, quod planas. hoc eſt æquales oporteat eſſe plantas. Sunt enim plantæ, quæ transferendi gratia, uel de arboribus raptæ, uel ex ſeminibus ortæ ſunt, et de herbis quoq; dicuntur, Plantaria etiam ueteres uocabant filiarum dotem, quia plãtatæ in ſatus ratione arbores, & poſt aliquot annos uenditæ maximi quæſtus erant. Vnde plantaria appellamus, plantarum, ut ita dicam, ſeminaria ad trãsferendum facta. Virgilius. Et uiua ſua plantaria terra, ideſt plantæ ex plantarijs ſumptæ. A` planta fit planto uerbum notæ ſignificationis, & ab eo compoſitum ſupplanto, ſed à planta pedis deductum exiſtimamus, ut ſit ſupplantare ſup*

poſito pede aliquem in terram deijcere. Cicero, Contendere debet, quam maxime poſſit, ut uincat, ſupplantare eum, qui cum certet. at manu pellere nullo modo debet. Aliquãdo tamen per metaphoram ſupplantare ponitur pro decipere. nam & ſupponere pedem quodãmodo 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 ſeſe pullulando plantas emittunt. Plynius, Siliqua plantigera eſt nimis partibus, & ideo ſuperficie flaueſcens ſucum auferente ſobole. Et plantago, de qua Themiſon medicus uolumen edidis. Duo eius genera. minor anguſtioribus folijs nigrioribus linguæ pecorũ ſimillimus. caule anguloſo. 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 ſimiliter planis ſunt pedibus exiguam, & ferè nullam in medio concauitatem habentes. Vnde poëta umber ſarſinas, ab huiuſmodi planicie initio Plotus, deinde Plautus, eſt dictus. hinc ſoleas dimidiatas, quibus utebantur in uenando, quo planius pedem collocarent, Semplotia 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. deprauare. Ennius. Nã conſilijs obuarant omnia, quibus tantum concedit hic ordo. Vatiæ, quibus in exteriorem partem 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, diciturq; hoc ultimum non modo de animalibus, ſed etiam de inanimatis. Virgilius de flumine. contatur, & omnis Raucæ ſonans, reuocatq; pedem tyberinus ab alto. A` pede etiam Aëripes dicitur, qui aërios pedes, hoc eſt uelocæs 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 clauditor. 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 tretrocedo. & peſſeſtas à ueteribus peſtilentia dicebatur. Et pediſſequus famulus, qui dominum ſequitur, cuius fœmininum pediſſequa, ancilla, quæ ſequitur dominam. & apes uolucre animal ceram agens, & fauos, quod ſine pedibus naſcatur. diciturq; etiam apis. Ouidius, Non apis inde tulit collectos ſedula flores. à quo fit diminutiuum apicula. & apes 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 erectas 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 λαγωὸν καὶ δασύποδα *uocant,*

uocant. Mirum eſt in hoc Plyn. tantæ doctrinæ, atque authoritatis uirum erraſſe. Hic enim daſypodem à lepore diuerſum facit, cum unum, idemq; animal ſit. Daſippus uocatur, quod hirſutos habeat pedes, δασὺς *enim hirſutum, piloſumq; ſignificat,* ποὺς *pedem, ſic apud nos à pedum leuitate nomen habet, quoniã ambulans non ſentitur. Nullum certe animal piloſis in terra pedibus eſt lepore excepto. Scribit Ariſto. daſypodem timidum animal omnium prædæ naſci, ſolum ſuperfœtare, aliud educantem, aliud in utero pilis ueſtitum habentem. aliud implume. aliud inchoatum. aliud non 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 παραδραμεῖται δασύποδα, *hoc eſt prius teſtudo curſu præueniet leporẽ. Alterum de ijs, qui ab alio quærunt, quæ in ſe habent,* δασύπους κρεῶν ἐπιθυμεῖ, *hoc eſt lepus carnem quærit, quod eleganter interpretatus eſt Ter. Lepus tute es, & pulpamentum quæris. i. quæris ab alio, quod 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 ẽ quod nonnulli tradunt leporem non diſtingui ſexu, & utrãq; uim ſingulis ineſſe, ac ſine maris coitu gignere, quod hyænam facere tradunt, de qua alibi diximus, alternis annis ſexum mutantem. Ouidius,*

Si tamen eſt aliquid miræ nouitatis in iſtis,
Alternare uices, & quæ modo fœmina tergo
Paſſa marem, nunc eſſe marem miremur gyænam.

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, quorũ in naſcendo non caput, ſed pedes primi extiterunt, qui partus difficillimus, ægerrimuſq; habetur. à quo Agrippina deducitur proprium nomẽ mulieris. Aliqui tamen ab ægro partu dictos agrippas uolunt. cuius periculi deprecãdi 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 impeditum proprie dicimus, qui ita pedes habet alligatos, ut ingredi non poſſit. itaq; impedire proprie eſt pedes alligare, atq; inuoluere. Vir. Haud aliter Teucrum nati ueſtigia curſu Impediunt. Transfertur tamen ad negotia. Ter. Vide me tuis conſilijs impeditum eſſe. Aliquando etiam pro fœdare ponitur. Plau. 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, atq; inſtrumenta bellica geſtant. Plyn. Expeditum militem duxerat, impedimenta in caſtris reliquerat. & impeditio, quod pro impedimento accipitur. Cæſar. Propter quod ad explicandum caſus impeditioni fore uideretur. Et præpedio, ante impedio. à quo præpedimentum. Plau. Neu fallaciæ præpedimentum obijciatur. Et compedio, à quo compedes dictæ inſtrumentum, qđ pedibus uinciendis adhibetur. Var. Domum intro, & pedes corrigijs compedio. & expedio, quod proprie eſt libere, & quaſi pedum ligamenta diſſoluo, cuius paſſiuum eſt expedior. Virgi-

lius. flammam inter, & hoſteis Expedior. Ponitur tamen aliquando expedio pro explico. Sene. 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. & expeditio appellatur, cum exeunt milites belli gerendi gratia, hoc eſt militaris apparatus, quod explicent ſe, atq; expediant à cæteris negotijs. Q. Curtius, Omnem expeditionem, ac militarem apparatum adduxit. Apul. 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, quãuis aliqui peluim à pelluendo dictam affirment. Plau. Amore cecidi tanquam blitus in peluim. & pediculus, paruus pes. Plynius, Mollia ſunt Loligo. ſepia, polypus, pediculi octoni omnibus. Hinc pediculus etiã uocatur, quo fungi. pira. mala, & reliqua huiuſmodi ſuſtinentur, quodq; ueluti 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 ſuſpendi poſſint. & pecus (ut Varro exiſtimat) quod pedibus ſine ratione bruta ferantur. à quo pecua. pecuda. pecuarium. pecorarium. pecoreum. pecorinum. pecudinum. pecunia. pecuniola. peculium. peculatus. peculiaris. peculiariter. peculor. peculator. peculatrix, de quibus ſuperius diſſeruimus pecudes græci πρόβατα *uocant. unde probaticam piſcinam quidam uocant, in qua lauari oues conſueuerunt. & pedarius, qui in Senatu ſententiam non dicit, ſed ab alio dictam comprobat, mouẽs ſe de loco, & in partem eius, qui dixit, ambulans, propter quod, qui ita faciunt, ire in ſententiam pedibus dicuntur, et 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 cœperant, 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 nõ uehatur curru. ſed pedibus proficiſcatur in forum. unde 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. Virg. Tum grauibus pedicas, & retia ponere ceruis. & unipes, qui unum pedem habet, ſicut bipes, qui duos tripes, qui treis. quadrupes, qui quatuor. octopes, qui octo. centipes, qui centum habet pedes. à quibus fiunt adiectiua, bipedaneus. tripedaneus, & ſimilia. Plynius, 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, unde ſemipedalis, quemadmodum à pede pedalis menſura. & 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 iocũ gallipes uocaretur, quem curſitare, ac ne cubiti quidem menſuram progredi prouerbio græco notatum eſt. & curuipes, qui*

curuos pedes habet. & flexipes, qui flexos. unde poëtæ flexipedam æderam dicunt, quam Virg. errantem uocat. & loripes, qui pedem in modum lori tortum habet. & Acupedius, qui præcipuum erat in currẽdo acumen pedum. & ſolidipes, qui pedes ſolidos habet. Plyn. Vnum animal digitos habentiũ herba paſcitur lepus, ſed & fruge. Solidipedes, & biſulci ſues omni cibatu, & radicibus. Solidipedum uolitatio propria. & petiolus, paruus pes. Afranius, Atq; adeo nolo nudo petiolo ambules. & petilus, tenuis. exilis. Lucil. inſignis uaris crucibus. & petilis. unde Petilia dicta eſt ciuitas Brutiorum, condita à Philoctete Melibœo, hoc eſt ex Melibœa urbe Theſſaliæ. petilã ſura ſignificat ungulam equi albam. item alipes, qui alatos pedes habet. & primipes militum genus, qui à principio gladijs pugnabant, poſtea commutata re militari, facti ſunt pilumni. & ceſpes, quod pedem cædat, de quo, atq; eius deriuatiuis ſuperius diſſeruimus. & lectipes herba, quam græci clinopodion. alij clinopyction. alij zopyrocheron. alij encimoides appellant ſerpyllo ſimilem, ſurculoſam palmi altitudine, orbiculato foliorum ambitu ſpeciem lectipedum præbens. & planipes poëmatis genus, quod minus dicitur, de quibus ſuperius diximus. & palmipes planos, & ad palmæ ſimilitudinem pedes habens. unde anſeres, et omnes ferè aquaticæ aues palmipedes dicuntur. Et perna, quod proprie pedem ſignificat, quo uocabulo Hiſpani nunc uulgo utuntur. à quo Pernæ ſuillæ, de quibus ſuperius diximus dictæ ſunt. & ſupnati dicuntur, quibus fœmina ſunt ſuciſa in modum ſuillarum pernarum. et ſupernia ipſa fœmina ita ſuciſa. Ennius. is pernas ſuccidit iniqua ſupernia pœni. & pernio morbus pedum, ex nimio frigore proueniens præſertim in pedis extrema parte, græci χίμεθλα uocant. Plyn. de rapo domeſtico. Perniones feruens impoſitum ſanat. & compernes, qui longis ſunt pedibus, genibusq; plus iuſto coniunctis. & petaſo. & petaſunculus, de quibus ſupra diximus. & pernix, quod ſignificat celerem. Virg. Talis & ipſe iubam ceruice effudit equina Coniugis aduentu pernix Saturnus. A 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 ſydera 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 poterat, 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, qđ proprie uelox, & celer ſignificat. Accius, Celebri gradum acceleraſſe docet. Quoniam uero accelerare gradum frequentare eſt, factum eſt, ut celebre pro frequenti accipiatur. Cicer. Celebris'ne ſit locus, an deſertus. Hinc fit celebritas, hoc eſt frequẽtia. Quintilianus. Ante omnia futurus orator, cui in magna celebritate, & in media Rep. uiuendum eſt, aſſueſcat à puero nõ reformidare homines. & celebro uerbum, quod proprie ſignificat frequento. Varro, Cui non tam cura erat, ut templa deorum, quàm ut popinas celebraret. Per metaphorã tamen, quoniam quæ frequentamus, etiam colimus, Celebrare pro colere, & uenerari uſurpatur. & celebritas pro cultu, atque honore. Hinc celebrare laudibus, atq; 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. & qualiſcunq; fama celebreſcat tua. & cõ

celebro, idem quod celebro, uel ſimul celebro. Celeres antiqui equites uocitarunt, nõ ab equorum celeritate (ut aliqui ſcripſerunt) Sed à Celere interfectore Remi, qui initio à Romulo ijs præpoſitus fuit, qui primo è ſingulis curijs lecti fuere, ideoq; trecenti extiterunt. Aliquando tamen pernix pro perſeuerante accipitur. Idẽ, & inter Dura iacet pernix inſtrato ſaxa cubili. Item à pede piger, hoc eſt tardus. lentus, quaſi pede æger. à quo pigritia, tarditas. ignauia. & quibus ueteres uſi ſunt, pigredo. & pigritudo. & pigro uerbum, quod eſt retardo. Acci. Melius pigraſſe, quàm properaſſe nefas. & pigreſco. pigrefio. & impiger, diligens. Cicero. Quis enim eſt tam in ſcribendo impiger, quã ego? & pigre, atq; impigre aduerbia, hoc ẽ tarde, & diligenter. & impigritas. Cicero, Viri fortiſſimi fortitudo. impigritas. patientia. & piget, quod ueteres pro tardat uſurpabant. Capitur etiam pro eo, quod eſt pœnitet, quoniam in ijs peragendis, quorum pœnitẽtia ducimur, tardi ſumus. item pro pudet, quoniã pudore quoq; ab agendo retardamur. Quidam pudet, & piget ita diſtinguunt, ut pudet de præterito, piget de futuro dicatur. proprie tamen piget ſignificat pro moleſtum eſt. Varro. Iamq; piget te in eo tempus terere. Plautus, Non dediſſe te pudet, me quia non accepi, piget. & pedo. ueteres enim pedare pro ire dixerunt. unde et repedare, quaſi pede iterare. Lucilius, Rediſſe, ac repedaſſe, ut Romam uitet. hinc pedatim ire dicebant, quaſi rependo. Plynius, 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 ẽt eſt ſuſtentaculũ uiti addere, aut alteri arbuſculæ, ex quo uineæ huiuſmodi pedatæ dicuntur. Plyn. Aut pedatæ uineæ ſimplici iugo. & pedamentum dicitur ipſum ſuſtentaculum. idem. Caſtanea pedamentis omnibus præfertur. A quibuſdam etiam pedamen uocatur. Columella. Cum conſtituendis uineis, quæ uidebantur utiliter præcipi poſſe diſſeruerimus, pedaminum, iugerumq;, & uiminum proſpiciendorum tradenda ratio eſt. item pedam humanum ueſtigium uocitauere. A 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, una omnes fecere pedem. Plautus etiam remos nauium pedes appellauit. item pes eſt coniunctio duarum, aut trium, aut plurium ſyllabarum metrica ratione compoſita. ut ſpondeus. trochæus. dactylus. & huiuſmodi. Virg. Ferte ſimul Fauniq; pedem, hoc eſt metricam compoſitionem. unde pedeſtris oratio dicitur numeroſa. & ſecundum metricam rationem compoſita, quamuis non ſit carmen. Pæs etiam fœdum capitis animal uocatur, & per diminutionem pædiculus dictus à pueris, qui hac ſorde præcipue ſcatent. παῖς enim græce puer eſt. unde ab agendis, hoc eſt à ducendis pueris pædagogi appellati. Ab hoc deriuatur pædicoſus. Plautus. Pædicoſus, ſqualidus ubi me uidit, caput ſcauit, pædes legit. & pædiculoſus. & pædicularis morbus, quem græci Phthiriaſin uocant. & pædidus, quod eſt ſordidus, atque abſoletus, & pædor, quod ſqualorem in animali, atque omnem immunditiam ſignificat. Lucanus, Longusq; in carcere pædor. Cicero, Pædores mulièbres. 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 gratia oblitiſcant. hinc etiam pædo uerbum, quod eſt crepitum uen=

tris emitto, quod ut facere in conuiuio liceret, edicto Claudius princeps ſtatuit, quod periclitatum quendam præ pudore ex continentia reperat. Pædiculi terræ ab eorum, quos dicimus, ſimilitudine, uocantur ſcarabæi terreſtres ricino ſimiles, q à corniculis, quæ gerunt, etiam tauri nominantur. Sunt & maris pædiculi à ſimilitudine pædiculorum capitis dicti, quibus ad uaria medicamenta utuntur. Præterea pædico uerbum, qđ proprie ſignificat puerum comprimo, ſed inter cluneis, & fœmina. Nam intra podicem non pædicare, ſed præcidere dicitur, quamuis aliquando confundantur. Ab hoc pædicones dicũtur, qui puerorum amores ſectantur, & dici latine puerarij poſſunt. item pædagogus, is, cui ducendorum puerorũ cuſtodia datur. Sueto. tamen pædagogiũ pro puerorum concubitu uſurpauit. Super ingenuorum pædagogia, & nuptarum concubinatus ueſtali uirgini uim intulit. & pædotriba, ſiue pædotribes literarij ludi præceptor. & pæderos lapilli genus, de quo ſuperius ſcripſimus. & pædia inſtitutio in bonas arteis. & Pædaretus propriũ uiri nomen ἀπὸ τῆς παιδείας καὶ ἀρετῆς, hoc eſt à diſciplina, & uirtute deductum. Pes uero à græco deducitur, quod eſt πούς. unde tripus tripodis deriuatur menſa trium pedum. & monopodiũ menſa unius pedis, quale CN. Mãlius Aſia deuicta, triumpho ſuo æratum primus inuexit. monopolium uero dicitur, uel cum unus ſolus aliquod genus mercaturæ uniuerſum emit, ut ſolus uẽdat, pretiumq; ſuo modo ſtatuit, uel plures ſimul idem fecere, 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 uxorẽ duceret. Eum demum ad Menelaum perueniſſe, raptumq; cum 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 cos 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 tripodẽ debere, qui ſapiẽtia omneis excelleret, mox Thaleti datum tripodem fuiſſe. hunc Chiloni, tanquam ſapientiori miſiſſe. Chilonem alteri. illum alteri rurſus, donec ad Solonem uẽtum eſt. Hunc, quod deum omneis ſapientia excellere exiſtimaret, tripodẽ Delphos miſiſſe. hæc urbs erat in monte Parnaſſo, ubi templum Apollinis Delphici in rupe undique patenti, tam urbem, quàm templum defendebant non muri, ſed præcipitia. Dubium utrum maieſtas dei, an ſitus loci magis miraculo eſſet. media ſaxi rupes in formam theatri recedebat, ubi ſonitus, & uoces multiplices audiebãtur. in huius urbis anfractu media ferè altitudine exigua planĩcies erat, atq; in ea profundum terræ foramen in oracula patens. ubi tripus erat, hoc eſt cortina aurea pulueribus plena, ex qua perflãs 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. idẽ, 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 nunc ex ære apud uetuſtiſſimos è corio bubulo fiebant, uel quod hoc uaſe in

cortibus uillaticis. (Sic enim uillarum ſpatia intra maceriã uocantur) ad calefaciẽdas aquas uterentur. & uina decoquenda, & reliquos uillæ uſus. Plynius, Hæc omnia pariter decoquebant decies de feruescente cortina, atq; diffundebant, inueterabantq;. idẽ. ita deſpumatis ſubinde carnibus, quas hæſiſſe uenis neceſſe eſt, decimo fermè die liquatis cortina uelus 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 plumbeã in lacum ponito, quò oleum defluat. ſolebant autem huiuſmodi Tripodes, ſiue cortinæ in templo Apollinis delphici dicari. Plynius, Ex ære factitauere, & cortinam 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 Phitonis tectus erat, uel quod certa illic reſponſa tradebãtur, 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 authores, & quoadeius 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, ꝑ quẽ Europam tauri dorſo uſque ad eam urbem uectam fuiſſe prodiderunt. iuxta hanc naſcuntur calami, quibus pro ſagittis utũtur. unde dicuntur gortynij. Virgil. Spicula torquebat Lycio Gortynia cornu. in huius urbis agro armenta 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, ſubdulas 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 iacẽtes 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, publicamue 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. οἶδμα 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, cũq; reſponſum ab eo accepiſſet, mori eum manu naſcituri infantis oportere, natum cuſtodi armentorum ſuorum necandum tradidit, q dum ætati compatitur, & ſimul regi obtemperare con

tendit, perforatis infantis pedibus, & tranſmiſſo uimine ſuſpendit ad arborem, quaſi mox inedia moriturum. Seneca. Medeo teſte, damnauit parens, Calidoq́; teneros tranſijt ferro pedes, Et in alta nemora pabulum miſit feris. Sed cum forte cà tranſiens Phorbas Polybi Corinthiorum regis paſtor infantis uagitum audiſſet, eò ex templo profectus puerum pedibus iam tumentem conciſis uinculis ſuſtulit. & Corinthio cuidam donauit, qui eum lætus accepit, & ad Meropem Polybi regis uxorem perductum, quod liberis careret, dono illi dedit. Hæc cum uiro pariter quaſi filium cœlitus miſſum educauit, & à pedũ tumore uocauit Oedipodem, noſtri etiam Oedipum dicunt. hic cum aliquando Thebas perrexiſſet, comperta ibi ſphinge eius ænigma diſſoluit, ac monſtrum interemit. unde obſcurarum rerum interpres eſt dictus. Terentius, Dauus ſum, non Oedipus. Plautus, Nam iſti quidem heraclidæ orationi Oedipo opus eſt coniectore, qui ſphingis 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. poetæ faciem habere uirginis fingunt, pennas auium. pedes leonis. Diodorus, Oedipus orta inter Phocenſes ſeditione ira accenſus Laium parentem inſcius occidit. Sphinx bellua biformis Thebas eo tempore ueniſſe traditur, propoſuiſſeq́; ænigma, quod qui non ſolueret, periret. inde pleriq; ob rem ambiguam, ac perobſcuram interempti. Soluenti Iocaſtæ connubium, & Thebarum regnum propoſitum præmium erat, præter Oedipum ſoluere potuit nemo. id erat huiuſmodi. Quodnam 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 editiore loco ſeſe præcipitem dedit. Oedipus Iocaſtam neſcius matrem eſſe, ſiquidẽ ab omnibus Polypi 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, frõte puella. Verres ſphingem ex ære corinthio habuit, reo in prouincia ablatam, propter quam Cice. 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. Et Melãpus proprium nomen quaſi caprinos pedes habẽs. Hic uates fuit inſignis (ut Home. refert) qui Iphianaſſam Proeti filiam duxit uxorẽ. Proetus Abantis Arguorum regis filius fuit, eiq; in regno ſucceſſit. Vxorem habuit Antiam, ex qua filias quatuor genuit. Macrã. Euryalem. Lyſippen, & Iphianaſſam, quæ cum Iunoni ſe in pulchritudine prætuliſſent, indignata dea furorem eis iniecit, ut ſeſe uaccas eſſe exiſtimarent. Virgilius, Prœtides implerunt falſis mugitibus auras. Hoc Pherecydes tradit. Ouid. uero ob ſpretam Venerem eas primo in uaccas, mox in lapides commutatas affirmat. Addit Pherecydes Proetum, ſiquis filias curaret, præmium ei propoſuiſſe, regni partem, & filiæ, quam eligeret, ſtabile connubium. itaque Melampodem fama diuinationis clariſſimum dato helleboro eas ſanaſſe, quod ab eo cognominatum eſt Melampodium, Sibiq́; 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 ebroſitate liberarentur, eius furoris cauſam uinum eſſe exiſtimante. Etenim Clitorij ſpeluncam eſſe, ex qua profluens uiti-

diſſimus riuus facit potantes ex eo uinum odiſſe, ob quam cauſam in eius ſpeluncæ fornicæ extare græcas literas ſignificantes eam aquam non eſſe potabilem, ſed uiribus inimicam. Quod Ouidius quoq; uidetur ſenſiſſe.

Clitorio quicunq; ſitim de fonte leuauit,
Vina fugit, gaudetq́; meris abſtemius undis.

Item à ποὺς ποδὸς Podagra, quod eſt uitium articulorum in pedibus, quemadmodum chiragra in manibus. Vnde podager, & chirager, & chiragricus dicuntur compoſita nomina à pede, manuq́;, & atrocitate doloris, quæ à græcis ἀγρία dicitur. maximum enim dolorem affert huiuſmodi morbus. Ouidius, Soluere nodoſam neſcit medicina podagram. 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 euaſerunt. Alij cum toto anno à uino mulſo, uenereq́; ſibi temperaſſent, adepti ſunt totius uitæ ſecuritatem. M. Agrippa ſupremis ætatis ſuæ annis hoc morbo grauiter conflictatus, cum perpeti amplius tantum dolorem non poſſet, medici cuiuſdam portentoſo conſilio, ignorante id diuo Auguſto, in acetum calidum crura dimerſit, ſicq́; in totum liberatus eſt. Et ſextus Pompeius Hiſpaniæ citerioris princeps, cum horreis ſuis uentilandis præſideret, correptus podagræ dolore ſeſe in triticum ſuper genua dimiſit, leuatusq́; mirum in modum dolore pedibus ita ſiccatis. hoc poſtea remedio uſus eſt. conſtat apud græcos χεῖρα 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. Geomantia ex inſpectione terræ, ſeu figurarum in terra deſcriptarum. à quibus chiromantes. necromantes. hydromantes. & geomantes 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 Platne in parte ciuilium uirtutum poſita eſt, & chirographum ſceda, ſiue tabula manu propria ſcripta, poniturq́; 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 palàm eſt, quod intelligitur nomen uendidiſſe, quemadmodum & nomen leguerit, haud dubium eſt id, quod in actionibus erat legiſſe. & chirodicia ueſtis. & chirurgus, ac chirurgia, de quibus ſuperius diſſeruimus. Item ab eodem calopodium calciamenti genus ex ligno, quod uulgo ſoccum, & per diminutionem ſocculum uocant. Plyni. Sed hac, aut hac ſocci uideo ueſtigium. Plynius, 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 alijs cypſelus appellatur, ita dicta, quod pedum uſu careat, ex hirundinum genere eſt, maior alis. uolat plurimum, nidificat in ſcopulis, atque editioribus domibus. hæc eſt, quæ toto mari cernitur. Quies ei niſi in nido nulla, aut pendet, aut iacet. Item ſtruthopus. 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 πεζῖται dicti, quod non tollunt ſe altius à terra. Item

Podalirius

Podalirius proprium nomen à pedum magnitudine. Aeſculapij filius fuit, & frater Machaonis medicinæ artis præclarus. Martial. 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 ex ea pedes fluere uideantur. Iuuenalis, Et podice læui Cæduntur tumidæ medico 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, pugileſq́; exercebantur, ita dicti à circenſibus ludis, qui in eo fiebant. Circenſes autem appellati ſunt, quaſi circumenſes, propterea, quod rudis uetuſtas, cum non dum loca huiuſcemodi ludis apta ædificaſſet, inter enſes, & flumina eos celebrabant, ut ab utraq; 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, atq; equites poſſent. ſpectacula ipſa fori appellabantur. Liuius, Tum primum circo, qui nunc maximus dicitur, deſignatus eſt locus, diuiſa loca patribus, equitibusq́; urbis, ut ſpectacula ſibi quiſq; facerent. Idem, Spectauere furcis duodenos ab terra ſpectacula alta ſuſtinentibus pedes. Ludicrum fuit equi, pugileſq́; ex Hetruria maxime acciti. Solennes deinde annui manſere ludi Romani, magniq́; uarie appellati. Naturalem circum elegantiſſime deſcripſit Virgilius,

Hoc pius Aeneas miſſo certamine, tendit
Gramineum in campum, quem collibus undiq; curuis
Cingebant ſyluæ, mediaq́; in ualle theatri
Circus erat, quò ſe multis cum millibus heros
Conſeſſu medium tulit, extructoq́; reſedit.
Hic, qui forte uelint rapido contendere curſu,
Inuitat, pretijs animos, & præmia ponit.

Tres Romæ circos fuiſſe legimus. Maximum, Flaminium, & Neronis. in hoc ultimo ingentem fuiſſe obeliſcum conſtat, quem nunc Romæ in uaticano cernimus. D. Cæſar circenſibus ludis ſpatium circi ab utraque parte produxit, & in gyrum euripo addito quadrigas, bigasq́;, & equos deſultorios agitari fecit à nobiliſſimis iuuenibus. proprie autem circus appellatur omnis in gyrum ambitus, eiusq́; diminutiuum eſt circulus, definiturq́;, Circulus eſt figura plana una tantum linea contenta, in cuius medio punctus 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. & circulatur, quem Paulus iuriſconſultus dicit eum eſſe, qui ſerpentes circunfert, ac proponit, quod ſi cui ob eorum metum damnum fuerit, pro modo admiſſi punitur, cuius fœmininum eſt circulatrix, quod ſignificat eam, quæ lucri gratia per urbẽ uagatur, & ſaltando, uel alio ludicri genere aucupatur gratiã ſpectatorum. & circulatim aduerbium, hoc eſt per circulum. Suetonius. in ſummo publico luctu externarum gentium multitudo circulatim ſuo queq; more lamẽtata eſt. & Circites circuli ex ære facti. Circuli etiã 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 elixo, ac caſeo ſuperinfuſo. ponitur tamen aliquando globus pro multitudine hominum, ſiue aliorum animalium, 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 eruptionem tentauere. Globus ſi ex filo, aut alia ſimili re factus ſit, glomer uocatur. à quo glomero, quod eſt implico, & in globi, hoc eſt ſphæræ figuram filum induco. Ab co 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 appellatus, quæ uox à græcis ſumpta eſt. Gloſſa uero lingua eſt. à quo gloſæ, & gloſſaria dicuntur interpretationes, quod uice linguæ, hoc eſt uice doctoris funguntur. & gloſſema, quod Quintil. interpretatur, quaſi uocis munus ſuſcitans. nam epigloſſis, 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. Circùm montem περὶ τὸ ὄρος. interdum etiam aduerbiũ eſt locale. Virgilius, Anna uides toto properari littore circũ. Ex hoc naſcitur circiter, qđ pro iuxta accipitur, & ſecundum Priſcianũ ad tempus ſolũ ptinet, ut circiter Cal. Ianuarias. Nos uero lõge frequẽtius ad numerũ ptinere comperimus. Cur Multi eo bello capti circiter duo millia deſyderati. in qua ſignificatione & circa ab eodem deductum accipitur, ut circa forum. circa templum. circa uiginti annos. Ab hac fit coniunctio quocirca. pro quare. quapropter. Virgilius, Quocirca capere ante dolis, & cingere flamma Reginam meditor. eſt etiam quando circùm præpoſitionem ei ſubiungimus. & circuncirca dicimus, quod ſignificat ἀμφιπερί. A circum fit circumeo, quod & circuo dicitur. à quo circuitus notæ ſignificationis, ut circuitores (Vt Vlpia. inquit) uulgo appellati, quibus ueſtiarij, uel lintearij ueſtem dant circunferendam, & diſtrahendam. & circuntego. à quo circuntectum amictus genus, quod purpuram circùm habebat. & circumago circuntexo. circunſto. circunſiſto, de quibus ſupra diximus. & circunfero, quodmodo circum porto, ut ſupra oſtendimus, modo purgo. luſtro. Plautus, Pro laruato te circunferam. ideſt purgabo. Virgilius, Idem ter ſocios pura circuntulit 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 circùm forum uagatur, ut aduocationem quærat, & circuncido, præputia detraho. à quo circunciſi iudæi dicuntur, & actus ipſe circunciſio. & circunnubo. circuntego 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 impleui cirneam. Et cirrus capitis crinis, quod frequenter tortus, & ferè in circulum uerſus ſit. Cato. Itaq; Ambraciæ primum puerilem dentem. Item cirros ad Apollinem ponere ſolent. Ambracia urbs eſt Epeiri iuxta Acteronem 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 circunuertat. AMPITHEATRO. In quo uenationes, & alij ludi exhibebantur, referturq; ad id, quod pauloante dixit. uidit 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 conterminæ. Mart. De ſinueſſanis uenerunt marſica prædis. Condita quo quæris conſule? nullus erat. ſunt tamen et in Scythia populi eodē nomine (ut Herod. teſtatur) In fucino Claudius princeps emiſſarium fecit opus ante ab Auguſto Marſis negatum, licet maximis præcibus petitum fuiſſet, idq; lucri potius gratia aggreſſus eſt, q̃ gloriæ, cum quidam proprijs ſumptibus amiſſuros ſe promitterent, ſi ſibi ſiccati agri concederentur. per tria aūt paſſuum millia partim effoſſo monte, partim exciſo canalem abſoluit ægre, & poſt undecim annos, quamuis continuis triginta hoīum millibus ſine intermiſſione opantibus. Ante aūt, q̃ lacū emitteret, Naumachiā cōmiſit, ſed cū pro clamātibus naumachiarijs, Aue impator morituri te ſalutant, Rn̄diſſet, auete & uos, neq; poſt hanc uocem, quaſi uenia data, q̃s q̃ dimicare uellet, diu cunctatus an hoīes igni, ferroq; abſumeret, tādē ex ſede ſua proſiluit, ac ꝑ ambitū lacus nō ſine fœda uacillatione diſcurrēs, partim minādo, partim adhortando, ad pugnam cōpulit. Hoc ſpectaculo claſſis ſicula, & rhodia concurrerūt duodenariū triremiū ſingulæ, eijciente bucinā tritone argenteo, qui è medio lacu per machinam emerſit. STAGNA PIGRI NERONIS. Pigra ſtagna, quia Nero marina aqua naumachiam exhibuit īmanibus belluis, quæ aqua fluxum nullum habebat, ut aqua Tyberis & fucini, uel pigri Neronis inquit propter ocium, ac laſciuiam eius. Quippe epulas à mediodie ad mediam noctem protrahebat refotus ſæpius calidis piſcinis, ac tempore æſtiuo niuatis, cœnitabatq; interdum, & in publico Naumachia præcluſa. TACEANTVR. Silentio prætereantur. Tacere enim proprie ſilere eſt. Cic. Tacet ipſe, cæteros ad loquendum hortatur. Interdum tamen ponitur pro eo, quod eſt quieſcere, & ſecurū eſſe. Ter. Quin taces? Nā cum intulerit poſtea dicam, certum eſt non ſilentium, ſed ſecuritatem imperaſſe. Ab hoc fit tacitus, qui nihil loquitur. à quo aduerbium tacite. & taciturnus, qui facile tacet. à quo taciturnitas obſeruantiæ genus in ſilendo, ac ſecreta ſeruando conſtituta. Ter. Sed ijs, quas ſemper in te intellexi ſitas fide, & taciturnitate. Tacere etiā aliquādo dicimus, quæ ſine uoce ſunt. Virg. totumq; pererrat Luminibus tacitis. Idē. Cū tacet omnis ager. à taceo fiunt compoſita obticeo. reticeo. ſubticeo. & conticeo, oīa eiuſdem ſignificationis. quidam tamen hæc ita diſtingunt, ut taceamus conſilia. Virg. Nec tacui demens. obticeamus, quod nos pudet fari. Ter. Virgo ipſa ſciſſa ueſte lachrymans obticet. reticeamus dolores. Idē. Ne uerere, ne ritice. Subticeamus, non demus reſponſum ad ea, quæ dicta ſunt. Plau. Quæ cum audiſſet, ſubticuit. Conticeamus, cū plures ſumus, hoc eſt ſimul taceamus. A' conticeo fit conticeſco eiuſdem ſignificationis. & conticinium prima pars noctis, qua omnia quieſcendi gratia conticeſcunt. HANC NORINT VNAM SAECVLA NAVMACHIAM. Hæc una naumachia digna ſit, quæ ad poſteritatis notitiam perueniat.

PERO ME SECVTVM. Præmittit Epiſtolam libro iam tamen à ſe ſcripto, & perfecto, quod facere aliquando ueteres poëtæ cōſueuere, ut Papinius in ſyluis. Tres autem ſunt huius epiſtolæ partes. in prima legentium ſibi beneuolentiam

conciliat, tale ſe in ſcribendo ſecutum temperamentum affirmans, ut neminem læſerit. in ſecunda excuſat laſciuiam carminis authoritate duntaxat poëtarum, qui ſimilia ſcripſere. in tertia hortatur ſeueriores, ut à legendis libellis ſuis abſtineant. IN LIBELLIS. In libris epigrāmatum, quos ſcripſi. ꝑ modeſtiam enim libellos, hoc eſt paruos libros appellat. Liber libri proprie pars corticis eſt, quæ ligno adhæret. unde delibrare dicimus pro eo, quod eſt corticem detrahere. et delibratio eſt ipſa (ut ita dicam) decorticatio. Virg. Huic natam libro, & ſylueſtri ſubere clauſam Implicat. Idē. Vdoq; docent inoleſcere libro. Hinc delubrū ſecundum quoſdam, ut ſuperius oſtēdimus. Item liber dictus, in quo ſcribitur, quia ante uſum chartæ è corticibus arborum uolumina compaginabantur. Vnde & codex ab arborum trūco appellatus eſt. à quo codicillus diminutiuum, ſicut à libro libellus, poniturq; libellus pro epiſtola, ſiue tabella. unde libelliones à ueteribus tabelliones dicebātur. Varro. Tum ad me fuerunt, quod libellionem eſſe ſciebant. Librarij uero ſunt, qui libros tranſcribunt, ſicut bibliopolæ, q libros uendunt. βιβλίον enim græce liber dicitur. à quo, & bibliotheca appellata, quod (ut ait Vlpia.) modo locum ſignificat, in quo libri tenentur, ut cum dicimus, in bibliotheca eſt. modo armarium, ubi libri ſeruantur. Vnde eburneam bibliothecam emiſſe dicimur. modo copiam ipſam librorum, ut Ptolemæum regem dicimus bibliothecam omnium pulcherrimam congregaſſe. & bibliographus librarius. liber etiā 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 correlatiuū eſt ſeruus, modo qui ſine trepidatione, aut reſpectu loquitur, aut facit. interdū etiam 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 nimium libere loqueris. In te qui dicit Cheryle, liber homo eſt, hoc eſt uacuus negotys, & quid agat non habens. Hinc liber etiam uocatus eſt Bocchus, qui uini inuentor fuit, quia uino uſi libere omnia loquuntur. ponitur etiam aliquando pro uino, ſicut Ceres pro frumento. Venus pro libidine. unde extat illud prouerbium. Sine Cerere & Libero friget uenus. ab hoc Liberalia Liberi feſta, quæ à græcis dionyſia uocantur. Item liberi filij dicuntur numero ferè plurali, quamuis & ſingulari aliqñ repiatur, diciturq; in plurali etiam de uno filio. filiaue. Caliſtratus liberorum appellatione nepotes quoq;, ac pronepotes, cæteroſq;, qui ex ijs deſcendunt, contineri exiſtimat. Paulus uero iuriſconſultus eos, qui contra formam humani generis conuerſo more procreantur, liberorum appellatione non putat cōtineri, ut ſi mulier monſtroſum quid, aut prodigioſum enixa fuerit. A' liber libertas deducitur, quæ ſeruituti oppoſita eſt. Itē libertas de eo dicitur, qui libere, & ſine reſpectu loquitur, facitq; quæ libet. Hæc à Florentino iuriſconſulto definitur facultas eius, qđ cuiq; facere libet, niſi iure prohibetur, capiturq; ſemper in bonam partem, cum licētia in malam partem capiatur. Quint. 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 quocunq; modo componendi belli licentiam ipſis permittit. Libertas etiam dea eſt libertatis, cuius templum in Auentino cōſtitutum fuiſſe hiſtoriæ tradūt. Item à liber libertus deriuatur, qui cum eſſet ſeruus factus eſt liber. Vlpia. eum eſſe libertum definit, quē quis è ſeruitute ad

ciuitatem

ciuitatem romanam perduxit. à liberto fit libertinus, quod eſt adiectiuum nomen, eſtq; relatiuū ingenui, ſicut libertus relatiuum patroni. Libertini definiuntur, q iuſta ſeruitute manumiſſi ſunt, quemadmodum ingenui, q libera matre nati, nec poſtea ſerui facti ſunt. Vnde ita interrogare debemus. Eſt'ne ingenuus, an libertinus, non autem libertus, & 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, quā 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 dicimus, & non modo, qui uendit, ſed etiam qui emit rem ipſam ſic uēditam, liberare dicitur. Hinc liberationis uocabulum Paulus iuriſconſultus affirmat eandem uim habere, quam ſolutionis. liberata à ueteribus pro effata, hoc eſt locuta uſurpari ſolebat. A' libero fit delibero, hoc eſt decerno. ſtatuo. capto enim conſilio, mens à cogitatione liberatur. Neq; enim 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 ſunt libero homine dignæ. modo liberalis capitur pro pulchro, & ingenuæ formæ homine. Item à liber fit liberior, & liberrimus, & aduerbia libere. liberius. liberrime. & liberum arbitrium habere dicimus, 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, deductam exiſtimant, quod ipſa quaſi libera ſit, cum cætera pōdera ſibi ſubdita, & in ea incluſa ſint. Liber autem à libet deriuatum eſſe exiſtimant, quod homines liberi agant, quicquid placet. Libere enim placere eſt, qđ 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 libidinē habendi pecuniam. peruicaciam libidinem quomodocunq; uincendi. iactantiam libidinem gloriandi. Tyrannidem libidinem dominandi. peculiariter tamen libidinis nomen tranſlatum eſt ad immoderatum coeundi appetitum. Nam cum ſimpliciter libido profertur, neq; cuius rei ſit libido additur, illa profecto animo occurrit, qua obſcœnæ corporis partes excitantur. hac enim nulla maior eſt uoluptas, nihilq;, quod magis libeat. hæc enim ſibi non ſolum totum corpus, nec ſolum extrinſecus, uerum etiam intrinſecus uendicat, totumq; commouet hominem animi ſimul affectu cum carnis appetitu coniuncto, atque permiſto, ita ut momento ipſo temporis, quo ad huius uoluptatis extremum peruenitur, penè omnis acies, & quaſi uigilia cogita-

tionis obruatur. Ab hac libidinoſus deducitur, hoc eſt in libidinem propenſus. & libidinoſe aduerbium, molliter, laſciue. Item à libet libentia, hoc eſt uoluptas. gratia. Macro. Cui libentiæ, gratiæq; 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 unde etiam pro morte ponitur. & quilibet, de quo ſuperius diximus. & quālibet pro quamuis, quantumlibet pro quantum uis. ubilibet pro ubi uis. uterlibet pro uteruis, quomodolibet pro quomodocunq;. ut libet pro utcunq; licentia uero deriuatur à licet, quod modo ſignificat fas eſt. Cicero, Neq; enim licebat locum numini conſecratum turpi flagitio contaminare, modo facile eſt, uel potius poſſibile eſt. Martialis, Piſcinam peto, non licet natare. Nonnunquam concedentis aduerbium eſt, ſicut eſto. Virgilius, licet ingens ianitor antro Aeternum latrans exangues terreat umbras. interdū eſt cōiunctio 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. Plynius, Licentiore epiſtola narrare conſtitui. Item liceor deponens, & frequentatiuum eius licitor. quod licētia quadam uti in augendo pretio uideamur. Eſt enim liceri, ſiue licitari pretiū augere in auctione facienda. unde 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 pretium deferre. licitari uero cum multis, & ſæpius prætium 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 pretij in auctione oblatio. Aliquando tamen ſine auctione licitatio fit. Curtius de Dario, qui pollicebatur pretium pro capite Alexandri, ſiquis eum occidiſſet. Et cum habetis inquit arma, licitamini hoſtium capita. Item licitari ueteres pro congredi, & pugnare uſurparunt. Ennius, Pars ſaxa iactant, & inter ſe licitantur. Cælius, cum machæra licitari aduerſum eum cœpiſti ſciens. Tractum eſt autem hoc à licitantium, hoc eſt pretium in emptione augentium contentione. impellit nos cognatio uocabuli, ut poſtquam de libet diximus, de libo etiam dicamus. libare igitur proprie eſt leuiter deguſtare, & quaſi primis libris attingere, dictum (ut quidam putant) à labijs, quaſi labiare. Virg. Purpureoſq; metunt flores, & flumina libant. per metaphoram tamen aliquando pro leuiter tangere uſurpatur. Idem. Oſcula libauit natæ, dehinc talia fatur. aliquando pro ſacrificare. Idem. Et pateras libate Ioui. Tibul.

Et quodcunq; mihi pomum nouus educat annus.
Libatum agricolæ ponitur ante deum.

Hinc liba dictæ ſunt placentæ ex farre, & melle deorum ſacrificijs aptæ. Virg. Et adorea liba per herbam Subijciūt epulis. Hinc etiam libellum diminutiuum. & libatio. & libamentum, quæ modo deguſtationem, modo ſacrificium ſignificant. & delibo compoſitum, quod modo ſignificat deguſto, modo accipitur pro eo, quod eſt aquam ſulco deriuo. interdum etiam ſacrifico. unde delibatū ſacrificatum dicimus. delibutum uero unctum ſignificat, quaſi oleo imbutū. ſed trāsfertur aliqñ ad animum. Ter. Si te delibutū gaudio reddo, hoc eſt perfuſum. Sunt q putent à libo lito quoq; eſſe deductum, qđ eſt ſacrificijs deos placo. Virg. ſacriſq; litatis, hoc eſt dijs placatis. Nos à græco

potius deriuatum putamus. Quippe græci λιτὴν deprecationem dicunt. Ab hoc quidam lituum nominatum putant baculum incuruum, quo ſedētes augures auibus templa deſignabant, & ab eius ſimilitudine incuruæ bucinæ genus, quia qui canunt, liticines dicuntur, lituum uocitatum. Nos baculū 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 de ſe locutum fuiſſe. REVERENTIA SALVA. Honore non læſo. Vereri timere eſt cū pudore quodam erga eum, quem metuimus. Vnde quidam hæc ita ſeparant, ut uereri dicāt eſſe liberi hominis, timere ſerui. quod ille pudoris, hic pœnæ metu teneatur. A uereor fit reuereor, qđ eſt honoro. à quo reuerentia honor, quē tam in uerbis, quam in factis alicui exhibemus. Vnde rem aliquam turpem nominaturi, dicere ſolemus ſalua reuerentia. ſaluo honore. reuerentia ſit auribus ueſtris. honor ſit audientium auribus. Item reuerendus, hoc eſt dignus reuerentia. & reuerēter aduerbium, cum reuerentia. Item à uereor uerendus dignus, quem uereamur. & uerenda pudenda. & uerecundus, modeſtus, qui facile pudore ducitur. & uerecundia 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 uerecundantem incitabat. Aliquando tamen uerecundus pro audaci, & cōfidente accipitur, ſiue per antiphraſin, ſiue quod uerecundia abſtinentiam ſcelerum facit. talis uero abſtinentia fiduciam. Plautus, Sic eſt, uera prædico, niſi hoc etiam falſò dici inſimulaturus es, nimis uerecūda es, ſalua. integra. illæſa. à ſano uero (ut Varro exiſtimat) deducitur ſaluus. Sanus proprie dicitur integer. incorruptus. à quo ſanitas, icolumitas. & ſano redintegro. Et inſanus, demens, hoc eſt qui mentem non habet integram. à quo inſania ſtultitia, quæ & inſanitas dicitur. Cicero. Inſipientia autem quaſi inſanitas, eadēq; dementia. Et inſanio uerbum deſipio. interdum tamen inſanire pro eo uſurpatur, qđ eſt carmen conſcribere. Virgilius, Inſanire libet. Nam inſani dicūtur enthei, hoc eſt deo pleni. Idem. Inſanam uatem. Nonnunquam etiam inſanus pro magno accipitur. Idē. inſani feriant ſine littora fluctus. Item à ſanus ueſanus, hoc eſt uecors. crudelis. furioſus. à quo ueſania. uecordia. crudelitas. furor. Itē ſanies, ſanguis corruptus, quod quidam à tabo ſic diſtinguunt, ut illud de mortuo, hoc de uiuo dicatur. Virgil. & ſanie, taboq; fluentis, Complexu miſero longa ſic morte necabat. Item ſanè aduerbium, quod aliquando affirmatiue pro eo, qđ eſt certe ſumitur, ut ita ſanè. Sanè uero proprie tamē ſignificat ualde, quoniam qui ſanus eſt, ualidus eſt. Suetonius, Bellum ſanè difficile geſſit. modo permiſſiue accipitur, quando aliquid aduerſario tribuimus. Vt, ſit ſanè ut uis, pro eſto, ut uis. Et Sanates, qui ſupra, infraq; Romam habitauerunt, quod nomen 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, reperiturq; tantum ſalue. ſalueto. & ſaluete. & ſaluifico, hoc eſt ſaluū facio. & ſaluia herba uulgo nota, quod diuerſos ſanet morbos. & ſalus, incolumitas, quamuis interdum pro remedio ponitur. Virgilius, Vna ſalus uictis nullam ſperare ſalutem. ab hoc fit ſalutifer. ſalutaris. ſaluber ſiue, quod uſitatius eſt, ſalubris, quod præbet ſanitatem. unde aerem. cibum. potum. locum, multaq; huiuſmodi ſalutifera ſalutaria, & ſalubria dicimus, hominem uero, ac cætera animalia ſana. Sed utrunq; patitur exceptionem. Nam & ſanum aerem. ſanum cibum. ſanum potum. ſanum locum dicimus, quaſi ſalubrem, hoc eſt præbentem ſanitatem. Contraq; ſalubris pro ſano accipitur. Salluſtius, Genus hominum ſalubri corpore. Liuius, Grauiore tempore anni circumacto defuncta morbis corpora ſalubriora eſſe cœpere. A ſalubris fit ſalubritas, quod ſanitatem ſignificat. & ſalubrior, ac ſaluberrimus. & aduerbia ſalubriter. ſalubrius. Item à ſalutifer. ſalutifere aduerbium. & à ſalutaris ſalutariter. Item à ſalus ſaluto, qđ proprie ſignificat ſalutem dico, aliquando tamen accipitur pro ueneror. Virgilius, Tum uero Rutuli clamore ſalutant. Hinc & mortuos, & res etiam inanimatas uenerantes, ſalue dicere ſolemus, non ſalutem imprecantes, quæ nulla in ijs eſſe poteſt. ſed uenerationem indicentes. Idem. Salue ſancte parens, iterum ſaluete recepti Necquicquam cineres. Salus etiam dea ſalutis apud ueteres erat. Vnde Salutaris porta Romæ appellata eſt ab huius deæ æde. Quæ ei proxima fuit. Idem à ſalus ſaltem, de quo ſuperius diximus. A ſaluto uero ſalutatio deducitur. & ſalutatorium cubiculum, in quo homines ſalutandi gratia conueniunt. Et inſalutatus, qui non eſt ſalutatus. & reſaluto, quod eſt eū, qui me ſalutauit ſaluto. à quo reſalutator. reſalutatrix. reſalutatio, ſicut à ſaluto. ſalutator, ſalutatrix. ſalutatio. & ob ſaluto, quod eſt ſalutandi gratia offero. ſalutaris herba à quibuſdam uocatur ſtrumum, quam & στρύχνον græci, & noſtri coagulum, ſiue conferuam nominant, quia confractis oſſibus præſentiſſimum remedium eſt, quēadmodum ſuperius declarauimus. & ſalutaris digitus, quem ſupra oſtendimus etiam indicem uocari. INFIMARVM QVOQVE PERSONARVM. Quia infimas quoq; perſonas non nominat. Perſona proprie dicitur facies conficta à perſonando. Nam caput, & os cooperimento perſonæ tectum undiq;, unaq; tantum uocis emittendæ uia apertum, quoniam non uaga, neq; 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 dicūtur, qui huiuſmodi perſonis tecti ſunt. Hinc per trāslationem 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 ſtudioſe exerceat, literarum'ne, an militaris diſciplinæ, & iracūdus'ne ſit, an mitis. luxurioſus, an tēperans. Corporis. ut adoleſcens'ne ſit, an ætate adultus, pulcher, an deformis. Robuſtus, an debilis extrapoſitorū, ut opulentus, an paup. Clarus, an obſcurus, prolem habēs, an orbus. hinc figuræ illæ, qbus p roſtra, ſiue alias corporis partes aqua è fontibus defluit, perſonæ appellātur, & in ſcænis hiſtriones perſonas accipiunt, hoc eſt facies, aut ſerui, aut ancillæ, aut militis, aut paraſiti, aut alterius huiuſmodi, & ī uno hoīe multæ poſſunt eſſe pſonæ, ut pſona, hoc eſt facies iracundi. mitis. læti. ſoliciti. Itē pſona præceptoris. mariti. patris. hinc grāmatici in ptibus oratiōis pſonas cōſtituūt. primā. ſecūdā. tertiā. un pſonale, & impſonale uerbū dicimus. & pſonaliter, et impſonaliter aduerbia. & iuriſconſulti perſonalē actionē uocāt, quæ in pſonā fit, realē, quæ in bona. interdū tn̄ pſonas pro ipſis hoībus ponimus. ut hoc loco. itaq; theologi pſonā definiūt naturæ rōnalis indiuiduā ſubſtantiā. à pſona pſonata deducitur herba, quā alio nomine arcticū uocant, de qua ſuperius diſſeruimus. Sono aūt, à quo pſona deriuatur, tam tertiæ, q̄ primæ cōiugationis inuenitur. Enni. Et ſonit, frāguntur haſtæ, terra ſudat ſanguine. Acci. At ubi curuo littore latratu unda ſub undis labunda ſonit. Eſt aūt ſonare ſonum reddere. Sonum aūt uocamus quicquid ſenſibile auribus pcipimus. à ſono

ſonitus

ſonitus quartæ declinationis. Veteres tamen & in ſecunda uſi ſunt. Pacu. Quid nā autem hoc ſoniti eſt, quod fores ſtridunt? idem autem & ſonum quartæ declinationis uſurpauere. Siſenna. poſtquam ſonu ſignorum prælium magno cum clamore uirorum commiſſum eſt. Item à ſono ſonorus, hoc eſt grauiter ſonans, eſtq; tempeſtatis epitheton. Virg. Luctanteis uentos, tempeſtateſq; ſonoras. Item compoſita, grauiſonus. altiſonus. armiſonus. multiſonus. Item abſonus, ſine ſono. Ci. Sed ſunt quidam aut lingua ita hæſitantes, aut ita uoce abſoni. & obſonus malum habens ſonum. Var. humili, & obſona, & tremula uoce. Et obſono uerbum male ſono. obſonium uero græca uox eſt ὀψώνιον, ſignificatq; quicquid in cibo additur, præter panē & uinum. à quo obſono, ſiue obſonor (utroq;. n. modo dicitur) quod ſignificat conuiuor. à quo obſonator. obſonatrix. obſonatio. Item frequentatiuum obſonito. Næuius. Multi mecum eo die obſonitauere. præterea circunſono. interſono notæ ſignificationis. per ſono ualde ſono. inſono intus ſono. ſubſono, parum ſono. diſſono, diſcordo. à quo diſſonus, & diſſonantia. reſono ſonitum reddo item uoce aliquid exprimo. Virg. Formoſam reſonare doces Amaryllida ſyluas. Conſono concordo. à quo conſonus, & conſonantia. Item ſimul ſono. Vnde apud grammaticos literæ conſonantes appellatæ, quod ſimul cum uocalibus ſonent. ADEO. In tantum, ut ſuperius diximus. TANTVM. Solummodo, tam aduerbium eſt comparandi. à quo fit tantus tanta. tantum, quod nomen eſt quantitatem ſignificans. & modo demonſtratiuū. Plau. Et tantum, quātum potui, præſtiti tibi, modo relatiuū. Vir. Tantæ molis erat Romanam condere gentem. Et tantū aduerbium, quod modo uſqueadeo ſignificat. modo ſolum, quod & tantummodo dicitur. à tantus fit diminutiuū tantalus. à quo aliud diminutiuū tantillus, hoc eſt perexiguus. & tantūdem, quaſi tantū idem. à quo tandē, de quo ſupra diximus. et tantiſper, quod ſignificat tandiu, poſtulatq; dum, pro, donec, ſiue quādiu. Nā & donec duobus modis accipitur. modo pro quouſq;, ut dabo operam uirtuti, donec moriar, hoc eſt uſq; ad mortem. modo pro quandiu, ut dabo operam uirtuti, donec uiuam idest 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 non eſt. ut tm̄ abeſt ab officio, ut nihil officio magis poſſit eſſe contrariū, uel tantum abeſt, ut officium ſit, ut nihil officio magis poſſit eſſe contrariū, hoc eſt nō ſolū officiū nō eſt, uerū ēt nihil magis officio poteſt eſſe contrariū. Item à tantū compoſita fiūt tantifacio, tantipēdo, tātiæſtimo, de qbus ſuperius diximus, q̄uis hæc ſeparata potius, q̄ cōpoſita uideri poſſint. MIHI FAMA VILIVS CONSTET. Viliora uideantur à me ſcripta, dūmō neminē lædā. NOVISSIMVM Vltimū. poſtremū. PROBETVR. Laudetur. ob id. ſ. qđ modeſtiā ſeruaui. neminē nominaui. neminem læſi. probare laudare eſt. Nam probi boni dicūtur, dicti quaſi prohibi, qđ de ſe à delinquēdo prohibeāt. hinc probitas, bonitas. probe, bene. probare aliqñ demonſtrare eſt, et argumētādo planū facere, qđ ea laude digna uideantur, quæ probari rōnibus poſſunt. hinc probatio demōſtratio dicitur, et probabile, qđ licet nō ſit uerū, rōnibus tamen qbuſdā uidetur pſuaderi. A probus fit īprobus, hoc eſt malignus. à quo īprobitas malignitas. īprobe maligne. Ci. debes odiſſe īprobitatē eius, q̄ īpudētiſſimū nomē delegerit. Aliquādo tamē īprobū pro ſæuo accipimus. Vir. lauit īproba teter Ora cruor. Idē. tū piſcibus atris Improbus ingluuiē, raniſq; loquacibus explet. aliquādo pro turpi. Lucil. Oēs formoſi, fortes, ubi ergo īprobus eſt? Plau. Improbiorē nō uidi faciē mulieris. Quādoq; pro nequā. laſciuo. petulanti. proteruo. aſtuto. Pacu. Nemo hoc puero improbior, quæcūq; uult, ſuadet. Martia. Nihil naſutius, īprobiuſq; eſt. interdū pro magno. Vir. labor oīa uincit Improbus. Nonnunq̄ pro inſatiabilis. dānoſus. Idē. Nihil improbus anſer Strymoniæq; grues. Item approbus ualde probus. à probo uero compoſita fiunt approbo. & cōprobo eiuſdem ferè ſignificationis, et cōtraria horū reprobo, atq; improbo, qđ eſt dāno, reprehēdo. qdā ēt reprobū uſurpāt pro eo, qđ ē īprobū. probrū uero ſcelus, ac flagitiū ſignificat, & p metaphorā pro ignominia accipitur, quæ ex ſcelere ſeq ſolet, ut datum eſt ei probro, hoc eſt ignominiæ aſcriptum. hinc probroſum, dicimus ignominioſum. & opprobrare ignominiæ obijcere. à quo opprobrium pro ipſa ignominia. Item exprobrare ignominioſum aliquid obijcere. à quo exprobratio ipſa probri obiectio. Terentius. Nam iſtæc commemoratio, quaſi exprobratio eſt immemoris beneficij. probaticam piſcinam in ſacris literis legimus, in qua oues abluuntur. non 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 agenda medius eſt, & ueluti conciliator, & author, quod quaſi præs, hoc eſt fideiuſſor ſit, inter diuerſos. Virg. Tuq; harum interpres curarum, & conſcia Iuno. Cicero. Qui, quod interpretes corrumpendi iudicij ſolent eſſe. quoniam uero huiuſmodi homines animos eorum, quibus dati ſunt, interpretes, ſciſcitantur, & inuicem illis exponunt, factum eſt, ut interpres pro eo accipiatur, qui obſcura quæq; exponit. Virg. Troiugena interpres diuûm. hinc interpretari exponere. & interpretatio expoſitio. Quidam etiam interpretamenta uſurparunt. Gelli. Ex quibus diuerſa latinæ linguæ interpretamenta collegimus. SIMPLICITATE IOCORVM. Puritate epigrāmatum. 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 etiam ſimplicitus pro ſimpliciter uſurparunt. Plau. Sed eum ſimplicitus dicam, ſi opera eſt auribus. Quemadmodum 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 authoris. IN LIBRO ALIENO. In libro alterius. Alius ab altero à quibuſdam ita diſtinguitur, quod alius de pluribus dicatur, 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, pluribus'ue, ut hic eſt alter annus belli punici, ideſt ſecundus à belli origine. Nonnunquam pro duo, ut unus, aut alter .i. unus, aut duo. Ponitur tamen frequēter alter pro alio. Plyn. Tabulas plureis pinxit, è quibus unam 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. qđ eſt quis è duobus. et altero uerū qđ eſt uario &

quaſi alterũ facio. et alternis aduerbiũ pro uiciſſim, qđ et alternatim à quibuſdã dicitur, hoc eſt per uices. et alterno per uices ſuccedo. à quo ſubalterno, & ſubalternatio per uices ſucceſſio. & alter cor iurgor, quaſi aduerſam partem tueor. à quo altercatio iurgatio. Veteres alterpicẽ pro duplici poſuerunt, & alteram pro alterutra. & alteras pro eo, qđ eſt aliâs aduerbium. & adulter uir, qui cum alterius uxore ſe miſcet, ſicut adultera mulier, quæ miſcet ſe cum alterius mulieris uiro, uel cum uiro non ſuo. à quo adulterium ipſum crimen, et 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 nõ ſuis, ſed alterius oſtij clauibus uſi ſumus, et adulterinis ſignis clauſam epiſtolam, cum non ſcribẽtis, ſed alterius annulo ſignata eſt. item adulterinæ claues, & adulterina ſigna dicimus, quæ uulgo falſa dicuntur. cum ad uerarum clauium, ſiue annulorum ſimilitudinem, decipiendi gratia, alias claues, ſiue annulos occulte fabricauimus. Veteres adulterionem pro adultero ſcripſere. ab alius uero. alienus deducitur, & alieno uerbũ. à quo abalieno. unde alienatus, et 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 exaduerſo, & 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, qđ ueteres alimodi dixere, ſicut alirei uſurpat Plautus, pro eo, quod eſt aliæ rei. & alienigena externus, quaſi alibi genitus, uel inter alienos genitus, & alibi aduerbium, hoc eſt alio loco. & aliâs, 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 nominis, ob exercitum fuſum apud Aliam amnem LASCIVAM VERBORVM VERITATEM. Deſcriptio 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 mollicies. petulantia. nequitia. & laſciuio uerbum, hoc eſt per molliciem, & nequitiã aliquid ago. & laſciue aduerbium, hoc eſt molliter. nequiter. SI MEVM ESSET EXEMPLVM. Si primus epigrammata ſcribens huius meditationis exemplum cæteris præſtitiſſem. Exemplum eſt res, quæ nobis imitanda proponitur, ut puta in Catone, qui, ne turpiter ſeruiret, mortem ſibi conſciuit, differtq; ab exemplari, quod exemplar eſt ipſe Cato, à quo ſumitur exemplum. illud contentum, hoc continens eſt. itaq; exemplum incorporale eſt. Exemplar uero plerunq; corporale. Salluſt. literas, quas ſibi nomine Catilinæ redditas dicebat. earũ exemplum infraſcriptum eſt. hoc eſt earum forma infraſcripta eſt. Paulus iuriſconſultus. Si legatum petatur, nõ iubet prætor uerba teſtamenti edere. ideo fortaſſe quia hæredes ſolent habere exemplum teſtamenti, ideſt formam. Cic. ex his literis, quarum ad me exemplum miſiſti. Plancus ad Cic. Exemplar

huius chirographi Tityo 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 exẽplari ponitur. Ouide libro metamorphoſeos. Pluribus exemplis ſcripta fuiſſe reor. exemplis dixit pro exemplaribus, cum eius operis unum ſit exemplum. reperitur etiam exemplariũ idem ſignificans, quod exemplar. Plyn. Iuba id omiſit in hoc tractatu, niſi exemplarium uitioſum eſt. exemplum etiam dicitur, quod in oratione adhibetur rei aut probandæ, aut ordinandæ gratia. definiturq; alicuius facti, aut dicti propoſitio cum certi authoris nomine, uel particulare propoſitum. particulare quiddam contendens oſtendere, ut oportet à M. Tullio conſule necari Catilinam, cum à Scipione Gracchus fuerit interemptus. Exemplum etiam aliquando pro graui pœna ponitur (ut ſuperius diximus.) Plau. Malo exemplo multabo te. CATVLLVS. MARSVS. PEDO. GETVLICVS. Nomina ſunt poetarum, qui epigrammata non ſine laſciuia ſcripſerunt. de Catullo ſcribit Oui. Mantua Virgilio gaudet, Verona Catullo. Idem de Marſo & Pedone.

Cumq; foret Marſus, magniq; Rabirius oris,
Illiacuſq; Macer, ſydereuſq; Pedo.

Getulici mentionem Plynius 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 epigrãmatibus maxime probatur. Latium ea pars Italiæ eſt, ubi ſunt tyberina oſtia, et Roma terrarum caput, dictum Latium, quod illic latuerit Saturnus Iouem filium fugiens. antiquum Latium à Tyberi Circeos uſque protendebatur, quinquaginta millia paſſuũ longitudine tam tenues primordio imperij radices fuere. coloni ſæpe mutati ſunt. tenuere alij alijs tẽporibus Aborigines. Pelaſgi Arcades. Siculi. Arũci. Rutuli. & ultra Circeos Volſci. Oſci Auſones. Vnde Latij nomen proceſſit uſq; ad Lyrim amnem, qui Minturnas Coloniam diuidit. Glanicus appellatus, cuius in ripa templum fuit Maricæ nymphæ Minturnenſis. Horatius, nam rura quæ lyris quieta mordet. Hanc ex Fauno Latinum peperiſſe affirmant. Virgilius.

Maius opus moueo, rex arua Latinus, & urbes
Iam ſenior longa placidas in pace regebat.
Hunc fauno, & nympha genitum Laurente marica.
Accipimus.

Minturnæ oppidum fuit campaniæ iuxta paludẽs, in quibus Syllæ rabiem fugiens Marius delituit. Iuuenalis,

Exilium, & carcer, Minturnarumq; paludes,
Et mendicatus uicta Carthagine panis,

De antiquo Latio locutus eſt Virgilius, cũ inquit. ueteresq; latini. À latio latinus deducitur, unde latina lingua, & latine aduerbium. à quo latine loqui, & latinitas, locutio ipſa latina. & Latinus proprium nomen ſoceri Aeneæ, & latina porta, de qua ſupra diximus. Item latialis, & latiigena 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, uide, ne ſeruus domi latibulet. Accius, progredere, neqs latibuletur, proſpice. ab ijs uero latebra, et latibulũ deducuntur. Latebræ proprie hoĩum ſunt, latibula ferarũ, hoc eſt ubi hoĩes, ac feræ ſe occultant. Ponitur tñ aliqñ late-

bra pro excuſatione. Cicero. Videant, ne quæratur latebrã periurio, hoc eſt excuſatio, qua lateat, ideſt non uideatur periurium. Latibula nunquam de hominibus dicuntur. latebræ plerunq; de feris. Liuius. Inter uepres, & latebras ferarum noctem unam delituit. Hinc latebroſa loca dicuntur, in qbus ſunt frequentes latebræ, ſiue frequentia latibula. & illatebro. occulto. abſcondo. Cæcilius, arma pleriq; abijciunt, atq; inermes in latebris ſe illatebrant. Item à lateo latex, qđ proprie aquã ſignificat, ab eo, quod intra terræ uenas lateat. Interdum tamẽ pro uino ponitur. nã et ipſum intra uuam latet. Vir. Lenæos latices. item à lateo, lateſco, deliteo. à quo deliteſco eiuſdem cum ſuo ſimplici ſignificationis. & latenter aduerbium, hoc eſt clã, 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 authoritas maxima in urbe Roma fuit, quod latere frequens in otio ſoleret. Hic conſul deſignatus, adeo propere iuſſu Neronis interfectus eſt, ut, ne amplectendi quidẽ 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 utraq; 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 cuiuſcunq; 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. & foliatũ unguentum, quod fit non ex ſpica, ſed ex folijs nardi. & latifolium quicquid lata folia habet. unde quercus genus ex argumento latifolia dicitur. & aquifolia genus ilicis à mollicie foliorum. Arcades ſimilacem uocant. & quinque folium herba, quæ græce pentaphyllum dicitur, exigua mora producens, quæ fraga uocantur. item alia herba huic ſimilis, qua in acetarijs utimur. & millefolium, ſiue græce muriophyllum herba, quam Achilles Chironis diſcipulus inueniſſe traditur, ideo achilleos appellata, Hac ſanaſſe Telephum proditur. alij primum inueniſſe æruginem memorant utiliſſimam emplaſtris. ideo pingi ſolebat è cuſpide eam gladij deijciens in uulnus Telephi. ſunt qui & utroq; 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 ſerpentes nunquam in trifolio conſpici compertum eſt. eiuſdem ſemen eo genere, cui minima ſunt folia, ad cuſtodiẽdam cutis mulierum gratiam ſi illinatur, utile prodiderunt. Item ex eo genere, quod minianthos 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 Thracum regis filium, cum ex bello troiamo rediens, ad eam tempeſtate deductus eſſet, uehementer amauit. cumq; connubio iungi ſibi poſtulaſſet, idq; illo 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 Demophonte exiſtimaret, laqueo ſe ſuſpendit. & in arborem amygdalum folijs carentem conuerſa eſt. Mox uero reuerſus Demophoon, cum re cognita amplexus arborem, ac deoſculatus 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 & platiphyllon, quod latiora folia habeat. græce enim πλατὺς latus dicitur. genus eſt herbæ, quã græci tithymallũ, noſtri à lacte lactariã uocant, nonnulli lactucam 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. rugoſiſq; quinq;, aut ſex, cubitali longitudine, à radicis folijs pene oleæ, niſi quod ſunt longiora. in cacuminibus coma iunci. ex ſemine cum melle decocto catapocia faciũt. unde uulgo hanc herbã catapociã uocant. Succũ bibũt in poſca, ut purget per aluum. item in paſſo aut aqua mulſa, ut purget per uomitionem. Alterum genus myrſiniten uocant. alij cariotẽ. folijs myrti acutis. & pungentibus, ſed mollioribus. fructus nux uocatur. Inde cognomen herbæ græci dedere, quippe κάρυον nucem uocant. tertium genus paralius uocitatur, ſiue tithymallis folio rotundo. caule palmum alto, ramis ſtantibus ab radice quatuor, aut quinq; rubentibus ſemipedali altitudine ſucci plenis. Quintum cypariſſiam nominant, quia folia habet cupreſſi folijs ſimilia. caule gemino, aut triplici. Cætero helioſopio ſimile, quod circa oppida naſcitur. ſemine albo, columbis gratiſſimo. Nomen accepit, quoniam capita cum ſole circum agit ἀπὸ τοῦ σκοπεῖν τὸν ἥλιον, hoc eſt à conſyderando 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 foliorum tenuitate leptophyllon dicitur. Etenim λεπτὸν tenue ſignificat. item à phyllon enneaphylon herba, quæ longa folia nouena habet cauſticæ naturæ imponitur lana circumdata, ne urat latus. Continuo enim puſtulas excitat. lumborum doloribus, & coxendicum utiliſſimum. à pangendo autem paginæ dictæ ſunt. Pangere figere eſt. unde 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. À pingo uero fit impingo, quod eſt infigo. à quo impactum. infixum dicimus. & compingo. coniũgo. 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 compactio, idem quod compago, quæ & pages dicitur. item propages, & propago, quæ modo ſignificant uitẽ 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 tamen accipitur pro exten

do. dilato. unde & propagator, & propagatrix. & propagatio. & propago propaginis pro genere uſurpatur. ſed cum genus ſignificat, breuis eſt. Virgilius. Sit romana potens itala uirtute propago. cum uero uitem, eadem ſyllaba producitur. idem. Flexos propaginis arcus. item, pala inſtrumentum ruſticũ 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, ideſt currus (ut Varro ſentit) quod ex omni parte palàm ſit, quod in eo uehitur. et repagula, quæ patefaciendi gratia ita figuntur, ut contrario oppugnentur, hæc & repages dicuntur. Plynius. 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 compactum eſt. et 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. Martia. Pexatus pulchre rides mea Zoile ſemper. À pecten uero pectinatum dicitur tectum illud, quod ad ſimilitudinem pectinis in duas partes deuexum eſt, ut teſtudinatum in quatuor. pectorium uero gallicum uocabulum eſt, & genus quoddam uehiculi ſignificat, quo uti Galli ſolebant. 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, ideſt cui paruæ, & minimæ res ſatis faciunt. Virgilius. Patrijs ſed non & filius aruis Contentus. Cicero. Breuitatis cauſa familia contenti erimus una. Teren. Quia neq; tu uno eras contenta, neq; 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. Hunc rapidus iandudum arcu contẽta parato, Tela tenens. Lucilius. Hic & muſipula contenta, 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, & Phalerã duos celeberrimos portus fuiſſe duorum millium paſſuum muro Athenis iunctos ab Iſthmo uero quinquaginta duorum millium paſſuum interuallo diſtantes. 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 paruas quidem cupiditates habere poteſt, à quibus tamen ſe uinci non ſinit. temperans uero habere huiuſmodi cupiditates non poteſt, quia in eo habitus quidam eſt refrenans illas, qui eſt in continente. Cicero. Vt quæ copijs, & opibus ferre uix poſſumus, ea manſuetudine, & continentia 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 continentes prouincias uocat, quæ Italiæ coniunctæ ſunt, utputa Galliam, & Germaniam. et cõtinenter aduerbium pro coniuncte, continueq; accipitur. Plyn. 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 continens pro firmamẽto rationis à rhetoribus uſurpatur, qđ græci 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 liberi ſui potiſſimum petere debuerint. continens quoq; participium eſt præſentis temporis, & ſignificat quicquid aliquid 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. Plynius. 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 capitali eſſet ponendũ. Quintil. 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 quoq; ſtulte dicendum eſt. Item à cõtinuo 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; tenebis. 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, Quo'ue tenetis iter? quandoque pro intelligere. Terẽ. Id paues, ne ducas tu illam. tu autem, ut ducas. rem tenes. Item pro remorari. Virgilius. Hunc Phœniſſa tenet Dido. et pro implere. perficere. Idem. Ni teneant curſus. Idem. fugam tenuiſſe per hoſtem, hoc eſt nauigationem feliciter peregiſſe. à teneo tento deriuatur. Nam tentare experiri eſt, & exquirere, et uerbo, uel quaſi manu tenere. Cicero. Tẽtare uolui, an ita dici poſſent, ut probarent. Virgilius. uix primi prælia tentant. Quidam tamen non à teneo, ſed à tendo deriuatum hoc uerbum exiſtimant, quod qui tentam, quaſi manum, aut aliam corporis partem tendunt. Ab hoc fit tentatio, & tentamentum, & prætento, hoc eſt ante tento. Plynius. Cochleæ geminis corniculis prætentant iter, quia carent oculis. et attento idem, quod tento. Petronius, dulcibus ac blandis uerbis animum eius attentans. & pertento, quod modo eſt ualde tento. Virgilius. Latonæ tacitum pertentant gaudia pectus. modo leuiter tento. idem. blanda uiciſſim gaudia pertentant mentem. item à teneo tenor, hoc eſt ductus, continuatio. ordo. concentus. Virgilius. alium ne 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 credebatur 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 ficti, prauiq; 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, unde tenebroſus, obſcurus. & obtenebro, obſcurefacio, & tenebricoſus, tenebras faciens, & tenebricor, tenebras facio. & tenus præpoſitio, quæ propinquitatem ſignificat, & quod dicimus uſque ad. nam qđ propinquum eſt, quaſi tenere uidetur id, cui eſt propinquum.
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. unde abſtinentia fit, quam quidam 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 dicatur. Nam & fulcire ſuſtinere eſt. Virgilius. Cœlum qui uertice fulcit. 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 murorum. retineo, remoror. teneo. unde 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 freqũens deſidendi cupiditas eſt, æque dolor, ubi aliquid excernitur, deſcendunt autem pituitæ, mucisq; ſimilia, interdum etiam leuiter ſubcruenta, ſed his interponuntur nõnunquam ex cibo quoque recente cocta. 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, diciturq; ἀπὸ τοῦ ἐπιστέλλειν, quod mittere eſt, quia ad abſentes mittitur. ideo enim inuentæ ſunt epiſtolæ, ut abſentes certiores facere poſſimus, ſiquid ſit, quod eos ſcire oporteat. etiam ἀπὸ τοῦ ἐπιστέλλειν, quod (ut dixi) ſignificat mittere, dicuntur apoſtoli. T. Liui. Apoſtolos 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, indicantes. 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. & literatus uocatur, qui in literarum ſtudijs eruditus eſt. cuius contrarium eſt illiteratus, hoc eſt rudis, indoctus. Veteres etiam literoſum dixere. Caſſius. Homo mere literoſus. À litera fit etiam diminutiuum literula. & oblitero uerbum, quod eſt obſcure facio, & ex hominum memoria tollo, quaſi è literarum monimentis deleo, quod ueriſimilius eſt, quàm quod ſcribit Seruius à litore deduci, quia ibi notatæ fluctibus æquari ſolent. Ab hoc fit obliteratio. Ab epiſtola uero epiſtolium deriuatur, hoc eſt parua epiſtola. & epiſtolaris, unde epiſtolares chartas, & epiſtolarem papyrum dicimus. Martialis, de charta epiſtolari.

Seu leuiter noto, ſeu caro miſſa ſodali.
Omnes iſta ſuos charta uocare ſolet.

VEL. Aut. uel 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 ἔλεγχος dicitur. unde in ſtatuis, ſiue picturis titulum dicimus literas, quæ uel artificis, uel eius, cuius ſtatua, ſiue imago eſt, nomen demonſtrant, uel tempus, quo factũ eſt, declarant. Sueto. Plurima, & ampliſſima opera incendio conſumpta reſtituit, ſed omnia ſub titulo tantum ſuo, ac ſine ulla pri-

ſtini authoris memoria. item titulus libri dicitur, qui uel qualitatem operis,uel nomen authoris,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 authoris,& ſiquis alterius opus eſſe contendat,ueri opificis indicet nomen. Per tranſlationem tamen ponitur aliquando titulus pro monimento. Apule. Auorum, & proauorum titulus clarus. Tituli etiam aliquando uocati ſunt milites , quaſi tutuli,quod patriam tuerentur,unde & Titi prænomen ortum. & tutulus uocabatur ornamentum capitis flaminicarum,et uitta purpurea innexa crinibus,& in altitudinem erecta, qđ p eam flaminica à cæteris mulieribus diſcernebatur. Tueri proprie uidere eſt. Virg. Excipiunt plauſu pauidos,gaudentq́; tuentes Dardanidæ. Ab hoc compoſita fiunt intueor. Obtueor. et contueor eiuſdem ferè ſignificationis. Ab obtueor obtutus deriuatur,hoc eſt aſpectus. Virgilius. Obtutuq́; hæret defixus in uno. Quoniam uero rem nobis caram 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 uerbum eiuſdem ſignificationis. & Tutor nomen , quod ſignificat eum, qui uim,ac poteſtatem habet in capite libero ad tutandum eũ, qui propter ætatem infirmam non poteſt ſe defendere,quæ poteſtas iure ciuili ei data,atq; permiſſa eſt. à quo tutela ipſa ius, atq; poteſtas appellata eſt. tutorium, quicquid ad tutorem pertinet. item à tueor æditus,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. & tuto aduerbium, hoc eſt ſine periculo. à nomine fit tutior. tutiſſimus. ab aduerbio tutius. tutiſſime. SOLENT. Conſueuerunt. à ſoleo compoſitum fit aſſolet,quod ferè uſurpatur pro eo,quod eſt fieri ſolet. Apule. ingreſſi oppidum ſtabulum,ut aſſolet, perquirimus. item inſolens,quod modo ſignificat eum,qui non ſolet. Terenti. Quid tu Athenas inſolens? modo arrogantem, quod præter legem agat ſolitum,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. inſolẽtiſſimus. 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 , carentq́; 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 dedignabuntur epigrammata noſtra legere. Floralibus enim nudæ mulieres,& laſciuis uerbis, et obſcœnis corporis motibus ſine aliqua uerecundia utebãtur. quãobrem Scipio Naſica Senatum caueã theatri ad huiuſmodi ludos celebrandos facere molientem grauiſſima oratione compeſcuit,perſuaſitq́;,ne græcam luxuriam humilibus patriæ moribus paterentur obrepere. Tantumq́; authoritas eius ualuit,

ut Senatores per id tempus etiam ſubſellia, q̃bus ad breue horæ ſpatium congeſtis in ludorum ſpectaculo iam uti ciuitas cœperat,deinceps prohiberet apponi,quamuis paruo tempore ea continentia durauerit. SCRIBVNTVR. Componuntur,literis mandantur. Scribere aliquando exarare eſt, hoc eſt manu propria literas fingere,quod etiam librarij faciunt,aliquando eſt componere,literis mandare,quod etiam uno dictãte,& altero exarante fieri poteſt. Hinc ſcriptores non librarij,ſed ipſi,ut ita dicam,authores 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 editos ſcribunt. item ſcribas tabularios,quos uocamus tabelliones. & ſcripturarius , qui tabellio etiam uocatur,quod ſcripturis omnia uel urbium , uel prouinciarum geſta publice complectantur . Lucil. Publicanus uero ut Aſiæ fiam ſcripturarius. & ſcriptio,hoc eſt ſcriptum , ſiue ſcriptura. Varro. Auarus fœnerator ſpelucri 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 cælum. Præterea à ſcribo compoſita fiunt aſcribo,quod aliquando ſignificat addo. adiungo. unde aſcripti dicebantur,qui in colonias nomina dediſſent,ut cæteris colonis adderentur. 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,& Exſcribo notæ ſignificationis. deſcribo,quod eſt exprimo , & proprietatibus quibuſdam quaſi quadam pictura ante oculos pono . interdum etiam depingo,nam et ſcribere nonnunquam pro pingere uſurpamus. Plynius. de Nicomacho pictore , ſcripſit & Apollinem,& Dianam,deûmq́; matrem in leone ſedentem. Quare & picturas legere dicimus. Virgil. Quin protinus omnes Perlegerent oculis,quod ad imitationem græcorum factum eſt,apud quos γράφειν ſcribere,& pingere eſt. γραφεὺς pictor. Graphia pictura , & ſcriptura graphis penicillus. Plynius. 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. Plynius. 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,aliaq́; 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 , ſcribendoq́; conſiſtit,ut literæ ſuas cuſtodiant uoces,& uelut depoſitum reddant legentibus . & grammaticus notæ ſignificationis . & grammatocyphon,qui capite ſummiſſo , & 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,& authographum ſcriptura ſimilis manu propria facta. & authographus adiectiuum. unde libros Ciceronis authographos 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 quinq; 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,nequis angiportum tranſgrederetur . interdum adiudico,ſiue præiudico. A quo præſcriptio,de qua ſuperius diximus. Proſcribo , quod ſignificat damno,unde proſcripti damnati dicuntur. Plyn. 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 eũ locum, in quo negotiatio exercetur,non in loco remoto,ſed in euidenti ſcribũtur. 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. unde inſcripti dicuntur ſerui ſtigmata habentes . Plautus. Corpus tuum uulneribus inſcribam. Virgilius . & 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 conſcripti patres,appellati,de quibus diximus. NON INTRET CATO THEATRVM MEVM, AVT SI INTRAVERIT SPECTET. Hoc eſt non ſumant ſeueriores libros meos,aut ſi ſumpſerint,legant. Alluſit autem ad Catonis hiſtoriam,qui,cum aliquando theatrum,in quo floralia celebrabantur,ſpectandi gratia ingreſſus fuiſſet,erubeſceretq́; populus petere,ut eo præſente mimæ nudarentur,re ex Fauonio ſibi amiciſſimo unà ſedente cognita,ſurrexit,atque 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 EPIGRAMMA. XXIX.

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OSCES IOCOSAE. Hoc eſt Tetraſtichon,quo epiſtolam claudit , in quo arguit leuitatem Catonis,qui ſi nolebat ſpectare floralia,non debebat theatrum intrare. Carmen eſt trimetrũ iambicum hipponactium,qđ in ultimo pede ſemper ſpondeum,aut trochæum habet. Nouiſſimi duo tragici ſunt , quia pedem unum triſyllabum habent. SEVERE. Grauis. ſeuerus enim aliquando grauem,& cenſorium ſignificat, quaſi ſemper uerus,& nulla gratia,nullis illecebris mutabilis. Virgilius. Romulidis,Tatioq́; ſeni,Curibuſq́; ſeueris . Aliquando aſperum,trucem. idẽ. Qui tetricæ horrẽtis rupes , montemq́; ſeuerum. Nonnunquam ſæuum. implacidum. uitabilem. idem. Inuidia infelix,furias,amnemq́; ſeuerum. Nonnunquam triſtem. ſolicitum. Varro . Tertia pœnarum infamia ſtans nexa in uulgi pectore fluctuanti intonſa coma. ſordida ueſtitu . ore

ſeuero. Hinc ſeueritas deducitur , hoc eſt grauitas . conſtantia. aſperitas. triſtitia,quæ à ueteribus ſeueritudo dicta eſt. Plaut. Quod 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. A quo aſſeueratio deriuatur. Quintilia. Altera ex aſſeueratione probatio eſt. Ego hoc feci,tu mihi hoc dixiſti,& ó facinus indignum. & perſeuero,quod eſt cum quadam conſtantia,& quaſi pertinacia duro. Cice. & in ea uoluntate ad extremum uſque uitæ diem perſeuerandum eſt. Ab hoc perſeuerantia deducitur,hoc eſt conſtantia. pertinacia. Et perſeueranter aduerbium IOCOSAE. Cuius ſacrificia obſcœnis iocis plena ſunt. AN. Nũquid. interrogandi aduerbium eſt. Cicero. An uero Romulus ille,aut paſtores, aut cõuenas congregaſſe,aut Sabinorum 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 , aut grauiter ægrotare . quod autem de an, id de ne quoque præcipitur,quæ plerunque una,ſolaq́; 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 , uerum uultis pratori 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 circùm,ut anterminum . ideſt circùm terminum. & in compoſitione,amputata circumputata,annus qa 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 circum penderent,quæ nunc appendices dicuntur. & anſegetes , quarum ager uiam tangebat. & anquirere circum quærere.

TITVLVS LIBRI. EPIGRAMMA. XXX.

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IC EST, QVEM LEGIS. Hoc epigramma pro indice libri,hoc eſt pro titulo ponitur , indicat enim authoris nomen,& qualitatem operis. captatq́; beneuolentiam à lectoribus agens eis gratias, quod ſe uiuo legant epigrammata , quod raro cæteris poëtis ſolet contingere . Carmen eſt phalecum 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 . Cicero. Quoniam nullum ſcribendi argumentum mihi relictum eſt , modo rationem , quæ rei dubiæ facit fidem , ut eſt ſyllogiſmus . inductio. exemplum, unde argumentari dicimus rationibus niti ad aliquid probandum. & argumentatio eſt ipſa argumentorum explicatio. item

ab arguo deducitur argutus,hoc eſt ſalſus.acutus. & cum lepore quodam,quæ cupit,dicens , faciens'ue quaſi acute arguens, unde acute.& malitioſe dicta,uel facta, argutiæ uocantur. Plautus,exi è culina,ſis foras maſtiga,qui intus mihi exhibes argutias·interdum tamen pro canoro, ac reſonanti accipitur· Virg.Forte ſub arguta conſederat ilice Daphnis·interdum pro breui exili,& quaſi acuto·idẽ·Argutumq́; caput,breuis aluus, obeſáq; terga·Ad hoc fit aduerbium argute,quod modo acute, modo ſonore ſignificat·& argutor uerbum,quod aliquando ſignificat loquacius loquor,& quaſi ſonum ore reddo. Næuius, Quando ad ludos uenit,alij cum tacent,totum diẽ argutatur, quaſi cicada·Quandoq; accipitur pro ſubſilio , quia & pedibus ſonus quidam fieri uidetur.Titinni. Terra hæc eſt noua, quaſi ubi tu ſolitus argutari pedibus . Aliquando etiam arguo pro reprehendo accipitur·à quo fit coarguo,& redarguo eiuſdem ſignificationis. EPIGRAMMATON. Epigrammatum,græcus genitiuus pluratiui numeri· STVDIOSE. Diligens·aſſidue.Studium proprie definitur uehemens animi applicatio ad aliquid agendum,unde pro exercitatione aliquãdo 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·i·cupidus laudis,& gloriæ,& ſtudioſus Cæſaris·item ſtudioſe aduerbium,hoc eſt cupide·diligenter,& ſtudeo uerbum , hoc eſt do operam,incumbo. RARI· Pauci. rarum·n·proprie dicimus,quod non eſt denſum·à quo fit raro aduerbium·Cicero. Sic ad hoc genus caſtigandi raro,inuitiq; ueniamus . interdum etiam.rarum ponitur pro præſtanti, quoniam omnia præclara rara ſunt·Virg.Hic rarus tamen in dumis olus·A` rarius fit raritas · à quo rete,ut ſupra diximus, & rareficio uerbum.& rareſco,rarus fio,quod & rarefio dicitur·Et rarior· rariſſimus·item aduerbia rarius rariſſime · & aliud aduerbium compoſitum perraro·item rarentur.Pompo·longe ab urbe uilliacri,quo` herus rarenter uenit.non uilliacri,ſed dominari eſt mea ſententia.& ralla ueſtis,de qua diximus· POST· CINERES. Poſt mortem.quo tempore non obeſt inuidia, quæ à legendis uiuorum operibus homines ſæpenumero retrahit.Ouid. Paſcitur in uiuis liuor, poſt fata quieſcit . Cineres ideo pro morte ponimus,quia ueteribus mortuorũ 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 autem rogo mos fuit uarios odores·et in funere Syllæ tantam à matronis uim odorum oblatam fuiſſe commemorant,ut præter eos,qui in lecticis decem & ducentis fuiſſe traduntur, quædam iuſtæ magnitudinis imago Syllæ formata ſit·& thure,cinnamoq́; admirandi pretij lictor compactus.Sepulti dicebantur quocunq; modo conditi eſſent·Humati non niſi humo contecti·Sepultum quidam dictum uolunt quaſi ſine pulſu,ſed falſum eſt . etenim à ſepeliendo dicitur ſepultus·ſepelio uero à ſepiendo deducitur· quia cadauer terra.uel lapide,uel alio genere materiæ circunſepitur.inde ſepulchrum deriuatur locus(ut Vlpi.inquit)in quo corpus,oſſáq; hominis condita ſunt·& ſepultura,quæ modo ſepulchrum,modo ipſum ſepeliendi actum ſignificat·Plyn. Poſt ſepulturam aliæ manium ambages ſunt ſepultum aliquando per tranſlationem pro eo accipimus,qui mortuo ſimilis quaſi ſine ſenſu iacet·Virg.Inuadunt urbẽ ſomno , uinoq́; ſepultam· Cinis puluis eſt,in quẽ 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 quoq; à cinere dicti ſunt,& cinelones·& cinerarij in eadem ſignificatione pro paraſitis ab officio calamiſtrorum in cinere calfaciendorum, quibus matronæ capillos criſpabant·Hora·Cuſtodes lecticæ,ciniflones,paraſiti. Cinaſonas uero acus uocant , quibus mulieres ſcalpunt.

AD EMPTOREM LIBRI. EPIGRAMMA. XXXI.

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VI TECVM CVPIS ESSE MEOS· Docet ſtudioſos librorum ſuorũ ubi & à quo eos emere poſſint · QVOS MEMBRANA ARCTAT BREVIBV'S TABELLIS· Qui exiguo uolumine ſunt compacti.tabulis·n· libri teguntur·quondam autem & ceratis tabulis , hoc eſt pugillaribus ſcribebant·Vnde tabulæ numero plurali,ſiue per diminutionem tabellæ dicebãtur teſtamenta,ſiue aliæ publicæ ſcripturæ,ex quacunq; materia eſſent,quod initio ceratis tabulis ſcribi conſueuerant·hinc tabelliones appellati , qui & libelliones aliquando dicti ſunt·& tabularia,in quibus tabulæ , hoc eſt actus publici continentur·Virg·Nec ferrea iura , Inſanumq́; forum aut populi tabularia uidit. A` tabula etiam fit uerbũ tabulo·à quo contabulo.unde tabulata loca dicimus coaxata· Plyn.Verniſq; axibus contabulare·Tabulata etiam in arboribus ſunt rami effuſiores in plana tendentes non in altiora creſcentes.Plyn.et ulmus detruncata à media inter ramorũ ſcanua digeritur nulla ferè uiginti pedum altiore arbore,tabulata earum ab octauo pede altitudinis dilatantur in collibus,ſiccisq́; agris·Virgilius·Summaq́; ſequi tabulata per ulmos.item à tabula taberna,quod ex tabulis fieri tabernæ principio ſolerent,ut ſupra diximus·& tablinũ locus atrio proximus,qđ ferè ex tabulis conſtaret. A` taberna tabernacula uocitata ſunt tecta caſtrenſia,quod ueluti tabernæ quædam eſſent,licet pellibus contegerentur,& attubernalis dictus tabernæ continuus habitator.& contubernium quaſi contabernium , cohabitatio ſub eodẽ 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·utrunq; ponitur pro eo , cum quo in tabula ludimus prælij ſimilitudinem effingentes· Quinti. An uero Scæuola in luſu duodecim ſcruporum cum prior calculum promouiſſet,eſſetq́; uictus, dum rus petit , repetito totius certaminis ordine,quo dato erraſſet,recordatus redijt ad eum,qui cum luſerat,isq́; ita factum eſſe confeſſus eſt. A` ſcrupus fit diminutiuum ſcrupulus,quod proprie paruum calculum ſignificat,metaphoricæ tamen pro difficultate accipitur· Seneca,ſed mihi aduerſarius ſcrupulum iniecerat. A` quo ſcrupuloſam rem dicimus,quæ in ſe difficultatem habet·item ſcrupuloſum aſperũ. quod & ſcrupeum dicitur·Virg.Spelunca alta fuit , uaſtoq́; immanis hiatu Scrupea.Ennius,ſcrupea inueſtita ſaxo.Quoniam uero calculis facere rationem ſolemus,calculum aliquando pro ratione accipimus·Cicero·itaq; tibi concedo, ut ſi te alicuius dati pœnitet,ad calculum reducas·Vnde fit calculo uerbum·à quo

bũ·à quo calculator·calculatrix.calculatio· SCRINIA· Diximus ſuperius ſcrinium à ſecernendo dictum arcam eſſe, in qua pretioſæ res,ac ſecretæ recondunt,ut ſunt libri. tabellæ·unguenta·& ſimilia. Alexander magnus inter ſpolia Darij Perſarum regis unguentorum ſcrinio capto , quod erat auro,gemmisq́; ac margaritis pretioſum,cum uarios eius uſus amici demonſtrarent . pudebat enim principem bellatorem, & militia ſordidum , unguentis uacare , immo hercule inquit librorum Homeri cuſtodiæ detur , ut pretioſiſſimum humani ingenij opus ditiſſimo opere cõſeruetur. A` ſcrino fit ſcriniolum diminutiuum. & ſcrinarius , 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 montibus 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· Terenti· ſanè hac multo proprius 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 non 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.Ab erro etiam erraticus deducitur.Vnde cicorium herbam,quia paſſim naſcitur,& ex intubi genere eſt, intubum errati cum 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 authoribus 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 uetere 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 uetus,
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·

POSTLIMINA PACIS. Poſt templum pacis,quod Veſpaſianus pater,& Titus filius ædificauerunt foro proximum,& in eo uaſa templi hieroſolimitani, & uniuerſa denaria conſtituerunt·Item Veneris imaginem,antiquorum dignã fama,quamuis artifex eius ignoraretur· LIMINA· Aditus.Limen enim dicitur omnis ingreſſus· Virgilius· Limen erat,cæcæq́; fores,et peruius uſus·Nec ſolum inferiorem partem ſignificat,quæ ſub pedibus eſt , & calcari in ingreſſu domus à noua nupta ſine ſcelere non poterat,quoniã ſacra exiſtimabatur,ſed etiam ſuperiorem·Næuius,exime limen ſuperum,quod mihi miſero ſæpe confregit caput,inferum quoque, ubi ego omneis defregi digitos.Plautus·Senſim ſuper attolle pedem limen noua nupte·interdum etiam limen ponitur pro interiore parte domus.Virgilius·Penetrant aulas, & limina regum.A` limine fit liminaris, unde liminarem lapidem dicimus,qui eſt in domus ingreſſu·& Limentinus deus,qui liminibus præeſſe putabatur.& elimino,hoc eſt excludo,expello,& quaſi extra limen eijcio·Cicero·Expellite hunc urbe , uel potius ex omni Italia eliminati·Pomponius·iſtic maneto, eliminabo extra ædes coniugem· 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 · & ſublimiter aduerbium alte·Deriuatur autem limen à limus , quod tranſuerſum ſignificat·nam limina in oſtio tranſuerſa locantur.etenim cum diſſimulant ſe homines uidere,quod uident, & non recta faciæ,ſed tranſuerſa intuentur limi dicuntur aſpicere.Terentius· 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,diſtantq́; 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· Nonnunquam pro coniũgo.Plautus·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 etiam quando pro erado,et aufero capitur·à quo Limaces dicuntur,qui exquirunt,ut aliquid auferant . Plautus.Limaces uiri,quod atterant & conſumant· Scobina maior eſt,quàm lima quoſdam denticulos habens, quibus erodit · A` quo ſcobes puluiſculus dicitur,qui ex lignis fit, aut alia huiuſmodi materia·Plynius· Proxima Syria ſupra phœnicem ſtyracem gignit,circa caſſium Seleuciæ montem. Arbor eſt eodem nomine cotoneo malo ſimilis.Lachrymæ ex auſtero iucundioris intus ſimilitudinis arundinis ſucco prægnans . in hac circa canis ortum aduolant pennati uermiculi erodentes ob id in

ſcobe ſordeſcit. item ſcobino uerbum, quod eſt ſaucio, abrodo. à quo deſcobino, & paſſiua eorum 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 quacunq; immunditia accipiunt. unde ſcopa dicta eſt, quaſi ſcoba inſtrumentum, quo domum uerrimus, hoc eſt quo ſcobem educimus. Martialis. In pretio 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 cuiuſcunq; herbæ, uel fruticis folijs ſcilicet, floribuſq;, & fructibus detractis, quod his ad uerrendum utamur. unde manuales ſcopas chamæmeli dicimus, quos media recentiores dicunt manipulos chamæmillæ. FORVM PALLADIVM. Forum latium, in quo Domitiani coloſſus erat, ad cuius ſiniſtram erat templum Palladis, ſicut ad dextram templum pacis. Papinius. Quæ ſuperimpoſito moles gemmata coloſſo, Stat latium complexa forum. idem paulopoſt. Dextra leuat pugnas, læuam Tritonia uirgo non grauat. Tria enim fora iudiciaria tẽpore Martialis Romæ fuiſſe manifeſtum eſt. Forum latium, ſiue romanum, omnium antiquiſſimum, forum Cæſaris dictatoris, in quo loricatum ſibi fieri ſtatuam paſſus eſt. & forũ 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. Mar. cauſas inquit agam Cicerone diſertius ipſo, Atq; erit in triplici par 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 opere inſculptæ cernuntur.

AD LIBRVM SVVM EPIGRAMMA. XXXII.

RGILETANAS. Monet libellum ſuum iam properantem exire, ne feſtinet, præſtare enim ut domi maneat, & lituras domini patiatur, quàm in aliorum cenſuram ueniat. in quo nos inſtruit, ne editio operum noſtrorum præcipitetur. Decimumq; (ut inquit Horatius) prematur in annum. SCRINIA NOSTRA. Arcæ, in quibus libri, ut diximus, recondi ſolent. Martialis, de ſcrinio. Conſtrictos niſi das mihi libellos, Admittam tineas, trucesq; blattas. ARGILETANAS. Quæ in Argileto erant, de quo ſupra diximus, in quibus tenebantur libri uenales. Horatius. Nulla tabella meos habeat, uel pila libellos. NESCIS. Ignoras. Hoc tamen intereſt inter neſcire, & ignorare, qđ 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. Nã cum dicimus, Nullus homo neſcit deum eſſe, idem eſt ac ſi diceremus, Omnis homo ſcit deum eſſe. quod ſi poſt uerbum neſcit, ponatur uox particularis affirmatiua, fit propoſitio uniuerſalis negatiua, ut ſi dicimus, neſcit aliquis diem mortis ſuæ. idem eſt enim, ac ſi diceremus, Nullus ſcit diem mortis ſuæ. Econtrario uero ſi huic uerbo ignorat uox uniuerſalis affirmatiua, fit uniuerſalis negatiua. idem eſt

enim Omnis homo ignorat diem mortis ſuæ, & nullus homo ſcit diem mortis ſuæ. Si uero præponatur uox uniuerſalis negatiua, fit præpoſitio uniuerſalis affirmatiua. idem nanq; 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, rẽ ratione, & per cauſam cognoſcere. à quo ſcientia dicitur rerum, quæ ſunt, immutabili ratione comprehenſio. Cicero. Ars enim earum eſt, quæ ſciuntur. Oratoris autem omnis actio opinionibus non ſcientia continetur. Ponitur tamen frequenter ſcio pro cognoſco intelligo. à quo fit ſciſco inchoatiuum, & participium ſciens. & ſcienter aduerbium. Differt autem non parum ſciens feci, ab eo, quod eſt ſcienter feci. Nam ſciens feci, idem eſt, quod cum facerem, ſciui me facere illud, at ſcienter feci, idẽ 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 accipiuntur, ſicut ſcienter feci ſemper in laudẽ, illa uero priora, modo in laudem modo in uituperationem. Item à ſcio ſcitus, quod modo actiuæ ſignificationis eſt, & idem eſt, quod ſciens, argutus. Vndæ ſcitæ Platonis interrogationes dicuntur, modo paſſiuæ. Terentius. Scitus puer natus eſt è Pamphilo, quaſi ſcite, et docte factus, hoc eſt elegans, placens, ſicut econtrario, inſcitum dicimus ineptum, & minime placentem. idem. inſcitum 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. et neſcius quoq; dicitur. & inſcitia ignorantia. & ſciſcitor, quod eſt ſciendi cauſa interrogo. Terentius. Procul hinc libet quid ſcit ſciſcitari, hoc & ſcitor dicitur. Virgilius. ſcitatum oracula Phœbi Mittimus. & ſcilicet quaſi ſcire licet, de quo ſuperius diximus. & reſcio, à quo reſciſco, de quibus ſuperius diximus. & conſciſco, quod ferè ad mortem pertinet. Plerunq; enim ſic legimus. Mortem ſibiipſi conſciuit. mortẽ tibiipſi conſciſces. Mortem mihiipſi conſciſcam. Cogam te ad mortem tibiipſi conſciſcendã, hoc eſt ſeipſum interfecit. teipſum interficies. meipſum interficiam. cogam ad teipſum interficiendum. Quod ex eo tractum eſt, quod qui interficere ſeſe deliberant, ſibiipſi conſcij ſunt, nec rem cum alijs communicant, ne ſint ſibi impedimento. & conſcius, modo is, qui cum alijs aliquam rẽ cognitam habet, modo idem quod ſcius. à quo fit conſcientia, quæ ſimiliter de pluribus, modo de uno dicitur. de pluribus. Salluſtius. Tum ſcelerum ſuorum, in primiſq; conſpirationis conſcientia ſoliciti. quò ſe uerterent, non uidebant. De uno, Seneca. Sed hi certe fœliciores, qui anteactæ uitæ conſcientia poſſunt eſſe contenti. & præſcio, anteſcio. 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 heuheu dicitur. & quandoq; 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

men heus quoq; interiectio dolentis eſt. Idẽ. Heus etiam menſas conſumimus inquit Iulus. Heuoe interiectio eſt metuentis. Ouidius. Heuoe Bacche ſonat. DOMINAE. Epitheton eſt urbis Romæ, quod regina ſit orbis terrarum. FASTIDIA. Quam facile faſtidit & ſtomachatur opera authorum. MARTIA TVRBA. Multitudo romanorum, 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 reliquit. Poſt hũc Syluius eius filius regnauit caſu quodam in ſyluis genitus. Syluius Aeneã Syluium creat. Is Latinum Syluiũ. à quo coloniæ aliquot deductæ priſci Latini appellati. Manſit poſtea Syluij cognomen 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, atq; Amulium genuit, Regnum Numitori legauit, quod natu maior eſſet. Sed Amulius pulſo fratre regnauit. Hic ſtirpem omnem fratris uirilem necat, Fratris quoq; 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 author 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 uidebantur. itaq; 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 ad eo mitis præbuit mammas, ut à magiſtro regij pecoris lingua lambens pueros inuenta fuerit. Fauſtulo huic nomen erat. ab eo ad ſtabula delati pueri Laurentiæ uxori educandi traduntur. Sunt qui Laurentiam uulgato corpore lupam uocatam inter paſtores putent, atq; ita locum fabulæ datum, ita geniti atq; educati, cum adoleuiſſent primo uenando peragrare ſaltus, deinde animis, atq; corporibus robore ſumpto iam non feras tantum perſequi, ſed in latrones præda onuſtos impetum facere, rapta paſtoribus diuidere cœperunt. Quapropter die quadam ijs inſidiati latrones, cum alter qui uocabatur Romulus, ui ſe defendiſſet, alterum Remum appellatum cœperunt, captumq; Amulio regi tradiderunt, hoc maxime crimini dantes, quod in Numitoris agrum impetum facerent, indeq; 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 iuſſũ regis infantes ſciebat, & tempus, quo ipſos ſuſtuliſſet, ad id ipſum congruere, ſed rem, niſi per occaſionem, aut neceſſitatem aperire noluerat. Hac itaq; neceſſitate coactus rem Romulo indicat. Forte & Numitori, cum in cuſtodia Remum haberet, audiſſetq; geminos eſſe fratres comparando ætatem eorum, & ipſam minime ſeruilem indolem orta ſuſpicio fuerat nepotes hos ſuos eſſe, & ſciſcitando eò peruenerat, ut fermè Remum agnoſceret. ita undiq; Amulio regi dolus nectitur. Romulus alijs alio itinere miſſis paſtoribus, certo tempore ad regiam

impetum facit. & à domo Numitoris alia comparata manu adiuuat Remus, ita regem obtruncant. Numitorem auum regem ſalutant, ſic Numitori Albana re permiſſa Romulum, Remumq; cupido inceſſit urbis in ijs locis, in quibus expoſiti atq; educati forent, condendæ. Erat cum ijs multitudo Albanorum, latinorumq; 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, augurijs eum eligerent, qui urbi nomen daret, conditamq; imperio regeret. Palatinum Romulus. Remus Auentinum ad inaugurandum templa capiunt. Priori Remo augurium fertur ſex uultures. nuntiatur id romulo, cui cum mox duplex numerus ſeſe oſtendiſſet, uterq; rex à ſua multitudine conſalutatur, tempore illi præcepto, at hi numero auium regnum ſibi portendi aſſeuerant. Res in certamen uertitur. ictus in turba remus cecidit. Vulgatior fama eſt, Ludibrio fratris Remum nouos muros tranſiliſſe, & ob id ab irato Romulo occiſum, additis uerbis, ut in poſterum quiſquis alius mœnia tranſiſſet, eodem modo puniretur. Sic potitus imperio Romulus urbem condidit, conditamq; è ſuo nomine Romam appellauit. À Roma Romani & Romanenſes appellati. & romana porta, de quibus diximus. À romulo romulidæ, & romulea tribus. à remo remulinus ager dictus, quod ab eo poſſeſſus fuit. & remoria locus in ſummo Auentino, ubi remus de urbe condita fuerat auſpicatus. NIMIVM SAPIT. Acrioris cenſuræ eſt, plus intelligit, quàm oportet. Sapere proprie ad ſenſum corporis pertinet, ſignificatq; ſaporem habere, capiturq; 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 fiunt ſapidior. ſapidiſſimus. ſapidius, ſapidiſſime. inſipidior. inſipidiſſimus. inſipidius. inſipidiſſime. Item ſapa, de qua ſupra diximus, à ſuauitate ſaporis. Transfertur tamen ad animum quoq; ſapio. & idem eſt, quod recte ſentio. Ab hoc fit ſapientia, quæ definitur rerum diuinarum atq; humanarum ſcientia. Græce ſophia dicitur, & qui eam profitentur, ſophi hoc eſt ſapientes appellantur, quod nomen ſeptem illis clariſſimus uiris inditum fuit Thaleti Mileſio, ſoloni ſalaminio. chiloni Lacædæmonio. pittaco mitylenæo. Bianti prieneo. cleobulo lyndio. periandro Corinthio. Sed poſtea Pythagoras primus non ſophum 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, pleriq; 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 natura rerum ſcripſerunt, 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 treis parteis diuiſa eſt. phyſicen. ethicen. & dialecticen. Phyſices proprium eſt de mundo, & ijs, quæ in eo ſunt diſſerere. ethices de moribus, uitaq; hominum tractare. Dialectices, ambarum partium afferre rationes, Nã ea, quæ de ijs, quæ ſupra

naturam ſunt tractat, caret nomine. Ariſtoteles μετὰ τὰ φυσικὰ metaphyſica, hoc eſt ſupernaturalia uocat. à phyſice phyſicus deducitur. Et phyſiognomus qui ex inſpectione formæ naturã cuiuſq; prædicat, cuius ars phyſiognomia dicitur. Nam qui ex facie tantum hominis iudicat, Metopoſcopus uocatur, ἀπὸ τοῦ σκοπεῖν τὸ μέτωπον, hoc eſt ab inſpicienda, ac conſyderanda fronte. Plynius. Alexander imaginum ſimilitudines adeo indiſcrete pinxit, ut incredibile dictu Apion grammaticus ſcriptum reliquerit quendam ex facie hominum addiuinantem, quos metapoſcopos uocant, ex iis dixiſſe aut futuræ mortis annos, aut præteritæ. Pythagoras adoleſcentes, qui ſeſe ad diſcendum offerebant, ἐφυσιογνώμει, ideſt mores, naturaſq; eorum coniectatione quadam de oris, & uultus ingenio, deq; totius corporis filo, atq; habitu ſciſcitabatur. Tum qui idoneus uidebatur, recipi in diſciplinam iubebat, & tempus certum tacere. is autem qui tacebat, quæ dicebantur, ab aliis audiebat, neq; percontari, ſi parum intellexerat, neque commentari quæ audierat, fas erat, nec minus quiſquam tacebat, quàm biennium. hi prorſus intra tempus tacendi, audiendiq; ἀκουστικοί, ideſt 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 μαθηματικοί, hoc eſt mathematici, ab iis ſcilicet artibus, quas diſcere atq; meditari inceperant, quoniam geometriam muſicam, cæteraſq; diſciplinas altiores μαθήματα, hoc eſt diſciplinas ueteres græci appellabant. Vulgus autem tam Chaldæos, quàm magos mathematicos uocat. Exinde autem his ſcientiis ornati ad perdiſcenda mundi opera, & principia naturæ procedebant, ac tũc deniq; nominabantur φυσικοί, hoc eſt phyſici, ideſt naturales. Omnes autem, qui à Pythagora in cohortem illam diſciplinarum recepti erant, quicquid familiæ, pecuniæq; habebant in medium dabant, & coibatur ſocietas inſeparabilis, tanquam illud fuerit antiquum conſortium, quod re atq; uerbo Romano cœnobium, hoc eſt contubernium appellatur. Ab ethice ethicus, & ethica, hoc eſt moralia. À dialectice dialecticus. À 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 belli. 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, cum te intelligo reſipiſcere. NIMIVM. Nimis, & nimium aduerbia ſunt augendi, ſignificantq;, quod græce dicitur ἄγαν, 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. Tertiam cum ætatem puerilem demonſtramus. Ponitur etiam interdum puer pro filio more græco. Virgilius. Aſcaniuſq; puer. Vnde puerpera, quæ recens peperit ſiue marem, ſiue fœminam. à qua puerperium, de quibus ſuperius diximus. À puer fit diminutiuum puellus, hoc eſt paruus puer, ſiue paruus filius. Lucil. Cumq; hic tam formoſus tibi, ac te dignus puellus, Ennius. Diuis uos ſolui ueſtros ſacrare pu ellos. Sicut fœmininum puella, à puera, quod apud ueteres in uſu erat. Varro, Properate uiuere pueræ, & dum ſinit ætatula, ludere, eſſe, amare. & Veneris tenere leges. idem, ſic in priuatis domibus pueri liberi, & pueræ miniſtrabant. & puellaris, pro puerili. Quintilianus de filia defuncta, Tum ætate tam puellari preſertim meæ comparata. Et puellaſco, quod ſignificat effœminor. Pacuuius. Puellaſcunt laſciuia adoleſcentes, aliquando refloreo, & quaſi ad pueritiam redeo. Varro. Quod non ſolum innubæ ſunt communes, uerum etiam ueteres puellaſcunt. item per ſyncopen pullus, quod proprie ſignificat paruum puerum, & paruum filium, unde paruos fœtus quorumcunq; animalium, quinetiam arborum, at plantarum pullos dicimus, ut pullus hirundinis. pullus equi. pullus aſini. Pulluli plantariorum. per diminutionem enim pullulus à pullus deducitur. à quo fit uerbum pullulo, quaſi fœtifico. À quo pullulatio. Plynius. Natura & plantaria demonſtrauit multarum radicibus pullulante ſobole denſa, & pariente matre, quos enecet. 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, atq; imbris in ſumma tellure ſpatiantur. idẽ. Sed pullulatio plerunq; 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 pleriſq; aliis 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. Plynius de homine. Legimus mulierem ægyptiam 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 conſyderemus, nulla eſt naturæ tanta benignitas. Pullus uero non tantum de pecudibus dicitur, ſed etiam de auibus, maximeq; gallinis. unde pullaſter fit & pullaſtra, quæ duntaxat gallinacei generis ſunt. Plynius. Ante quàm gallina pullos excludat. idem. inter columbarum pullos ſæpe oua inueniuntur, & alii prouolant, alii erumpunt. ipſi deinde pulli quinquemeſtres fœtificant. item de apibus. idem. Apes cum incubant, maxime murmurant, caloris ut putant, faciendi gratia, neceſſarii excludendis pullis. item de equis. idem. Quapropter ſubreptos ſtatim pullos in tenebris aquarum uberibus admouent. & de aſinis. idem. Pullos aſinarum epulari Mecœnas inſtituit, multum eo tempore prælatos onagris, & de plantis (ut pauloante 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. À pullus pulli nus deducitur,

nus deducitur, unde pullini dentes uocantur, quos primum equi iaciunt. item pullus adiectiuum, quod ſignificat natiui coloris, À quo pullatus, & pulligo deriuantur, de quibus abunde ſuperius diximus. Item puls, quia potiſſimum dabatur pullis in auſpiciis, 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 atq; natalium pulte fritilla longo tempore cõfecta ſunt. À puer etiam puerilis deducitur. & pueriliter aduerbium. & pueritia, quod modo ætatem puerilẽ 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 puerilẽ 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 muliones appellati, qui mulos clitellarios, ſiue quadrigarios ducunt. Muli non generant, nec ferè ullum animal, quod ex duobus generibus natum tertii generis factum ſit. Legitur tamen in annalibus mulas aliquando peperiſſe, ſed id prodigii 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, proptereaq; decretum ab Athenienſibus ne frumentarii negotiatores ab incernibulis eum arcerent. Aſini in Achaia optimi ſunt Arcades. in Italia reatini. Scribit Varro aſinum quadringentis nummis à Q. Axio ſenatore emptum fuiſſe, quod & gerendo oneri, & arando optimus eſſet, ſed mularum maxime progenerationi aptiſſimus. Pullos aſininos eſſe in conuiuiis Mecœnas docuit multum prælatos eo tempore onagris, Sed illo moriente authoritas quoq; interiit ſaporis. Ab aſino aſellus diminutiuum fit, & aſininus adiectiuum. & Aſinius uiri cognomen. Aſinus uero à græco deducitur, qđ eſt ὄνος. unde onager dictus quaſi ὄνος ἄγριος, hoc eſt Aſinus agreſtis. onagri in Phrygia. & Lycaonia præcipui ſunt, ſed pullis eorum tanquam ſapore præſtantibus Africa gloriatur. hos laliſiones appellant. Martialis. Dum tener eſt onager, ſolaq; laliſio matre Paſcitur hoc infans, ſed breue nomen habet. Generantur ex equa & onagris manſuefactis mulæ ueloces in curſum, 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.

Ó Iane, à tergo quem nulla ciconia pinxit,
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, & a puera pupa eiuſdem cum ſuis ſimplicibus ſignificationis. Varro mammam lactis ſugentem paſcere pupum. Hinc pupillus deriuatur, quem Pomponius definit eſſe eum, qui impubes eſt, & deſiit in patris poteſtate eſſe, uel morte uel emancipatione. À quo pupillaris, ut pupillaris ætas. pupillare negotium. itẽ 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 manibus hominum oculos potiſſimum appetant, quod effigiem ſuam in iis cernentes uelut ad cognata deſyderia 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 laneæ effigies paruæ, quas dicare olim uirgines Veneri ſolebant. Varro. Itaq; breui tempore magna pars in deſyderium puparum, & ſigillorum ueniebat. Perſius.

Dicite pontifices in ſancto quid facit aurum?
Nempe hoc, quod Veneri donatæ à uirgine pupæ.

NASVM RHINOCEROTIS. Longum ſcilicet ad ſimilitudinem rhinocerotii cornu, quod id animal (ut ſupra diximus) in naribus habet. Vetus eſt prouerbium. Naſus rhinocerotis, de iis, qui ſcicale quemuis irrident, quod homines, quo longiores naſo ſunt, eo maiores ronchos edant, propter quod & naſuti dicuntur. à quo naſutior. naſutiſſimus. Item aduerbia naſute. naſutius. & naſutiſſime deducuntur. Martialis. Nil naſutius hoc, maligniuſq; eſt. À naſus etiam fit denaſo, qđ ſignificat naſum aufero. Plautus. Os denaſabit tibi mordicus. AVDIERIS DVM GRANDE SOPHOS. Poſtquam ſumme laudatus fueris. Mos eſt græcorum, dum ſcripta alicuius uel legerint, uel audierint, aſſentando dicere σοφῶς, hoc eſt ſapiens, doctus. Vnde ſophiſtæ dicuntur, de quibus alibi dicemus, à quo gymnoſophiſtæ appellati ſunt Indorum ſapiẽtes, qđ nudi incederent, nam γυμνὸν græci nudum dicunt. Hinc gymnici ludi dicti ſunt, quia in iis ſeſe nudi, atq; 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 gymnaſii, 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: ideſt 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, quemadmodum 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. Plynius 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 magni-

ſicentia loquens. à quo grãdiloquentia. 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. Plynius. Inſita grandeſcunt facilius. & grando gutta aquæ congelata, quod ſolito grandior 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 alijs temporibus, & interdiu magis, quàm noctu, multoq; celerius, quàm niues reſoluuntur, non aduerſante frigore. Rores neq; gelu fiunt, neque ardoribus, neq; uentis, nec niſi ſerena nocte. Eſt autem ros humor, qui ſereno tempore è cœlo fluit. à niue niueum 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. À pruina pruinoſa loca dicimus, in quibus frequentes ſunt pruinæ. Dicta eſt autem pruina quaſi perurina, quod fruges & uirgulta perurat. à rore roſidus deducitur, hoc eſt rore perfuſus. Vnde roſcida mala dicimus, quæ matutino rore humecta ſunt. Virgilius.

Sepibus in noſtris paruam te roſcida mala.
Dux ego ueſter eram, uidi cum matre legentem.

Et roro uerbum, quod eſt 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 inirent in prælium in modum rorantis tẽpeſtatis, hi ſunt, quos ſuperius diximus ferentarios appellari. hinc rorarium uinum 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 ab ijs, qui te legerunt, uel audierunt ſuſcepta. IBIS AB EXCVSSO MISSVS IN ASTRA SAGO. Excuſſo ſago, in altum iactaberis, quod deriſionis gratia fieri ſolebat (ut abunde ſuperius diximus.) PER AVRAS AETHERIAS. Per flatus aerios. PATIARE. Suſtineas. Patior à græco deducitur. παθεῖν enim apud græcos pati eſt, & eſt commune uerbum. Nam & patior, hoc eſt ſuſtineo te, & patior, hoc eſt ſuſtineor abs te dicimus. Terentius. Deniq; ubi non quit pati. ſignificat autem patior modo ſuſtineo. premor. modo tolero. & æquo animo fero, quod & πατεῖν apud græcos facit, unde eſt trita illa uulgo ſentẽtia εἰ μὲν ἦν μαθεῖν ἃ δεῖ παθεῖν καὶ μὴ παθεῖν, καλὸν ἦν τὸ μαθεῖν· εἰ δὲ 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. à patior fit paſſio, quæ & perturbatio, & affectus, & affectio uocatur. quatuor enim ſunt præcipuæ paſſiones, duæ à bonis. 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 actiuum, quod actionem. à quo fit aduerbium paſſiue. Item patientia tolerantia cum æquanimitate. & patienter æquo animo. Item compoſita perpetior, hoc eſt uehementer patior. & compatior miſereor. à quo compaſſio, quæ & cordolium à dolore cordis appellatur. Paſſus à tribus uerbis deducitur. Patior. pando, & pateo. À patior ſignificat perpeſſum. Virgilius. O paſſi grauiora, dabit deus his quoq; finem. Vnde uuam paſſam dicimus, quæ in ſiccando paſſa eſt ſolem. Plynius. 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 ſtritomellum uocant. À pateo ſignificat patentem, extenſum. Plautus. In portum uento ſecundo, uelo paſſo peruenit. Hinc paſſus appellamus greſſus mutuos, quia ſic pedes pateſcunt. À 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 exẽplo tibi eſſe eundum extra portam diſpeſſis manibus. Depeſſum uero ſiue à patior, ſiue à pando fiat, laceratum dicimus. Terentius. Egone ſi uiuo adeo exornatum dabo, adeo depeſſum, ut uſque 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 ſparſum, non (ut pleriq;, falſo exiſtimant) ubiq;. Nam in prato ubique ſunt herbæ non paſſim. contra grex paſſim paſcitur potius, quàm ubique. Aliquando tamen paſſim pro ubiq; accipitur. Firmianus. Creditur ei paſſim, tanquam cognitæ ueritati, quinetiam, quod mirabilius eſt, pro undique. Idem. Cumq; is numerus condendæ urbi parum idoneus uideretur, conſtituit aſylum. Eo paſſim confugerunt ex finitimis locis. Item pro quomodolibet. Virgilius. paſſimq; in littore 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 παθεῖν, aſpiratione detracta. eſt autem Paticus, qui iniri 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 κινεῖν 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,

ſpectaculo, tanquam ſpecie aliqua pulcherrima ſæpenumero oculos paſcentes. Martialis de cinædo,

Vna lauamur, aſpicit nihil ſurſum,
Soſpectat oculis deuorantibus draucos.

Talis fuit Hoſtius, ut Seneca refert, quadra libidinis, non modo mulierum, ſed etiam uirorum appetens, nec tam agendi auidus, quàm patiendi. Hic omnibus balneis agere delectum eorum ſolebat, qui membri magnitudine cæteros anteibant. Fecit quoq; ſpecula concaua reddentia maiorem iuſto imaginem, ſiquidem digitus in ijs brachij craſſitudinem reddebat. hoc autem ita diſponebat, ut dum draucum 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 penè 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 pubẽ, ſed in ea patiendi uitium ſuſtulerint, ijs recordatio eius rei, dum deſyderant, oritur, & unà cum recordatione uoluptas, propter quam geſtiunt, dum patiuntur non minus, quàm cum agunt, & ſæpe patiendo ipſi quoq; genituram emittunt, quapropter mouentur ueluti nati ad patiendũ. Quod ſi cum mollicie accedat naturalis ſalacitas, hæc omnia expeditius neceſſe eſt euenire. Eſt & aliud ſordidiſſimæ uoluptatis genus, quo Cinædi oblectantur draucorum uirilia felantes, hoc eſt ſugentes. Felare enim ſugere eſt, cuius frequentatiuum 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, drauci irrumant. Item alij, qui hoc genere turpiſſimi coitus delectantur, quod ferè ſenibus, & iam effetis ſolet accidere. À felare, & irrumare, Felari, & irrumari paſſiua fiunt. & felatio, & irrumatio. mulieribus etiam hoc uitium accidit, à quo felatrices dicuntur. 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 ſolẽnem 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 quamuis Arundo proprie ſit, quæ craſſior, ac longior eſt, ſeriturq; ad uſum præcipue uinearum. calamus gracilis, tenuisq; & tibijs ferè, ac ſcripturæ aptus. Canna maior calamo, ſed minor arundine, & ſemper ferè ſua ſponte proueniens. Columella, Ea eſt autem ſenectus, cum uel exaruit ſitu, & inertia plurium 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 ca-

nalicolæ dicti ſunt forenſes homines pauperes, quod circa canales fori conſiſterent.

EPIGRAMMA. XXXIII. AD CAESAREM.

c ONTIGERIS NOSTROS. Hortatur Cæſarẽ, ut ſi forte libros ſuos in manus ſumpſerit, deponat grauitatẽ, quod de induſtria fiat, ne uideatur conſcius morum illius reprehendendi gratia laſciua ſcripſiſſe. Eſt enim periculoſum aperte tyrannum arguere. itaq; inſinuatione quadam utendum, ut ſine ſuſpicione reprehenſionis ſcripta noſtra perlegant. CONTIGERIS. Tetigeris. tangere enim, & contingere idem ſignificant. Lucretius. Tangere enim, & tangi, niſi corpus, nulla poteſt res. ſed quoniam tangendo quodammodo moueri uidentur ea, quæ tanguntur, tangere aliquando pro commouere, ac ferire accipimus. Virgilius. nec ſolos tangit Atridas. Iſte dolor. Idem, de cœlo tactas memini predicere quercus, hoc eſt fulmine ictas. Varro. Nonnunquam tuarum me cura fortunarum, cogitatioq; tangit. Lucretius. Nec bene pro meritis capitur. nec tangitur ira. Item quoniam ea, quæ tangimus, uidemus ferè, atq; ſentimus, tangere pro cernere. et intelligere uſurpamus. Lucilius. Neq; prius quàm uenas hominis tetigit, ac præcordia. Cicero. Poſtquam autem conſilia eius omnia tetigi. Eſt etiam quando tangere ſumitur pro circumuenire. Turpilius, at etiam ineptus meus eſt mihi pater iratus, quia eum talento argenti tetigi ueteri exemplo amantis. Pomponius. At ego ruſticatim tangam, urbanatim neſcio. Item pro peruenire, quoniam loca ea contingimus, ad quæ peruenimus. Cicero. Verres ſimulac tetigit prouinciam. à tango fit tactus quartæ declinationis unus ex quinq; ſenſibus. & tactus adiectiuum, cuius contrarium eſt intactus, quod eſt intemeratus, inuiolatus, non tactus. & taxo frequentatiuum, quod ſignificat æſtimo. appretio. à quo taxatio æſtimatio. hoc enim tangendo, hoc eſt ponderando fieri ſolet, & taxatores à ſcœnicis dicuntur, qui alterutrum maledictis tangunt. taxis ueteres pro tetigeris ſcripſere. Varro. Sed caue, ne meum taxis liberum. taxim etiam pro ſenſim uſurparunt. Pomponius. Adoptate clandeſtino tacitus taxim perſpectaui. Item à tango compoſita 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 ueſtem attigas. Plautus. Ne attigas puerum iſta cauſa, quando fecit ſtrenue. obtingo euenio. pertingo ualde tango, prætingo, ante tango. contingo modo tango (ut ſuperius diximus.) Virgilius. 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, & alternæ 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-

ta æquo animo audire, quæ in uos laſciue, obſcœneq; dicuntur, eadem igitur fronte & iocos noſtros legere poteſtis. fuit ſanè apud ueteres conſuetudo, ut milites currum triumphantis imperatoris proſequentes incondito carmine multa iocula=riter canerent. quemadmodum triumphante 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 σὺ 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 uelauentis, & 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 non deſinat. ab eodem fit etiam aliud compoſitum deprecari, quod modo ſignificat uehementer precari. Cicero. Quam multorum hic uitam ſit à Sylla deprecatus. Idem. Si quid deliquero, nullæ ſunt imagines, quæ pro nobis deprecentur. modo deteſtari. propulſare, & quaſi precando depellere. Idem. Inuidiam deprecabatur. ideſt propulſabat. Idem. Nunc uero quid faciat Hortenſius auaritiæ'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. & diſtat à donatione, eo quod, qui donat, ſic dat, ne recipiat, qui precario concedit ſic dat, quaſi tunc recepturus, cum ſibi libuerit 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. Mulierem ſaltantem, & hiſtrionicam exercentem. Thymele prima ſaltationem in ſcœna docuit. propterea græci θυμέλην ſcœnam uocant, & θυμελικὸν ſcœnicum hiſtrionem. hinc & uxori Latini Thymeles nomen inditum eſt. Latinus mimus fuit Domitiani tempore, principi gratus, quod uel recitandis in cœna dici fabulis, uel iocorum ſuauitate interdum etiam pulſatione Thymeles riſum excitare illi ſolebat. hic inter alias fabulas diſcerptum à canibus Aſcletarionem mathematicum imperatori nuntiauit, qui ſibi hoc euenturum prædixerat. propterea'q; iuſſu Domitiani fuerat interfectus, & accuratiſſime ſepeliri iuſſus, ut uanitas eius artis redargueretur, ſed re-

pentina tempeſtate diſiecto funere ſemiuſtum canes diſcerpſere. DERISOREM. Deriſor dicitur, qui cum alterius irriſione, & contemptu ſiue ipſe ridet, ſiue alijs riſum mouet. ridere 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. à rideo compoſita fiunt 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 moueo. à quo deriſor, & deriſio, & deriſus quartæ declinationis, & deridiculus, hoc eſt deriſione dignus. prorideo procul rideo. prærideo ante rideo. à quo prærifor. 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 ridiculoſe 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 eſt factus non eſſet, & conſules id præſtare non poſſent, uarijs bellis impliciti. cura itaque data cenſoribus, ut cenſum agerent, inſtitutum'q;, 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 Aemilio dictatore. Iunio Virginio. Marco appio conſulibus. cura'q; deinde morum, ac diſciplinæ Romanæ huic magiſtratui tradita. intantum'q; authoritas eorum creuit, ut ſub poteſtate cenſoria eſſet ius priuatorum, publicorum'q; 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 ſæueriores erant, cenſura interdum pro ſeueritate, interdum pro correctione, decreto, lege accipitur. Item à cenſore cenſorius. Vnde cenſorium officium, cenſoriam authoritatem 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 exiſtimare ſolitus ſit, quantum illi cenſuiſſent. cenſere enim exiſtimare eſt. Næuius. Cenſent eo uenturum obuiam Pœnum. Caſſius cenſuit ſeſe regem Porſennam 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 bonorum facta, ſecundum quam tributa pendebantur. Vnde cenſum agere, eſt recenſere hominum facultates. & cenſio hoc eſt caſtigatio. hinc etiam aliquando pro eo accipitur, quod eſt in æſtimatione, ac pretio habere, & cenſeri pro eo, quod eſt in æſtimatione eſſe. Martialis Cenſetur Appona Liuio ſuo tellus. Item cenſionem facere dicebantur, cum multam equiti irrogabant, & cenſio haſtaria uocabatur cum militi multæ nomine ob delictum militare indicebatur ut haſtas daret, & cenſus. cenſui enim agri appellabantur, qui emi, & uenire iure ciuili poterant. & accenſus præco, qui iuſſu cenſorum ad cenſum uocabat, de quo ſupra diximus. quam-

uis aliqui

uis aliqui ab acciendo, hoc eſt uocando appellatum malint. cenſus etiam adiectiuum eſt, & ſignificat eum de cuius bonis cenſus eſt factus. Vnde capitecenſi dicti, de quibus ſuperius diſſeruimus. à cenſeo etiam compoſita fiunt 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.

O TIBI NAVMACHIAM. Facetum diſtichon fictum ex perſona Cæſaris reſpondentis Martiali, qui ſibi Naumachiam edenti librum ſuum parum tempeſtiue miſerat. eo inquit forte cōſilio hoc feciſti, ut ſimul cū libro tuo in aquam mergeris. huiuſmodi ioco utitur ſæpe Martialis, cum uult oſtendere carmina ſua indigna eſſe, quæ legantur. Sic libro tertio,

Curſorem ſexta tibi Ruſe 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 intus fuerit, quàm puer in unguibus Aqlæ Iouis. ILLAESVM Sine nocumento. HAESIT. Inſedit. Hærere enim proprie eſt arcte alicui rei inſidere. Virgilius, Hærent parietibus ſcalæ. quoniam uero qui in aliqua re dubitant non mouentur, & ideo hærere, ac ſuſpenſi eſſe uidentur, ponitur aliquando hæreo pro dubito, anceps ſum, ſimiliterq; frequentatiuum 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 hæres. licet quidā hæredem dictum putent, quod dominus fiat bonorum, 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 defunctus habebat. Et ideo hoc nomine etiam damnoſa hæreditas continetur, diuiditurq; in duodecim uncias. quæ (ut ſupra diximus) aſſis appellatione continetur. hæreditatis nomine neq; legata, neque fidei commiſſa comprehenduntur. adire hæreditatem, & immiſcere ſe hæreditati quidam ita diſtingunt, ut adeant hæreditatem, 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 unam 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 exhæredatio, & 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 cras Craſtinus. Item ab hæreo Hærennius 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 fiunt adhæreo. inhæreo. Et cohæreo eiuſdem ferè ſignificationis. à quibus adhærentia. inhærentia, & cohærentia deducuntur. TIMIDIS. Ne puerum læderent timentibus. AQVILA. Iouis aue, cui maximus honor eſt, & maxima uis. quippe non ſolum cum minoribus quadrupedibus, ſed etiam cum ceruis pugnat. multum puluerem 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 omnī autem auium genere ideo hanc ſolam delegiſſe ſibi armigerum Iuppiter exiſtimatur, quod ſola contra orientes 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 proprie 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. Melenætus minima magnitudine, uiribus præcipua. colore nigricans, quæ ſola fœtus ſuos alit, frequensq; uerſatur in montibus. pygargus in oppidis, ac campis uolitans albicante cauda, unde nomen habet. quippe græci πυγὴν natem dicunt, λευκὸν album, unde & catpreæ 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 omnium, & prominentiore cauda. in-

genium eſt ei raptas teſtudines è ſublimi iactando frangere. Aeſchylus cum præ ſenſiſſet 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 poeta, qui tragœdias in lucem protulit, ſublimis, grauis, ac interdum etiam ſupra modum grandiloquus, ut refert Quintilianus. Quarti generis eſt phœnicopterus, et ea quoq; p lacus uerſatur, uulturi ſimilis, alis minimis, reliquas magnitudine antecellens. ſed imbellis, & degener, ita ut à coruis ſæpenumero uerberetur. ſola aquilarum ex anima 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 librās uiſoq; in mari piſce, præceps in eum ruens, & diſcuſſis pectore aquis rapiens. hæc implumes adhuc pullos ſuos ſubinde p cutiens, aduerſos ſolis radios cogit intueri, & ſi conniuentem flentemue animaduerterit, è nido uelut adulterinum, ac degenerem præcipitat, eum uero, qui acie firma contra ſteterit, 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 ætites, quem aliqui gagitem uocant, ad multa remedia utilis, nihil igne deperdēs. Eſt autem lapis iſte prægnans intus, quē ſi quatias alius quaſi in utero ſonat. fuluus eſt, & teretri figura. hunc Zoroaſtres magus omnibus lapidibus prætulit, maximamq; illi tribuit poteſtatem. pariunt Aquilæ oua terna, excludunt pullos binos. et aliquando tres, 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 tertiā diximus, circa ſtagna aquaticas aues, appetit, mergentes ſe ſubinde, donec lapſæ rapiātur. ſpectando dimicatio eſt. auis ad perfugia litorum tendit, maxima ubi denſa arundo ſit. Aquila uero umbram ſuam nanti ſub aqua à litore oſtendit, propter qđ auis rurſus in diuerſa, et 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 cū iumentis, aut curribus aliquid nobiſcum ducimus. altero cum noſtro corpore imitatione iumentorum portamus. Terentius, Mi homo quid iſtuc obſecro eſt? quo 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. portunnus. 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 econtrario. importo, infero. Cic. Ego uero ſi uelim noſtræ ciuitatis exemplis uti, & aliarū plura proferre poſſum detrimēta publicis rebus, quàm adiumenta 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 portātem. Cicero. Vt ſiquis medicus ægroto imperet, ut ſumat terrigenam, tardigradam, domiportam, ſanguine caſſam, potius quàm hominum more cocleam. PVERVM. Ganimedem. nota eſt fabula Ganymedis. Trois 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 nequicquam ad ſydera tendunt
Cuſtodes, ſæuitq; canum latratus ad auras.

Ob hoc factum aquilæ effigiem in cœlū tranſlatam ferunt, quæ ſuper aquarium uidetur uolitare. aquarium enim Ganymedem eſſe ſuperius oſtendimus. ideoq; oſtenditur quaſi aquam 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 præueniens. exorto Leone occidit. exoritur autem cum Capricorno habens in capite ſtellam unā, in utraq; penna unam, in cauda unam. HAEC. ut lepus tutus ſit in ore leonis. ILLA. Vt puer illæſus ſit in unguibus Aquilæ.

EPIGRAMMA XXXVI. AD MAXIMVM.

TELLAE DELICIVM MEI. Hoc epigramma ſcribit ad Maximum, in quo Stellam poetam laudat, eumq; anteponit Catullo. Stella poeta fuit patauinus, qui Violantillā amauit uirginem Neapolitanam, quam tandem duxit uxorem. hæc in delitijs habuit columbam auem dicatam Veneri, quam Stella fleuit defunctam pulcherrimo carmine, opuſq; ipſum columbam inſcripſit, de quo Venus apud Papinium ſic loquitur. hic noſtræ defleuit fata columbæ. Catullus Veronenſis poeta fuit iambi acerbitate præclarus. hic eodem modo paſſerem puellæ ſuæ delitias defleuit mortuum. Martialis id opus paſſerem uocat. utraque auis ſalaciſſima eſt, ideoq; amantibus conueniens. 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 Mediolanum. Comum. Brixiam. Bergomum. Tridentum. Vincentiam condiderunt. Veronam magna ex parte alluit fluuius omnium amœniſſimus Ateſis, qui ex tridentinis alpibus ortus non longe à foſſa clodia Pado miſcetur. Clara hæc urbs ſolo, ac frugum, & fructuum omni-

um ubertate, Clarior uiris duobus Plynijs, & uno Catullo, quorum nomina nulla obliteratura eſt uetuſtas. PASSEREM. Opus Catulli, in quo paſſerculi mors defletur.

EPIGRAMMA XXXVII. AD DECIANVM.

VOD MAGNI THRASEAE. Laudat Decianum quod ſtoicorū dogma citra mortem ſequatur, non autē ut Cato, & Thraſeas fecerunt, qui ſponte mortem quæſiuere. per qđ præcipere uidetur non debere quēquam fugiendi incōmodi gratia mortē ſibi conſciſcere. id enim imbecillioris potius animi eſſe quàm firmioris. MAGNI THRASEAE. Thraſeas Patauinus fuit Claudij Neronis temporibus, qui cū librum de rebus Catonis à Numatio ſcriptum legiſſet, gloriæ cupidinæ incenſus, poſtquam à Cæſare damnatus eſt, prolatis brachijs iuſſit ſibi uenas incidi, & dum moreretur magna conſtantia ſuorum fletum compeſcuit. libauitq; ſanguinem Ioui liberatori. hic quādiu uixit, Bruti, & Caßij interfectorum Cæſaris dies natales ſummo honore traditur celebraſſe. CONSVMATI. Omni ex parte perfecti, de quo ſuperius diximus. CATONIS. Cato Antipatro Tyrio præceptore ſtoicam diſciplinam ſecutus, Vticæ, ne in Cæſaris poteſtatem ueniret, mortem ſibi conſciuit. ab eo fit catonianus adiectiuum. TALIS VT ESSE VELIS. Vt uelis uitam illorū ſequi, non mortem. ENSES. Gladios. Enſis Gladius. Mucro, ſpatha eiuſdem ſignificationis ſunt. ab enſis fit Enſiculus diminutiuū. à gladius gladiolus, quod modo ſignificat paruum gladium, modo herbam, de qua ſupra diximus, à gladij ſimilitudine ita appellatā. & gladiator, de quo ſupra diximus. à quo gladiatorius ludus. & digladior uerbum, quod eſt diſſentio, contendo, & ueluti gladijs dilanior. Cic. Quid Antipater digladiatur cū Carneade tot uoluminibus? Idem, digladiari autem ſemper, & pugnare cum facinoroſis, et audacibus quis nō eum miſerrimum, ac etiam ſtultiſſimum dixerit? à clade autem appellatum gladium Varro affirmat, quaſi cladium quod ſit ad hoſtium cladem. mucro licet proprie gladiū ſignificet, ponitur tamen pro cuiuslibet teli acumine. Virg. 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. parazoniū enſis eſt, quo præcingimur, à zona, ad quā alligatur nomen habens, hoc eſt ἀπὸ τοῦ παρακεῖσθαι τῆς ζώνης dictus, quaſi ad zonam pendens. Martialis de parazonio. Militiæ decus hoc, gratiq; erit omē honoris, Arma tribunitium cingere digna latus. pudet referre quoſdam nuper per inſcitiam pro parazonion patracon ſcripſiſſe authore deprauato, et, qđ magis ridiculum eſt, patracon expoſuiſſe pro genere officij, ac etiam telo, quod ei officio conuenit. ó dementiam ſingularem. parochos nó patracos eſt, qui nuptijs præeſt, ita appellatus, quod uehicula præeat, ὀχήματα enim græce, latine uehicula nūcupamus. Varo. Hinc enim omnia erant. idem ſacerdos. idem parochos. deniq; idem ſenatus, idē parochos inquit, hoc eſt idē auſpex ſiue paranymphus. hunc enim mos erat præire uehiculum, in quo ſponſus, ac ſponſa ferebantur, quo die nuptiæ celebrabātur. Ariſtophanes, ὁ δ' ἀμφιθαλὴς ἔρως χρυσόπτερος ἡνίας εὔθυνε παλιντόνους ζηνὸς πάροχος γάμων. hoc eſt cupido floridus aureis præditus alijs habēas dirigebat auerſas parochus nuptiarum Iouis. Eſt etiam parochus ὁ ἀναβαίνων εἰς τὸ ὄχημα: ideſt qui in uehiculo aſſidens miniſtrat uectori. &

STRICTOS. Nudatos. ſtringere proprie arctare eſt. Plynius. 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, atq; 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 & præſtringere obtenebrare, atque obcæcare eſt, ſicut præſtringere. 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, euntq;, cum maſſa maleis tunditur, ſiue quod ſtrictius emittuntur, ſiue quod oculos ſuo fulgore perſtringunt. Virgilius, Striduntq; cauernis 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 iterū fieret conſul. Item compoſita à ſtringo. obſtringo perſtringo, de quo diximus. ſubſtringo. conſtringo eiuſdē ferè cum ſuo ſimplici ſignificationis, Item reſtringo, quod modo ſignificat ſoluo. Apuleius. Iumentum reſtringit, abireq; ſtabulo liberum ſinit, quod ſtabularius inuentum mox domum reducat. 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 rareficere. excidere. Idem, ubi denſas Agricolæ ſtringunt frondes. & pro decerpere. Idem, Sed tamen & quernas glandes dum ſtringere tempus. & pro uulnerare. Idem Hunc primū leuis haſta Themillæ ſtrinxerat. et pro attenuare, quod ſtringendo fieri ſolet. Idem, & 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. Vnde diſtringentes uocamus, qui ſordes corporis radunt, quos græci Apoxiomenos nominant. ἀποξύειν enim ſtringere, hoc eſt radere. Plynius de Liſippo. 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, princepsq; quãquam adamatum repoſuerit. hinc ſtrigmenta appellantur ſordes, quæ ex corporibus raduntur. Vnde ſtrigmenta olei dicimus ceromata, hoc eſt ſordes olei, quæ ex unctorum athletarum corporibus raduntur. Idem. Vſum olei ad luxuriam uertere græci uitiorum omnium genitores in gymnaſijs poblicando. notum eſt magiſtratus honoris eius octogenis ſeſtertijs ſtrigmenta olei uendidiſſe. hinc etiam ſtrigil uocatur inſtrumentum ad diſtringendum, hoc eſt ad radẽdas ſordes aptum, quo ueteres in balneis præcipue utebãtur ex auro, argento, ferro. interdum etiam lapidibus quibuſdam. Perſius. I puer et 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.

Plyn. de ſpongia, cinis eius plurimum proficit contra ſcabricies genarum, & quicquid opus ſit diſtringere. præſtat & ſtrigilum uicem, linteorumq; affectis corporibus. ab harum ſimilitudine in Hiſpania ſtrigiles etiam uocabant auri paruulas maſſas, quod ſuper omnẽ ſolum in maſſa auro inuento capitur, cum cætera in metallis reperta igni perficiantur. hoc ſtatim aurum eſt, conſumatamq; materiam protinus habet. cum ita inuenitur. Item ſtrigil aluminis genus pumicoſum, et eſt foraminum fiſtulis ſpongiæ ſimile, rotundumq; natura. ſunt q. putent ſtringere, cum pro eo capitur, quod eſt breuiter colligere, ſiue percutere ab eo ſumi, quod radere ſignificat, ſiquidem radere proprie eſt leuiſſime tangere. & eadẽ ratione ſtringere enſem accipi pro nudare. nam cum uagina eum exerimus quaſi radere, hoc eſt polire, ac detergere uidemur. Virgilius, ſtrictum rotat acer Lutagus enſem. à ſtringere ſtriare deducitur, quod eſt polire, leuigare. Plynius, Conchis leuibus, ſtriatis, uertice minutatim intorto. Striges non à ſtringendis infantium corporibus (ut quidã falſo exiſtimant) ſed à ſtridore nomen habent, fabuloſumq; 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, accipiq; pro maleficas mulieribus, 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, Nudatoſq; 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 diſtingunt, 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, finienſq; ſupra aluũ, quod intus homini octonis coſtis munitum eſt, ſuibus 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 θώραξ 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, tegatq; manus. faſcia linteolum eſt ad ligandum aptum, dicta à græco φασκία, cuius diminutiuum eſt faſciola. Item à pectus fit 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 paupertatem, aut amorem, aut aliud quicquam moleſtum & graue, non fortis animi eſt, ſed potius timidi atque imbecilli. Eſt enim mollicies, quædam laborioſa fugere, & quia nõ id decorum ſit, ſed mali euitandi gratia mortem oppetere. hinc fuere pleriq;, qui Catonẽ, & Thraſeam reprehenderunt uiri docti, & eorum familiares, imbecillioris potius quàm fortioris animi eſſe dicentes mortem ſibi conſciuiſſe, quod nõ honeſtas eo facto apparuerit turpia præcauens, ſed animi infirmitas aduerſa non ſuſtinens, quod Cato ipſe in filio uiſus eſt oſtendere, quem non eſt ſecum hortatus ad mortem, ſed de Cæſaris benignitate omnia ſperari poſſe præcepit. eum igitur laudandum potius eſſe poeta exiſtimat, qui tolerantia rerum aduerſarum uiuendo, quàm qui fuga moriendo gloriam ſibi aucupantur.

EPIGRAMMA. XXXVIII. AD COTTAM.

b

ELLVS HOMO ES. Iocatur cum Cotta deridens eum, quod cum uellet magnus uideri, bellum ſe per molliciem diminutiuo nomine appellabat, cum bellus, & magnus inuicem repugnent, & eſt tacita reprehenſio eorum, qui cum uelint boni uideri, molles tamen ſunt, atque laſciui.

EPIGRAMMA XXXIX. DE VENVSTO.

p

ETIT VENVSTVS. Per iocum Venuſti auaritiam carpit, uxorem fœdiſſimam petentis dotis gratia, quia ſcilicet lãguebat, et mox ſperabatur moritura. Metrum eſt iambicum trimetrum, cuius duo genera ſunt. alterũ apud uetuſtiſſimos comicos, tragicoſq; in uſu fuit. Horatius, Hunc ſocci ſumpſere pedem, grandeſq; cothurni. alterum apud iuniores tantum. uerum iambicum comicum, & tragicum dicitur, hoc purum trimetrum appellatur, ſuſcipitq; tres pedes inuicem mutatos, iãbum, pyrrhichium, & ſpondeum. raro apud uetuſtiſſimos in uſu fuit. NVPTIAS. Matrimonium. nuptæ dicuntur, ut Modeſtinus iuriſconſultus affirmat, coniunctio maris, & fœminæ conſortium omnis uitæ diuini, & humani iuris coniunctio. 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, proprie ſignificat operio, uelo. Vir. Arſuraſq; comas obnubit amictu. quoniam uero ſponſæ apud ueteres, dum uiro tradebãtur, nubere, hoc eſt uelare capita ſolebant, uſurpari cœptum hoc uerbũ pro eo, qđ eſt uiro tradere, ſiue uiro tradi. Nã et actiue dicimus nupſit filiã Cæſari, et paſſiue, cuius filia nupſerit Cæ

ſari. Vnde non modo mulier, quæ uiro tradebãtur, nupta, ſed etiam uir, cui tradebatur, nuptus dici ſolebat. Plau. Licet etiam Carinum, quod agat ſcire nouum nuptum. nupta etiam uerba dicebantur, quæ non licebat uirgini proferre. idem, uirgo ſum nõ dum didici uerba nupta dicere. à nupta innupta deducitur, quæ non dum uirum cœpit. Virgil. Innuptæq; puellæ. Item à nubo innubo. à quo innubus, & innuba, qui uxorem ducit. & quæ uiro traditur. Nam innubere proprie ad domum uiri tranſire eſt. Vnde & pro tranſire ſimpliciter ueteres uſurparunt. Lucilius. Suam enim inuadere, atq; innubere cenſet. & pronubo, hoc eſt nuptijs præſum. à quo pronubus, ac pronuba, de quibus ſupra diximus, et connubo matrimonio iungor, quaſi ſimul nubo. Apuleius. Neſcientibuſq; parentibus puellari ætate connupſeramus. Hinc connubium ius legitimi matrimonij. Virgil. Connubio iungam ſtabili, propriamq; dicabo. & nubilis ad nubendũ apta. nubo autem quando operio ſignificat, à nube deducitur, quæ cœlum operit. nubes autem deriuatur à græco. νέφος, quod apud illos à priuatione lucis nomen accepit. quemadmodum κνέφος, quod nimbum ſignificat, à quo noſtri gneſoſum obſcurum dixere, quaſi nebuloſum. Varro. Gneſoſus locus, & ſine ulla luce. Eſt enim nubes uapor humidus in ſublime egreſſus ſiue aer in liquorem coactus, cuius denſitas haud dubie ſolem obumbrat. à nube nubilum deducitur, quod modo adiectiuum eſt, & ſignificat fuſcum, nubibus tectum, modo ſubſtantiuum, ſignificatq; ipſam nubem, unde fit obnubilo uerbum, quod ſignificat offuſco, obtenebro, & quaſi nubibus impleo, & nubecula parua nubes, & nubiloſus nubibus plenus, & nubiger gerẽs nubes. à nube nebula ita differt, qđ nebula uapor ſit è terra, atq; aquis ſurgens, quæ ſiue ſtatim euaneſcat, ſiue in altum ſublata, conuertitur in nubem. nubes quocunque tempore fieri poſſunt. nebulæ nec æſtate calida, nec nimio frigore exiſtunt. à nebula nebuloſus deducitur, nubibus plenus. & nebulo, nugator, uanus, nullius pretij 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 ſit 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 phthiſim 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 ſedeat. ob id etiam bechion appellata ἀπὸ τοῦ βῆχας ὠφελεῖν, hoc eſt à tuſſi ſanãda. duo eius genera. Sylueſtris, cui ubi naſcitur, ſubeſſe aquas credunt. folia habet quinq;, aut ſeptem maiuſcula, quàm ederæ, ſubalbida à terra, ſupne pallida, ſine caule, ſine flore, ſine ſemine, radice perquam tenui. quidam eandẽ chamæleucen putant. huius arida cum radice fumus per arũdinem hauſtus, aut deuoratusueterẽ tuſſim ſanare dicitur. Altera à quibuſdam ſaluia appellatur ſimilis uerbaſco conteritur ea, & colata caleſit, atq; ita contra tuſſim, & lateris dolores bibitur. contra ſcorpiones etiam & dracones marinos efficax. item contra ſerpentes, ſi ea ex oleo læſi perungantur.

EPIGRAMMA. XL. AD SEXTILIANVM. VM DATA SINT EQVITI.

c

Sextiliani ebritatem per iocum carpit, cuius etiam mẽtionem facit inferius. Sextiliane bibis quantum ſubſellia quinq;. ſenſus eſt. cum ſit lege cautum, ne ſupra decẽ nũmos impendere uino eqtes in conuiuijs poſſint, tu ſolus uiginti nummorũ uinum potas. præſcriptum equitibus fuit, ne ſupra decem nummorum uinum apponere liceret. Item ne quis uinũ græcũ, amineumq; plus octonis æris ſingula quadrantalia uenderet. parciſſ.mi olim in bibẽdo uino ueteres fuere. Vnde L. Papyrius imperator aduerſus Samnites dimicaturus uotum fecit, ſi uiciſſet Ioui pocillum uini ſe libaturum. & Cato, cum in Hiſpaniam nauigaret, ex qua cum triumpho redijt, gloriatus eſt non aliud ſe uinũ bibiſſe, quàm remiges. Idem ſcripſit propinquos non aliam ob cauſam fœminis oſculum dare ſolitos, quàm ut ſcirent, an olerent uinum, quo uti Romæ mulieribus non licebat. Egnatij uxorem conſtat quod uinum è dolio bibiſſet, fuſtibus à marito interfectam fuiſſe, eumq; cædis à Romulo abſolutum. Item matronam aliam, quod loculos, in qbus erant claues cællæ uinariæ, aperuiſſet, inedia à ſuis mori coactam. in conuiuio nunquam plus ſemel uinum græcum dari ſolebat. chiũ raro Romæ niſi medicinæ gratia bibebatur. poſtea in tantam luxuriam uenere mores, ut Lucullus, qui redijt ex Aſia amplius centum congiorum uini græci conuiuio appoſuerit. Cæſar dictator triumphi ſui cœna uini falerni amphoras centum. Chij cados centũ in conuiuia diſtribuerit. propterea lege adhibita moderatio eſt, cautumq; ne uinum, quod equeſtri epulo apponeretur, decem nummorum pretium excederet. BIS DECIES. Vigeties. Bis enim id ſignificat, quod græci dicunt δὶς, à quo fit binus. na. num, qđ ſignificat duo. Siſenna. ad binũ millium numero ſaucijs utrinq; factis. hinc combinatio duorum coniunctio dicitur. et cõbinare ẽ multos ita diuidere, ut bini ſint, ideſt duo ſimul coniuncti. hinc combinatio etiam figura appellatur, quam græci epizeuxin uocant, cum in oratione eadem dictio ſine medio duplicatur. Virg. Meme adſum qui feci. & bipennis, de qua ſuperius, ſecuris ex utraq; parte aciem habens. & 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. et bignæ geminæ, quod duæ uno partu natæ ſunt. & bigenera animalia è diuerſo genere nata. ut Leopardalis ex Leone, et pãthera, mulus ex aſino, et equa. binominis, quod & binomius dicitur, cui geminum eſt nomen, ut Numa Pompilius. Tullius Hoſtilius. Biceps duorum capitũ. biclinium locus, ubi duo lecti ſunt, ſicut triclinium 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 tres. bifariam bipartito. bipartior in duas partes diuido. à quo bipartitum, & bipartitio, et bipartito aduerbiũ. bifidus in duas partes fiſſus. et biuira uidua qđ duas uitas habuerat, alterã coniugalem, cœlibem alteram. Var. Ad biuitam uenio, cum uellem oſtendere quid uellem. Mar. Attilius inconſtantiæ filius me reprehendit. bifores duplices ianuas habentes. bigæ quaſi biiugæ. 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. à quo

bigamia ipſa conditio. biſellium duos tantum capiens ſella. biiugerum duorum iugerum. biremis nauis, quæ duplici remorum ordine agitur. biſextum, de quo ſuperius diſſeruimus, quod bis ſexto Calend. dicimus. Bitemporeus, duorum temporum. Biſurcatus, geminas furcas habens. biſur, 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 triẽs ſit. Beſis enim octo unciæ ſunt, triens quatuor biſetæ porci, cuius à ceruice ſetæ bifariam diuiduntur, cum iam eſſe incipit maior ſex menſium. Bifrons, qui duas frontes habet. unde Ianum dicimus bifrontem, bilis gemina lis. Næuius. Bilitem mihi nuper excitauit. Biblo uerbũ, non à bis deducitur, ſed factitium eſt à ſimilitudine ſonitus, qui fit in uaſe. Enni. Biblit amphora. Quemadmodum autem bis à δὶς græca uoce deducitur, Ita duo à δύω. à duo autem fit duplus. à quo duplo uerbum. & duplex. à quo duplico, & dupliciter. Duplices interdum pro duos accipimus. Virg. & duplices tendens ad ſydera palmas. interdum pro latos. idem. Duplici aptantur dentalia dorſo. Veteres duplionem dicebant, quos nos duplum. inde duplarij uocati, quibus ob uirtutem duplicia cibaria ut darentur, inſtitutum. Duplico uerbum interdum propriam habet ſignificationem, hoc eſt duplicem facio. interdum ponitur pro augeo. Salluſti. Et Maurus uictus duplicauerat bellum. Virgil. Et ſol creſcentes decedens duplicat umbras. Ab hoc fit reduplico, hoc eſt rurſus duplico. & conduplico, ſimul duplico. item à duo fit duodecim. à quo duodecimus, et duodenus. unde duodenarius. duodeuiginti, ac reliqua ſimilia. & ducentum. ducenti. duceteni. & duodecies. duodeuigecies. ducenties. duodeuiceſimus. duodetrigeſimus. ducentiſimus. & duellum 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. Sueto. in diplomatibus, libelliſq; & epiſtolis ſignandis initio Sphinge uſus eſt, mox imagine magni Alexandri, nouiſſime ſua. huiuſmodi tabellæ aliquando triplices erant, in quibus ſcribi res amatoriæ ſolebãt. Martial. Tũc triplices noſtros non uilia dona putabis, Cum ſe uẽturam ſcribet amica tibi. Aliquando quincuplices. idem. Cæde iuuencorum domini calet area fœlix, Quincuplici cæra cum datur altus honor. item duidens hoſtia bidens. & duicenſus, cum altero, utputa cum filio cenſus. A` dis uero fit dipondiũ, de quo ſuperius diximus. & diphthongus duarum uocalium in una ſyllaba comprehenſio unum efficiens ſonum. et diplois genus ueſtis duplex uulgo notum. & diptota nomina, duos tantum caſus habentia. & diobolaris, duorum obolorũ meretrix, de qua alibi diximus NVMISMATA. Nũmos, græcum uocabulum eſt νόμισμα, (ut ſuperius diximus) à latinis tamen paſſim uſurpatum. Horatius, Regale nomiſma Philippos. Ab hoc nũmus deducitur. una litera addita, ut poſitura ſyllaba producatur. Nomiſma autem à lege deriuatur, quæ græce dicitur nomos. quod lege depoſita permutandi conſuetudine ſignatus ſit nummus, eiq; pretium impoſitum. Nummus generaliter omnem pecuniam ſignificat. unde nummum aureum dicimus. nũmum argenteum. nũmum denarium. nũmum quinarium. nũmum uictoriatum, & ſimilia. item as nũmum liberalem. dipondium, nũmum bilibrem. Petronius. Quiſquis habet nummos ſecura nauiget aura, hoc eſt quiſquis habet pecuniam. Quoties tamen nũmum ſimpliciter ponimus, pro denario accipimus, qui erat uiginti quatuor ſiliquarum. Siliquæ tres ſcrupulum faciebant. Denarius autem uocitatus eſt, quod hic nummus pro decem libris æris conſtitutus ſit, ſicut quinarius pro

quinque. ſeſtertium pro dipondio, ac ſemiſſe. Sed Annibale Romanos urgente, Cum Quin. Fabi. Maximus dictator eſſet, aſſes unciales facti ſunt, placuitq; denarium ſexdecim aſſibus permutari. Quinarium octonis. Seſtertium quaternis. in militari tamen ſtipendio ſemper denarius pro decem aſſibus datus. Item à nummus fit nummulus diminutiuum. à quo nummularius DATA. Permiſſa. conceſſa. CALDA. Aqua calida. Romani ueteres pro ratione temporum modo calidis, modo frigidis aquis in menſa utebantur. Iuuenalis, Gelidæ calidæq; miniſter. 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, deinde 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. Suetinius, Nero aquam è ſubiecta lacuna potaturus manu hauſit, & hæc eſt inquit Neronis decocta. Martialis, Niueæ cuſtodia coctæ. huiuſmodi luxuriam excecratur Plynius, dum inquit, Hi niues, illi glaciem potant, pœnaſq; montium in uoluptatem gulæ uertunt. ſeruatur algor æſtibus, cogitaturq;, ut alienis menſibus nix algeat. decoquunt alias, quas mox & illas hyemant, Veteres non calidum, & calidam, ſed caldum, & caldam dicebant. Auguſtus in epiſtolis ad Cæſarem ſcriptis emendatus eſt, quod is calidum dicere, quam 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 omnes 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 econtrario lymphatius, & dilutius, qui plus aquæ adhibent uino. Deducitur autem merum ab adiectiuo 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 Cyllenem 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.

i

TVR AD HERCVLEI. Blãditur Regulo, quod porticus, in qua aliquandiu fuerat, cum ipſo præſente integra ſtetiſſet, eodem abeunte ſtatim corruerat, quaſi dijs per hoc oſtendere uolẽtibus, quàm carum

eum haberent. Regulus nobilis cauſidicus fuit Plynij, 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, qua itur ad gelidas arces herculei tyburis, & cana albula fumat ſulfureis aquis. QVARTVS 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. Plyn. Nuſquam hic utilior, 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 deducatur, hoc eſt petris abundans. Et Petra Arabiæ oppidũ, quod Nabath ei incolunt in conualle paulo minus duobus millibus paſſuum amplitudinis circundatum montibus inacceſſis, amne interfluente, unde pars ea Arabiæ Petroſa (ut ſupra diximus) appellata eſt. & petreleon oleum, quod ex petris naturæ ſponte fluit. Item petroneſi à ueteribus ruſtici, à petrarũ aſperitate, & duritia dicti ſunt. Petræ etiam à ueteribus uocabatur mulier, quæ pompam præcedens in colonijs, aut municipijs imitabatur anum ebriam, quod pedes in petras frequẽter impingeret, cæſpitaretq;. Et Petronia nomẽ amnis in Tyberim defluentis, quod per petras fluat. Petroſelinon, quaſi petrariũ apiũ, 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 aquæductus, & in paluſtribus naſcens, Hippoſelinon, ſiue equapium pluribus folijs helioſelino ſimile. Oreoſelinum, hoc eſt montanum, apium, quod et modo tapium 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, qđ 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 qbus exciſi lapides fuerãt ad urbem extruendam, ijſq; pro carcere utebantur. Delapido lapidibus ſterno. Vnde delapidata loca, quæ lapidibus ſtrata ſunt. quidam etiam lapido uſurpãt 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. Pacu. Lapit cor cura, erumna corpus conficit. QVA. Via ſcilicet, lapidẽ ſilicẽ tenebant iuraturi per Iouem, hæc uerba dicentes. Si ſciens fallo, qui me deſpicit ſalua urbe, arceq;, ijs me eijciat, uti ego hũc lapidẽ. ITVR. Pergitur. Eo quidẽ à græco deductum exiſtimãt 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, et itiner cum eorum deriuatiuis, de quibus ſimiliter ſuperius diſſeruimus. item

itus & itio. Cicero. Quid noſter itus, & redditus. idem. Nam plura de obuiam itione ſimul locuti fueramus, et ſemita, quod ſemis, hoc eſt dimidia uia ſit. ideſt breuis, & arcta. à quo ſemitatus ager dicitur, per ſemitas diuiſus. & ito frequentatiuum. à quo iter itines. Obiter itero. iterum. itinero. itinerarium. itidem. item, de quibus ſuperius diximus. item beto, quod eſt uado quaſi bene ito. Varro. mulierem quod parere ea non poterat, foras betere iuſſit. item compoſita adeo, quod ſignificat accedo. à quo fit aditus pro ingreſſu. Virgilius, Sola uiri molles aditus, & tempora noras. cuius diminutiuum eſt aditiculus, hoc eſt paruus aditus. & aditio acceſſio. & adides tela quædam adeo antiqua, ut nuſquam commemorentur in bello. Legitur tamen clauas fuiſſe cubito ſenis factas eminentibus hinc, atque hinc acuminibus, quæ ita iaciuntur in hoſtes, loro ſiue lino religatæ, ut peracto uulnere ad nos reuertantur. Virgilius, Teretes ſunt adides illis Tela, ſed hæc lento mos eſt aptare flagello. Adytum 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 pro nomine 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. Terenti. 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, Et quis 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 deducatur. 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, Omnes 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 negotia ueteres

uocarunt, quæ nunc materiaria dicimus. & abietarios negotiatores materiarios, ab abietibus, & alijs lignorum generibus coemendis. Abiegnum dicimus, qđ ex abiete eſt, ut abiegnas trabes, abiegna nauigia. Ex eo, egredior. Terentius. Exi foras ſceleſte. At etiam reſiſtis fugitiue? Aliquando tamen ponitur pro eo, quod eſt liberor. Cicero, Vt tandem è tot miſerijs, atq; erumnis exiremus. Interdum pro uito. Virgilius. Corpore tela modo, atq; oculis uigilantibus exit. Nonnunquam pro erumpo. idem. Non ſic aggeribus ruptis cum ſpumeus amnis Exit. Ab hoc deriuatur exitus, hoc eſt egreſſio. & exitium, 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 porro eo. Apuleius. Tū uero ex occulto prodeunt aliqui. Veteres prodinūt pro prodeunt ſcripſere. Ennius. Prodinunt famuli cum candida lumina lucent. Hinc proditus interius longius. Præeo, ante eo, præcedo. à quo præditus dicitur is, qui aliqua re alios præit, ut præditus 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 Vrbanus prætor appellatus eſt, quod in urbe ius redderet, poſt aliquot annos non ſufficiente eo prætore, quod multa turba peregrinorum 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 ditionem uenerūt, partim qui Vrbanis, partim qui prouincialibus præeſſent. A prætor prætura, ipſe magiſtratus. et prætoriū poſſeſſiuum deducitur. & prætoritium, 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 quenque 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 trāſitur, ſuper impoſito tegulo. Macro. Præterea tum ſedenti Metello in tranſenna dimiſſum uictoriæ ſimulachrum. Cicero. Nunc pete à Craſſo, ut illam copiam ornamentorum ſuorum, quam conſtructam uno in loco, quaſi per tranſennam prætereuntes, ſtrictim aſpeximus. Item compoſitum ab eo pertranſeo. & prætoriū tabernaculum cōſulis. Ineo modo incipio, ut init certamen, hoc eſt inchoat, modo ingredior. Plau. Videbo id, prius quàm ineam domum. modo concūbo. Plyn. Sed aſini, qui equas ineant, optimi legendi ſunt. idē. Arcœriq; utrunq; genus ab altero narrant, niſi infantia eius generis, quod ineant lacte hauſto. hinc initorem aliquando pro concubitor. & initum pro coitu uſurpamus. Sub eo modo ingredior. Virgilius, Hæc inquit limina uictor Alcides ſubijt. unde ſubire onus, & ſubire prouinciam dicimus. modo occurro, in memoriam uenio. idem. Subit & deſerta Creuſa. Nonnunquam extollor. Plyn. Sed hi rationem afferent, quod leuiſſima eſt imbrium ciſternarum aqua, ut quæ ſubire potuerit, & pendere in aëre. Idem. Nec leuitatis in pluuia aqua argumentum eſt ſubiſſe eam in cœlum, cum etiam lapides ſubiſſe appareat. Hinc ſubitus deducitur, quod repentinum ſignificat. Accius. Beneficis, ſed nunc quid ſubiti mihi febris hæc attulit mali? A quo fit ſubito aduerbium, hoc eſt repente. Martialis. Nam ſubito collapſa ruit. & ſubitarius repētinus, 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. Terentius. Redeo inde iratus, atq; ægre ferens. Aliquando tamen accipitur pro eo, quod eſt referor. reuocor. Virgi. 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. Coeo modo coniungor. Gellius, Coibatur ſocietas inſeparabilis. unde quidam cœtum pro conuentu deductum uolunt, quaſi coitum, hoc eſt cōiūctionem. conuentum. modo concumbo. Ouidius. Hic coeamus ait, coeamus, retulit echo. Hinc fit coitus pro concubitu. Item frequentatiuum comito, quod ueteres aliquando pro concumbo uſurparunt. cuius paſſiuum eſt comitor, quamuis reperiatur etiam deponens. & comes, & comitium. 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. & circumuenire. Virgi. quo nunc reginam ambire furentem Audeat affatu. Quoniam uero Romani dum honores, & magiſtratus quærerent, circuire ſingulos ſolebant, prenſare dextras, rogareq; ut ſe ſuffragijs adiuuarent, factū eſt ut ambire capiatur pro eo, quod eſt honores et magiſtratus quærere. Ab hoc ambitio, & ambitus deducuntur. Ambitio proprie eſt honorum, & laudis immoderata cupiditas. Ambitus uero dicitur, cum ad publicos honores, & magiſtratus turpibus, atq; inhoneſtis artibus, utputa blādītijs, precibus, largitione cōtendimus, qualis eſt, quæ nunc uulgo à Simone Mago ſimonia uocatur. Quæcunq; autem ambitus facit, ambitio facere compellit. Vnde ambitioſi dicuntur, qui immoderate appetunt honores. Interdum 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 lachrymarum augere cauſas uolo. Ambitus etiam apud rhetores dicitur, qđ græci περίοδον uocant, cum ſententia certa quadā deſcriptione definitur. Sed hic conſtat ex membris, quæ κῶλα græci uocant. & cæſis, quæ κόμματα appellāt, de quibus ſuperius diximus. Item ambitus locus eſt inter ædificia uicinorum, patens in latitudinem pedes duos, & ſemiſſem, ad circūeundi facultatem relictus. Item ab ambio amnis, hoc eſt flumius (ut Varro teſtatur) quia omnia flumina circumeunt, 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 uerbū. à quo congelo, hoc eſt conſtringo. unde fit congelatio aſtrictio. & gelaſco, in gelu aſtringor. & glacies, quaſi gelacies. à quo glacior uerbum, hoc eſt in glaciem & ringor. & glacialis, quod glaciari, hoc eſt in glaciem aſtringi ſolet. Iuuenalis, Vltra Sauromatas fugere hinc libet & glacialem Oceanum. TYBVRIS. Tybur urbs eſt ad ſextumdecimum lapidem diſtans ab urbe Roma. Hanc Cato. Solinus, & alij quidam à Catylo Arcade Claſſis Euandri præfecto ſcripſerunt conditam fuiſſe.

fuiſſe. Plynius uero Tyburis originem multo antiquiorem eſſe ſcribit quàm urbis Romæ, & extare adhuc tempore ſuo memorat ilices tres ēt Tyburto eius urbis conditore uetuſtiores, apud quas inauguratus traditur fuiſſe Tyburtus, dum urbem eſſet conditurus. Sed hanc authorum 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, et ſacris miſſus, tres liberos in Italia procreauit, Tyburtū. Coracem. & Catylum, qui expulſis ex oppido haud longe 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 ſalutares nō modo potui, ſed etiam ſeſſionibus admiſſas. Albulæ dictæ ſunt à colore albo, qualem ferè omnes ſulfureæ habent. CANA. Alba. FVMAT. Tollitur quaſi fumus. Surgunt enim ex huiuſmodi aquis nebulæ quædā 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. & fumufico eiuſdem ſignificationis. Plautus, Eiq; ut arabico fumificem odore. AQVIS SVLFVREIS. Propter aquas ſulfureas, hoc eſt ſulfuris colorem, ac naturam habentes, quod per uenas ſulfuris tranſeant. Sulfur in inſulis Aeolijs præcipue naſcitur Inter Siciliam, Italiamq; ſed nobiliſſimum in Melo inſula. in Italia quoq; inuenitur in Neapolitano, Campanoq; agro collibus, qui leucogabi uocantur, quod è cuniculis effoſſum pficitur igni. Genera eius quatuor. Viuum, quod græci apyron uocant, naſcitur ſolidum, hoc eſt globoſum, Cætera liquore conſtant, & conficiuntur oleo incocta, hoc effoditur, tranſlucetq; & uiret. Alterum genus appellant glebam, fullonum tantum officinis familiare. Tertium genus Aegula uocatur, ſuffiendis tamen lanis utile, quoniam candorem, ac molliciem præſtat. Quarto ad eclychnia maxime conficienda utuntur. Sed tanta ei uis eſt, ut morbos comitiales deprehendat nidore igni impoſitum. Luſit & eo Anaxilaus in calice nouo pruna ſubdita circunferēs, ex ardeſcentis 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 par-

te intincta ad accendendas lucernas. Martialis, Qui pallentia ſulfurata fractis Permutat uitreis. Iuriſconſulti ſcribunt materiæ appellatione carbones non contineri, nec titiones, aliaue 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. Nonnunquam 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, et die recens captum hominem nuperū, & nouicium. & noue aduerbium. ideſt 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 ſuperius diximus. Et uitricus, quaſi nouitricus, quod nouus ſuperinducatur à matre. uitricus 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. unde & 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. & nugatior, ac nugaciſſimus. & nugalia. hoc eſt nugationes. Gellius. Et alij alia quædam nugalia proferebant & nugigerulus, qui falſa, atque inutilia noua, uel res inutiles, atq; inanes apportat. & nuguendus, qui rem aliquam mulieribus uēdit. Nam omnia, quibus matronæ utuntur, ueteres nugas appellauere. Plautus, Nuguendis res ſoluta eſt omnibus. ab hoc fit diminutiuum nuguendulus. à νέον uero Neapolis dicitur, hoc eſt noua ciuitas, & neophytus nouellus, quaſi νέον φυτόν, 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; Neoptolemū narrare memento. Hic poſtea à colore ruſo dictus eſt Pyrrhus. nam græci πυῤῥὸν ruſum dicunt. fuit rex Epeiri ab Oreſte interfectus. Alter quoque Pyrrhus fuit Aeacidæ filius, rex Epeiri, qui paternum genus ab hoc traxit, maternum ab Hercule. Hic cum Romanis bellum geſſit, & in Pelopōneſo, dum Argos oppidum oppugnaret, lapide ictus interijt. à quo pyrrhychius 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 Thoāte rege Aetolorū in bello occiſus eſt. Pyrrho aiūt Helidēſis philoſophus, & Pliſtarchi filius fuit, quem Apolodorus prius pictorem fuiſſe affirmat, poſtea audiſſe Anaxarchum, adeoq; aliquādo ira percitum fuiſſe, ut ſumpto ueru 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 quæſtores quidam, ac conſyderato-

res appellantur. Nihil enim decernunt, ſed in quærendo ſemper, conſyderandoq; uerſantur, ac, ne uidere quoque planè quicquam, neque audire ſeſe putant, ſed ita pati, afficiq; 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 Heroe 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 undiq; aquis clauditur. proprie autem mari. Vnde quidam à ſalo appellatas inſulas uolunt, quod in ſalo, hoc eſt mari ſitæ ſint. Ab inſula fit inſularis. Plynius, Qui primus inſularem morbum in urbem inuexit. Peninſulam græci χέῤῥονησον, 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 reſpõſa Sibyllæ. Aliquando pro deijci. Cicero, Sed hoc non eſt emptorem pati ruere, & per uenditorem in maximã fraudem incurrere. interdum pro diruere. euertere. complanare. Virgilius, Cumulosq; rui male pinguis arenæ. Quandoq; pro feſtinanter ire, ſiue in præceps ferri, & ſine cautela in aliquẽ impetum facere. Idem. Quò ruit; extremum hoc miſeræ det munus amanti. Idem. Quò moritura ruis, maiorâq; uiribus audes? Nonnunquam pro impellere. Terentius. Cæteros ruerem. agerem. raperem. tunderem. proſternerem. Plerunq; pro eruere. eleuare. Virgil. confuſa ruebant Oſſa focis. À ruo ruina deducitur, quæ proprie caſum ſignificat. ponitur tamen etiam pro excidio. ab hoc ruinoſum dicimus, ruinis plenum. Itẽ à ruo rutum, inſtrumentum ruſticum, quod eo arena eruitur. & rutabulum, quod eo ignis proruatur, ut panes coquãtur. & ruto, quod ſine c ſcribi debet, ab eruendo ſpiritu. Flaccus. Ridentis alios rutare, ac reſpirare pulcherrima ſuper uia. Reperitur & deponens rutor. Cicero. id facile, cum rutaretur, animaduertimus. 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. Plynius, 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 aberũcaſſo, quod eſt euerto. Cicero. Sumptum à Lucilio, Dij maline 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, ſubmerſasq; 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 quo eruto. Vnde fit erutatio, quod ab imo ſtomacho eruitur ſpiritus. Quidam etiam erumnam ab hoc deriuatam exiſtimant, 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 nõ erat datum, quod æs in fiſcum, nõ 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. unde & Attici horminium appellant ἀπὸ τοῦ ὁρμῶ, 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 eruendo dictã exiſtimãt, 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. ueſparum aculeos, & cantharidas, ac ſalamandras, canis'ue rabioſi morſus, ſi acetabuli mẽſura ſuccus eius è uino bibatur, & folia trita, uel commanducata imponantur cum melle, & ſale. ſucco uero perunctos negant ab his maleficijs feriri, Serpenteſq; aiunt, ſi uratur rutæ, nidorem eius fugere. Scalptores, & pictores hoc cibo utuntur, oculorum gratia. Multi ſucco eius cum melle attico inuncti, uel cum lacte mulieris puerũ enixæ caligines diſcuſſerunt. Pſoras, & 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 datos 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, innumeroſq; 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, letumq; gero. Aliquando tamen pro habere accipitur. Idem, Et nos aliquod nomenq;, decuſq; Geſſimus. aliquando pro facere. Idem, nec tecum talia geſſi, Magnanimum Aeneam, & fata extrema ſecutus. Hinc geſta, & res geſtæ dicuntur, de quibus ſuperius diximus. & frequentatiuum geſto. & geſtus nomen quartæ declinationis, quo indicatur, quod 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 inceſſum 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 grummus à congerie terræ. eſt enim grummus terræ collectio minor tumulo. interdum tamen pro aggere ponitur. Varro. Et præciſo iugo ingentem grummum 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 et garriditare ueteres dixere. Varro. quid nam garriditatis dicentes, ò fortuna. ò 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. À gero etiã, ſeu (ut aliqui uolunt) gario, Gerræ nugæ dicuntur. Nos à græco deductum exiſtimamus, qui γέῤῥα 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 inſulæ faſcinatores uocari. Gerrus uero flumen eſt Scythiæ ſeptimus ab Iſtro memoria dignus. item à gero gerundium, ſiue gerundiuum apud grammaticos, quod & participale nomen appellatur, quod ſub una uoce actiuum, & paſſiuum ſenſum gerat. item belliger. à quo belligero uerbum. armiger. corniger. flammiger, & 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, quo ſignificat aggrego. unde agger deducitur, qui eſt cuiuslibet rei coaceruatio. item eminentia mediæ uiæ exaggeratis lapidibus ſtrata. Virgilius, Qualis ſæpe uiæ deprehenſus in aggere ſerpens. & aliud compoſitum exaggero, quod eſt coaceruo. Egero, extra gero. unde aliquando pro euomo accipitur. 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 congeſſere palumbes. Hinc congeries coadunatio appellata. Regero, retro gero. interdum euomo. Apuleius, Nã & re geſta, trapula ueſtem inquinauerat. BIIVGIS EQVIS. Binis. Biiugi equi dicuntur, cum bini ad unum iugum nexi ſunt. hi bigam ducunt, ſicut quadriiugi, qui quatuor. hi ducunt quadrigam, quemadmodum ſuperius diſſeruimus. FORTVNA. Dea, QVAE PARTAM MAGNAE NON ERAT INVIDIAE. Quæ non poterat ſuſtinere tantum odium, quantum in animis hominum è morte Reguli conceptum fuiſſet. NVNC. Poſtquam abſente Regulo collapſa eſt porticus. DAMNA. Detrimentum è ruina factum. IVVANT. Placent. delectant. TANTI.

Pretij, ſi hoc eſt tantæ æſtimationis. Nam quemadmodum 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 dijs Regulus carus eſſet. Nunc uero ruina porticus illo ſaluo amorem in eum deorum probauit.

EPIGRAMMA. XLII. DE ARIA, ET PAETO.

ASTA SVO GLADIVM. Pulcherrimum tetraſtichon de Aria patauina Pæti uxore. Quæ damnato uiro, propterea quod in Claudiũ coniurauerat, ad illum profecta, prius ſeſe, ne poſt eũ uiueret, gladio perfodit, tũ uulnere extractum uiro, ut idẽ faceret porrexit. De hac ſic ſcribit Plynius Secundus in epiſtolis. Præclarum illud quidem 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. Nã caſtrare proprie eſt pudenda amputare. Qui autem ſine pudendis eſt, neceſſario caſtus eſt. Virg. Caſta pudicitiam ſeruat domus. Per metaphoram tamen caſtum pro honeſto, & continenti accipimus. unde & in antiquiſſimis epigrãmatibus aliquando legimus uxori caſtiſſimæ. & caſtum cantum dicimus, in quo nihil eſt laſciui. Varro. Demittis acreis pectore luctus, cantuq; caſto corda relaxas. Item caſtam manum. quæ ſe à furtis, & rapinis continet. Idem, nec manus uiſco tenaci tinxerat uiri caſtas. Item pro pio, & religioſo. Virgilius, Quiq; ſacerdotes caſti, dum uita maneret. Idem, Nulli fas caſto ſceleratum inſiſtere limen. Hinc caſtitas, hoc eſt pudicitia deducitur, quam ueteres etiã caſtitudinem dixere. Acci. ibi fas. ibi cunctam antiquam caſtitudinem. & caſte aduerbium, hoc eſt pudice. honeſte. & comparatiua, ac ſuperlatiua eorum caſtior. caſtiſſimus. caſtius. caſtiſſime. & inceſtum, ſiue maſculino genere, inceſtus (utroque enim modo dicitur) quaſi non caſtus. eſt autem crimen, qđ committitur cum ea, cum qua illicitum alioquin matrimoniũ fuiſſet, utputa cum matre. ſorore. ſacris uirginibus. aut alijs huiuſmodi. & inceſto uerbum, quod ſignificat fœdo. polluo. Virg. totamq; inceſtat funere claſſem. ab inceſto inceſtuoſus dicitur, qui inceſtum commiſit. Stuprum aliquando pro inceſtu ponitur. Proprie tamen ſtuprũ eſt coitus lege uetitus, qui duplex eſt. unus cum nupta, quod & adulteriũ dicitur, aut cum puero, aut cum ſanguine coniunctis, ſiue ſacris uirginibus. alter cum uim afferimus cuilibet perſonæ, etiam ſi ancilla ſit. Vnde ſtuprare in utrũq; ſenſum accipitur. Quint. Vxor marito dicit appellatã ſe de ſtupro à priuigno. item furtiua ſtupra, raptoſq; concubitus obijciat. uel falſò maritus. Stuprũ quoq; pro turpitudine ueteres uſurparunt. Enni. Fœde, ſtupréq; caſtigor quotidie. Stupre inquit, hoc eſt turpiter. ſecundũ quoſdam caſtra, quod in ijs caſte, & ſine mulieribus uiueretur. quamuis alij à caſtrando dicta malint, quod in ijs libido caſtraretur. nos à caſa potius origiñẽ habere dixerimus. & caſtigo, quod proprie eſt increpo. reprehendo, & quaſi caſtum, hoc eſt honeſtum ago. Cic. Omnis autem animaduerſio, & caſtigatio contumelia uacare debet, neq; ad eius, qui puniat aliquem, aut uerbis caſtiget, ſed ad Reip. utilitatem referri. idem. Et quoniam de impudentia diximus, caſtigemus & ſegnitatem, atq; inertiam. Virg. His grauis Entellũ dictis caſtigat Aceſtes. idem.

Caſtigatq́; moras, opere omnis ſemita feruet. Aliqñ tamen caſtigo pro punio accipitur. Idem, Caſtigatq́;, auditq́; dolos, ſubigitq́; fateri. hinc caſtigatum dicimus correctum. emendatũ. probum. honeſtum. à quo caſtigatior. caſtigatiſſimus. caſtigate. caſtigatius. caſtigatiſſime. & caſtigatio, cuius diminutiuum eſt caſtigatiuncula. Caſta mola à ueteribus uocabatur ſacrificij genus, quod ueſtales uirgines faciebant. & caſtula, palliolum præcinctum, quo nude uirgines infra papillas præcinguntur, id & perizonium, & præcinctorium appellatur. Caſteria uero primogenium eſt, & ſignificat locum, ubi cum nauigatio conquieſcit, remi, & gubernacula reponuntur. Plau. Quin ſi pol repoſui remum ſola ego in caſteria, ubi quieſco, omnis familiæ cauſa conſiſtit tibi. caſtanea nõ à caſto deducitur, ſed græca uox eſt, quippe græci κάστανον uocant, ē nucum genere eſt. Virgil. Caſtaneasq́; nuces, mea quas Amaryllis amabat. armatũ huic echinato calice uallum eſt, terni quibuſdam partus ex uno calice, cortexq́; 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 meterea. uulgatiores, quæ coctiuæ uocantur. Patria laudatiſſimus 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. Vt eſſet aliquis, qui linguam eius caſtraret. Quidam ſpadones. caſtratos, & eunuchos ita diſtinguunt, ut caſtrati ſint, quibus teſtes naturaliter deſunt. Spadones quibus uiolenter detracta eſt uirilitas. Eunuchi, qui ſe ſponte caſtrauerunt. unde ſunt illi uerſus. Caſtratos natura facit, uiolenta ſpadones Mangonum improbitas, eunuchos ſola uoluntas. Vlpianus tamen iuriſconſultus ſpadonum 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, q̃ 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 ceruixq́;, comæq́; trahuntur Per terram. Aliquando leuare. Cicero. Et ex puteis iugibus aquam calidam trahit. Plautus, Ego illi puteo, ſi occepſo, animã omnem intertraxero. Ab hoc trahea deriuatur uehiculi genus ſine rotis, quo coloni utuntur. Virgil. Tribulaq́;, traheæq́;, & iniquo pondere raſtri. et trahax auidus. rapax. omnia ad ſe trahens. Plautus. Eho lutum lenonium, eho ſterquilinium publicum. impure. inhoneſte. iniure. illex. labes populi. pecuniæ accipiter. Auide, atque inuide. procax. rapax. trahax. tracentis uerſibus tuas impuritates loqui nemo poteſt. & tractim, quod ſignificat trahendo ſine intermiſſione. iugiter. Virgilius. Tum ſonus auditur grauior, tractimq́; ſuſurrat. & tractus, quod modo pro regione, & plaga accipitur. Idem. In dicio 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. Plynius, Vſus ſuberis anchoralibus maxime nauium, piſcantiumq́; 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 perticæ. & pedamenta. à 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 diſſero. Nam ea, de quibus diſſerimus, frequenter tangere uidemur. Hinc tractatus deducitur. item à traho compoſita fiunt attraho. circuntraho. intertraho. pertraho notæ ſignificationis. item detraho, quod proprie ſignificat tollo. extraho. Terẽtius, Aſſideo, occurrunt ſerui. ſoccos detrahunt. Cicero, Poſtremo ſicui ciuitati ſociæ tantum 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. Terentius, 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, atque ægrotare incipit, & conſeneſcere. modo diuido, diſſipo. Virgilius, Turbatis diſtractus equis. Varro. Metium Sufetium propter perfidiam interemit penè imperioſius, quàm humanius. Nam equis ueluti 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. unde Aurelius librum retractationum 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. Virgilius, Contrahimusq́; uiros, modo conuenio, paciſcor. à quo contractus conuentiones appellantur, quæ per ſtipulationem fiunt. A` contraho 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 epiſthotonon, ſequentem emproſthotonon, Vltimum 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 uiſcere 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 caloris, q̃ pro ſua magnitudine neceſſarium ſit, obtinent. ut enim in paruo, & magno domicilio tantumdem ignis non æque calefacit, ſed minus caloris ſentitur in magno, ſic in ampliori corde calor naturalis minus agit, q̃ in mediocri, quo fit, ut ſanguis frigidior ſit, ex quo prouenit metus, maximũ cor eſſe tradũt portione muribus, lepori. aſino. ceruo. & oĩbus timidis, aut propter metũ maleficas. in Paphlagonia bina ꝑdicibus corda ſunt. Aegyptij, quibus mos eſt cadauera medicata ſeruare, tradunt cor in homine ꝑ ſingulos annos ad binas drachmas põderis accedere. Ab eo detrahi tantũdẽ, & ideo ultra centeſimũ annũ, defectu cordis nõ uiuere hominem. Hirto corde gigni quoſdam homines produnt, & hos fortiſſimos eſſe induſtria, ut Ariſtomenem Meſſeniũ, q trecentos occidit Lacedæmonios, ipſe cõ uulneratus, & captus ſemel, ꝑ cauernam latomiarũ anguſtias euaſit uulpiũ aditus ſecutus. iterũ captus ſopitis cuſtodibus ad ignẽ aduolutus lora cum corpore exuſſit. Tertio capto Lacedæmonij diſſecuere pectus cauſa uidẽdi, & hirſutũ in eo cor reperunt. Cæſari dictatori quo die primũ ueſte purpurea proceſſit, atq; in ſella aurea inſedit, bis ſacrificanti in extis defuit cor. unde quæſtio magna de diuinatione argumẽtantibus orta eſt. Potueritne ſine illo uiſcere hoſtia uiuere, an ad tempus amiſerit. Negatur cremari cor poſſe in ijs, q cardiaco morbo obierint. item in ijs, qui ueneno fuerint interempti. Hinc Vitellius reũ Piſonem eleganti oratione huius ſceleris coarguit hoc uſus argumẽto, palamq́; teſtatus non potuiſſe ob uenenũ cor Germanici Cæſaris cremari. E contrario innocentiam ſuam tutatus eſt Piſo, qđ princeps cardiaco morbo obijſſet. Cardiaci nomen ἀπὸ τῆς καρδίας, hoc eſt à corde deducitur. unde & ipſum cordis uocabulũ deriuatur, atq; inſaniæ proprie cõtrarius eſt hic morbus, quãuis ſæpe ad eũ phrenetici tranſeunt. Siqdem mens in illis labat, in hoc conſtat. id aũt nihil aliud eſt, q̃ nimia imbecillitas corꝑis, qđ ſtomacho lãguente in modico ſudore digeritur. licetq; protinus ſcire id eſſe ubi uenarũ exigui, imbecilliq; pulſus ſunt. Sudor aũt ſupra conſuetudinẽ, & modo, & tempore ex toto thorace ceruicibus, ac etiã capite prorũpit. A` corde cordatus deducitur, qđ ueteres pro ingenioſo uſurpabant. & bonã mentem habente. Nam & cor pro ipſa mente accipitur. Vnde cordire dixerunt pro eo, qđ eſt animo ſedere, quãuis cordi eſſe, & in animo eſſe differunt. Nã in animo eſt idẽ ſignificat, qđ in animo habeo, uel animus eſt mihi, ſeu uolo, ſiue cõſtituo. Ci. Nã mihi erat in animo mittere ad Dolabellã. Cordi uero eſt, accipitur pro eo, qđ eſt delectat, & placet. Ter. Si tibi hæ nuptiæ ſunt cordi. idem. Quia uterq; utriq; eſt cordi. i. ſi nuptiæ iucundæ ſunt tibi, et uterq; utrũq; amat. item à corde corculũ, hoc eſt paruũ cor. Pl. Meum corculũ, meus molliculus caſeus. et cordoliũ, hoc eſt cõmiſeratio, & quaſi dolor cordis. idẽ, at mihi cordoliũ eſt. Quid id, unde eſt cordoliũ tibi? et corculus maſculino genere acutus. & coragiũ inſtrumentũ ſcænicum ab agendo corde, hoc eſt per uoluptatẽ ducendo. & cura, quaſi corura, de quo, & eius deriuatiuis ſuperius locuti ſumus. & corgo aduerbiũ, quo ueteres pro profecto utebãtur, quaſi ex corde ago, ideſt loquor. & recordor. quaſi in cor, hoc eſt in mentẽ reuoco, à quo recordatio. & ſocors ignauus, quaſi ſine corde, à quo ſocordia ignauia. et ſocordes ab antiqs dicti agni, qui poſt Cal. Auguſti conciperentur. Coitus. n. pecudibus eſt à tertio idus maias ad aquilæ occaſum, hoc eſt ad decimũ Cal. Auguſti. Nam poſt id tempus concepti inualidi ſunt. & concors, q unius mentis, ſiue unius animi eſt. à quo concordia, et qđ apud ueteres in uſu fuit, concorditas. Pac. Cõcorditatẽ hoſpitio adiunctã perpetuã conſeruetis. & concordo uerbũ, hoc eſt conuenio, & aduerbium concorditer. & e contrario diſcors, qui corde, hoc eſt animo diſſidet. à quo diſcordia, pro qua ueteres ẽt diſcorditatẽ dixere. Pacu. Quãtaſq́; nec diſcorditas clades importet familiæ. & diſcordo uerbum, hoc eſt diſſideo, & aduerbiũ diſcorditer, quãuis hæc aliq nõ à corde, ſed à chorda deducta exiſtimẽt. & uecors turbati, ac mali cordis. à quo uecordia ſtultitia. interdum ẽt uecors pro ſtultus. et uecordia pro ſtultitia uſurpatur. & excors, exanimis. Cic. At unde magna diſſenſio eſt aliis cor ipſum animus uidetur. unde excordes, uecordes, concordesq́; dicuntur. A` qbuſdam ẽt duricors, & grauicors, pro eo, qui eſt duri, & grauis cordis. & præcordia mẽbranæ, quæ exta ſeparant ab inferiore uiſcerũ parte, ideo ſic uocata, quia cordi prætenduntur. græci phrenas appellant. hæc natura prouidens ob id præcipue fecit, ne ꝑ uicinitatẽ alui cibis animus ſupprimeretur. Propterea ad hanc membranã ſubtilitatem referunt mẽtis. unde phrena græci ἀπὸ τοῦ φέρειν ὄνησιν. i. à ferẽda utilitate nuncupauerunt, hinc φρόνιμος prudens dicitur, & φρόνησις prudentia. item e contrario phreneſis inſania. & phrenetis, qui ex morbo inſanus eſt. ideo nulla eſt præcordijs caro, ſed neruoſa quædã ſubtilitas, in qua eſt præcipua ſedes hilaritatis, qđ titillatione alarũ maxime intelligitur. 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 inteſtinorũ principiũ eſt. Lactes ſunt, per quas labitur cibus. ilia uero ueluti quidam tubi flexuoſiſſimos orbes faciẽtes. inter quæ præcipuum ile, græci colõ uocãt. in quo maxima cauſa doloris. Cætera inteſtina dicuntur (ut ſuperius oſtendimus) id uero pingue, quo inteſtina teguntur, omentum uocatur. aluus in quam dilabuntur cibi, poſtq̃ in uentre confecti ſunt, hæc medio umbilico adnexa eſt. Omento adnectitur lyen, magnum aliquando impedimentum maxime curſoribus, propter quod nonnunquã per uulnus eximitur. Sunt qui putant ſimul adimi riſum. Rhenes ſunt qui lũbis adhærent, eos dictos exiſtimant ἀπὸ τοῦ ῥέω fluo, ꝙ riui ab ijs obſcœni humoris oriantur. Vnde & lumbos qdam à lubidine, hoc eſt libidine dictos exiſtimant. nam ueteres lubet, & libet. lubidinẽ, & libidinem dixere. A` lumbus lumbago dicta, uitium, & debilitas lumborum. & elumbis, ſiue elumbus (utroq;. n. modo dicitur) auulſo lumbo, uel qui præ lumbi debilitate ſeſe erigere non poteſt. & prælumbo uerbum, quod ſignificat lumbos præſringo. Non. Cœpit unumquenq; prælũbare fuſtibus. Rhenes ẽt rhienes dicuntur. et à ueteribus nefrundines quoq; uocabantur, qđ à græcis appellãtur νεφροί. A` Rhenibus (ut qdã putant) Rhenones dictæ ſunt ueſtes ex pellibus, qđ calidos teneant rhenes. ſub corde ẽ pulmo ſpũs capax, q in duas fibras ungulæ bubulæ mõ diuiſus eſt. iecur à dextra ꝑte eſt ſub præcordijs, & in quatuor fibras ſecatur, dicitur & iecineus, cuius ĩferiori parti fel ĩhæret, in hoc iræ, et inſaniæ cãm eſſe uolunt. ſicut pauoris in corde, in ſplene lætitiæ, in iecore amoris. infra aluum à priore parte eſt ueſica tenui, ac ſubtili membrana compoſita, cui in fœminis eſt iunctus utriculus, quem ſuperius diximus, uterum, & locos, & matricem, & uuluã uocari. A` ueſica ueſicaria herba appellata, cuius ſuperius mentionem fecimus. NON DOLET. Non affert mihi dolorem, dicimus enim dolet mihi caput, & doleo caput, dolent tibi ilia, & doles ilia. doleo caſum tuum, & dolet mihi caſus tuus. item doleo capite. doleo ilibus. doleo calamitatibus, quæ tibi acciderunt, fitq; à dolore, hoc eſt animi uel corporis cruciatu, à quo & dolentia, quo uſi ſunt ueteres pro dolore. cuius contrarium eſt indolẽtia. Ci. Vt qui rem expetendam uel uoluptate, uel indolentia metiuntur. & dolorificum, qđ facit dolorem. Et doloro, hoc eſt dolore afficio. & condoleo, ſimul doleo. & cordoliũ,

de quo pauloante diximus. Dolor autem à dolando deducitur, hoc eſt à dolo dolas, quod ſignificat minuo. quippe lætitia augentur corpora, dolore minuuntur. eſt autem proprie dolare, ſiue edolare compoſitum ab eo, fabrorum uerbum, cum materiæ complanatur aſperitas. unde dolabra inſtrumentum, quo dolatur. Transfertur tamen & ad alia. Var. Ego libellum meum non edolem (ut ait Ennius) hoc eſt non poliam, & caſtigem. Veteres dolitum aliquādo pro dolatū ſcripſere, hoc eſt cæſum uel abraſum. Var. Nunq̄d cælatus in manu dextra ſcyphus, hoc eſt cœlo dolitus artem oſtentat Mentoris? Ab hoc doliū deducitur uas grande, quo uinum reconditur. Var. Huc accedunt cællæ. claues. clauſtra. carnaria. dolia. Ab hoc fit diminutiuum doliolū. Vnde doliola dicebantur, locus in urbe Roma ad cloacam maximā, in quo nō licebat deſpuere, cuius rei cauſam fuiſſe nonnulli dicunt, quod ibi cadauerum oſſa ineſſent, alij quod religioſa quædam Numæ Pōpilij ibi poſt mortem eius fuiſſent infoſſa. item à dolando, hoc eſt minuendo deriuatur dolus, q̄d nunc in malam tantum partem accipitur, hoc eſt pro fraude, ſiue machinatione, quæ fit ad fallendum aliquem. Veteres tamen etiam in bonam partem accipiebant pro ſolertia, ac calliditate, quæ præſertim aduerſus hoſteis, ſiue latrones adhibebatur. unde nunc dolum malum dicimus, quoniam & bonus dolus à ueteribus dicebatur. Labeo, Dolum malum dicimus eſſe omnem calliditatem. fallaciam. machinationem ad circumueniēdum, fallendum, decipiendum'ue alterum adhibitam. Vlpia. Non fuit autem contentus prætor dolum dicere, ſed adiecit malum, quoniā ueteres etiam dolum bonum dicebant, & pro ſolertia hoc nomen accipiebant, maxime ſi aduerſus hoſtem, latronem'ue machinaretur. Ci. In quibus ipſis, cum ex eo quæreret, 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. Virg. Sæuoſq; gerunt in bella dolones. à dolus fit doloſus, hoc eſt inſidioſus. à quo doloſe aduerbium. Itē comparatiua, ac ſuperlatiua eorū doloſior doloſiſſimus. doloſius. doloſiſſime. ſunt tamen qui dolorem, & dolum, & dolo uerbum à græco potius deriuari exiſtiment, hoc eſt ἀπὸ τοῦ δολῶ, quod ſignificat maculo. lædo. unde etiam δόλον græci pro fraude uſurpant.

EPIGRAMMA XLIII. AD CAESAREM.

ELITIAS CAESAR. Blanditur Cæſari numini eius adſcribens, q̄d lepus per ora leonum impune diſcurrat, quaſi leones magnanimitatem principis, atq; clementiam uelint imitari, cuius gloria erat parcere ſubiectis, & debellare ſuperbos. BLANDO DENTE. Blande hoc eſt ſuauiter ſtringente, placido, innocuo. VAGVS. Liber. nullum diſcrimen formidans. VNDE POTEST. A' quo hēt, ut poſſit. ERGO. Igitur. Illatiua enim coniunctio eſt, ſiue (ut alij uolunt) completiua. aliquando tamē aduerbium eſt, & circumflectit ultimam ſyllabam, ponitur'q; pro eo, q̄d eſt cauſa. Virg. Illius ergô Venimus, & magnos erebi tranauimus amneis. igitur quoq; ueteres aliquando pro inde, ſiue poſtea ponebant. Pl. Sin aliter ſient animati, neq; dēt, quæ petat, ſeſe igitur ſūma ui utriſq; ſuū oppidū expugnaturum. illud ēt notatum eſt, ergo, et igitur, qn̄ illatiuæ, ſeu cōpletiuæ coniunctiones ſunt, minoribus clauſulis adhiberi. quare q̄obrem, & quapropter maioribus, cū in eodem ſignificato accipiuntur. aliter. n. ſumuntur, cum ita dicimus, neſcio quare ſic loquaris. intelligo quamobrem ita facias:

EPIGRAMMA XLIIII. AD IVLIVM SODALEM SVVM.

MIHI POST NVLLOS. Hortatur Iuliū ſodalē ſuū, ut reiectis laboribus q̄eti, & uoluptati indulgeat, q̄d ueram uitam eſſe Martialis affirmat. quippe finē in honeſta uoluptate, hoc eſt uitæ felicitate conſtituit, quam nemo aſſequi niſi per uirtutem poteſt. MEMORANDE. Memoria tenende. memoria (ut q̄dā putant) ἀπὸ τῆς μνήμης deducitur, quippe græci μνήμην memoriā dicunt. alij memoriā uolunt à memini uerbo appellatā, ſicut recordationē à recordor, nihilq; aliud eſſe memoriam, quā rei inuētæ recordationem. memini uero à mēte deflexum, ſicut recordor à corde. at uero mentem dictā exiſtimant, quaſi eminentem. nā cum uariæ de mente philoſophorum ſententiæ fuerint, et q̄dam, ut Ariſtoxenus, dixerint nullam eſſe, ſed quaſi harmoniā in fidibus ex conſtructione corporis, & compagibus uiſcerum uim ſentiendi exiſtere. muſici. n. intentionem, concentum'q; neruorum in integros modos ſine ulla offenſione conſonantiū harmoniā uocant. alij mentem eſſe q̄dem affirmauerint, uerum nullum certum locum habere, ſed per totum corpus ſparſam diſcurrere, ut à Xenocrate Platonis diſcipulo diſputatum eſt. unde ſenſus in qualibet parte corporis præſto eſſe animaduertimus, nōnulli ſedē mentis in corde eſſe exiſtimauerint. magna tamen, & potior philoſophorū pars ſedem eius in cerebro eſſe conſtituit, q̄d oportuerit id, quod totius corporis regimen haberet, in eminentiori p̄te, tanq̄ in arce corporis habitare, nec q̄cq̄ eſſe ſublimius, q̄ id, q̄d uniuerſum rōne moderetur, ſicut ipſe mundi rector, atq; opifex in ſummo cœlo habitat. unde ſenſus ferè oīs. i. uidendi. audiendi, & odorādi, miniſtra mēbra in capite ſunt locata, quorū oīum uiæ non ad pectus, ſed ad cerebrū ducunt, quāuis mens cum in aliqua ſit cogitatione, cōmeare uidetur ad pectus, et quaſi ad ſecretū aliquod penetrale ſecedere, ut conſilium ueluti è theſauro recondito eliciat, ac proferat, ideoq; cum intenti ad cogitandū ſumus, & cū mens occupata in altum ſe abdiderit, neq; audire, quæ circūſonant, neq; uidere, quæ obſtant ſolemus, cum mens alioquin tantæ celeritatis ſit, ut uno temporis puncto cœlum oē colluſtret, maria ꝑuolet, terras & urbeis ꝑagret, oīa deniq;, q̄uis longe, lateq; ſubmota ſint, in conſpectu ſibi ipſa conſtituat. merito igitur mentem, quaſi eminentem dictam exiſtimare poſſumus, potius q̄ 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 tamē ꝑ metaphorā mentem pro diſpoſitione, & conſilio capimus. Virg. noſtram nunc accipe mētem. à 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 aūt memini modo recordor, & genitiuū uel accuſatiuum requirit, modo mētionem facio. & tunc non accuſatiuū, ſed genitiuū tantum requirit. uel ablatiuū cū præpoſitione de. Quint. Neq; oīno huius rei meminit poēta ipſe. Idem, de quibus multi meminerūt. Item à meno fit ſupinum mentum. à quo deducitur mentio. & mētum nomen, quod nulli animalium generi præter hoiem eſt, ſicut nec malæ, q̄a in mentione faciēda hoc eſt in loquēdo præcipue mēto utimur. à quo mētagra morbi genus, de qua ſupra diximus hominis faciem præcipue occupās. Itē à meno moneo, quaſi in mētem duco. monere. n. inſtruere eſt, unde monitores dicuntur.

qui in

qui in ſcœna monent hiſtriones, & libri commentarij. Item monimenta, quæ memoriæ cauſa fiunt, quēadmodū ſuperius diximus. & monile ornamentum gutturis, q̄d uirtutis admoneat. nam primo ob aliquid egregiū factū dari ſolebat. & monitio inſtructio, quæ & monitus in quarta declinatione dicitur. & moneta, quod nos ſigni impreſſione uel authoris, uel pretij moneat. à quo monetarius, qui cudit monetam. & monedula nota auis ex graculorū genere, quaſi monetula, q̄d monetas ſubripiat. huic. n. ſoli aui furacitas argenti, atq; auri præcipua eſt. graccus uero, ſiue graculus dicatur uel à uoce, uel (ut Varro ait) ꝙ gregatim uolitet, uel à gerendis bacis, ut diximus. hinc Gracchi cognomen principio ortum à facundia, quam æmuli loquacitatem uocabant. & à Graccho Sempronio, Gracchuris urbs Hiberiæ, quæ antea Ilurcis nominabatur. & monitorius, qui monet, unde libellos monitorios dicimus. præterea cōpoſita. admoneo. inſtruo. præmoneo, antemoneo. ſubmoneo. clàm moneo. commoneo. à quo commonefacio, & commonefio notæ ſignificationis. Item à moneo monſtro, q̄d ſignificat oſtendo, declaro. à quo monſtrum, & mōſtroſum, & aduerbiū monſtroſe, de quibus ſuperius diximus, & compoſitum demonſtro. à quo fit demonſtratio, quā dialectici definiunt, cum certis, ac neceſſarijs rationibus aliq̄d probatur. iuriſconſulti autem demonſtrationem à conditione ſic ſeparant, ut demonſtratio ſit, quæ factam rem oſtendit, cōditio, quæ futurā. Item reminiſcor, quod eſt recordor, & comminiſcor, recolo, in mentem reduco. unde commentarij dicti ſunt libri, in quibus tantū capita rerum poſita ſunt, ita ut uideamur in ijs ad exequendam hiſtoriā alijs ſubiciſſe materiā. Sene. Sine commentario nunquam ſe dixiſſe affirmat, nec commentario contentū fuiſſe, in quo nudæ res ponerentur. dicimus aūt tam in maſculino genere commentarius. quā in neutro commentariū. commentarij etiā, ſiue cōmentaria uocantur. expoſitiones, ſiue interpretationes authorū, q̄d in ijs multa comminiſcamur. Gel. eſt adeo Probi grāmatici, commentarius ſatis curioſe factus. Idem, nonnulli grāmatici, qui commentaria in Virgilium compoſuerunt. quidā huiuſmodi opera & commenta uocauerunt, ut Nigi. Priſcianus, & alij nonnulli. commentum etiā pro fictione accipimus, quemadmodum comminiſci aliquādo pro fingere. Itē cōmentū aliquādo in maſculino genere pro cōmunitum. Pl. Faciā Amphitryone adueniente, ab ædibus ut abeat, quouis pacto fac commentus ſies. Seruius honoratus grāmaticus commentariū in maſculino genere pro homine accipit, qui authores interpretatur. Sic. n. ſcribit in ſeptimo æneidos. ſcribit quidam commentarius connexa eſſe legendum. idem in primo georgicorum. ſuꝑfluo mouent quæſtionem commentarij. Item à comminiſcor fit frequētatiuū cōmentor, q̄d modo fingo ſignificat, modo commentariū ſcribo, cuius diminutiuum eſt commentariolū. à mente uero mentior deriuatur, q̄d eſt contra id, ꝙ in mente eſt, loquor, differtq; ab eo, ꝙ eſt mendaciū dico. Nam qui mentitur, nō ipſe fallitur, ſed alterum fallere conatur, qui uero mendaciū dicit, ipſe fallitur, cum credat ſe uerum dicere. Vnde Nigidius. uir bonus inquit præſtare debet, ne mentiatur, prudens, ne mendacium dicat. illud à mente deducitur, hoc à menda, ꝙ errorem ſignificat, unde mendoſum librum dicimus plenum erroribus. & emendo corrigo. à quo emendatus. emendator. emendatrix. emendate, eorūq; cōparatiua, ac ſuperlatiua. & mendax proprie non qui mentitur, ſed qui per errorē frequenter dicit mendacium. à quo mēdacior. mendaciſſimus. mendaciter. mēdacius. mēdaciſſime. Item à mente amens, & demens, hoc eſt ſtultus, & quaſi ſine mente. quidam hæc ita ſeparant, ut demens minus ſit, q̄ amens. demēs, qui non cogitat quid agat, aut loquatur, amens qui prorſus inſanit. ab his amentior. amentiſſimus. dementior. dementiſſimus.

amenter. dementer. amentius. dementius. amentiſſime. demētiſſime. amentia, & dementia deducuntur. Itē clemens à claritate mentis. à quo clementior. clementiſſimus. clementia. clementer. clementius. clementiſſime, aliaq; eorum deriuatiua, de quibus inferius dicemus. Item mentecaptus pro amens accipitur, quēadmodum oculis captus pro cæco. Item à mente mentula, hoc eſt genitale membrū, ꝙ matres, ſiue nutrices infantiū uirilia blandiendo tangentes mentulā, hoc eſt paruā mētem appellare conſueuerunt, quēadmodū ora diſſuauiantes, animulā, hoc eſt paruam animā, & corculū, hoc eſt paruū cor uocitare ſolitæ ſunt. Item ab eadē menta, q̄m eius odore mens, hoc eſt animus excitatur, ſicut ſapore ciborū auiditas. herba eſt uulgo nota. q̄dam à græcis potius deductum hoc nomen exiſtimant, qui eam herbā quondam mintham uocabant, poſtea odoris ſuauitate mutato nomine hedyoſmum dixere. ἡδὺ .n. ſuaue. ὀσμὴ odorem apud græcos ſignificat. Item temetum uinū grauius, de quo ſuperius diximus, ꝙ tenet, hoc eſt labefactet mentē (ut ſentit Dona.) Item uehemens, hoc eſt grauae, magnum urgens à mentis ui, atq; impetu. unde uehemētia, & uehemēter aduerbiū, hoc eſt grauiter acriter. Itē mēdicus, hoc eſt inops, pauꝑ, ꝙ mentē eius fefellerit fortuna. quamuis alij à medendo potius mendicum dictum uelint, quia precentur oēs, ut uitæ ſuæ medeantur cibo. ab hoc mendicitas inopia. & mendicor uitæ alimenta poſtulo. & mendiciter hoc eſt ꝑ inopiā & mendicator, ac mēdicatrix, hoc eſt poſtulator, & poſtulatrix. & mendicatio, hoc eſt poſtulatio, quæ & mēdicabulū dicitur. Pl. Memorare nolo hominum mēdicabula. à memini memoria deriuatur, & memor, cuius contrariū eſt immemor. & memoro, ꝙ ſignificat in memoriā reduco. à quo fit cōpoſitū cōmemoro. à quo cōmemoratio. Terē. Nā iſtæc cōmemoratio quaſi exprobratio eſt immemoris beneficij. & memorabile dignum memoria. & memoratus quartæ declinatiōis pro memoratiōe. & memoriter aduerbiū. in quo notandū eſt, ꝙ memoria teneo, dicimus non memoriter, & memoriter pronuntio nō memoria. & cōplector memoria. et memoriter. Qu. Si lōgior cōplectenda memoria fuerit oratio, proderit eā ꝑ parteis ediſcere. Ci. Cōplectebatur memoriter. diuidebat acute. Qu. Memoria repeto coniunctos à me qui reprehendebant. Ter. Agnoſcit ſigna, ac memoriter. Plyn. tamē ſcribit. qui tam memoriter tenes, niſi forte ſit error librarij. Veteres memoriā aliq̄n pro uetuſtate poſuere. Pacu. Perq; noſtrā egregiā humanitatem, quā memoria firmauit. LONGA FIDES. Longi tēporis. CANA IVRA. Antiqua iura amicitiæ. uetus cōiunctio, et familiaritas. SIQVID VALENT. Siq̄d poſſunt. ſiq̄d uigoris habēt. ualere proprie ſignificat poſſe. Ply. Quis tantæ improbitati ſufficere ualeat? hinc ualidus dicitur firmus, potens, robuſtus, cuius cōtrarium eſt inualidus. à quibus ualidior. ualidiſſimus, inualidior. inualidiſſimus deducuntur. & ualiditas robur, ſicut inualiditas, infirmitas. Et ualētia fortitudo. Var. Oēs formidāt hoīs eius ualentiā. Titinnius. ſapientia gubernator nauem flectit, non ualentia. & ualide firmiter. à quo fit ualidius ualidiſſime. & ꝑ ſyncopen ualde, ꝙ ſignificat multum. Mart. Hoc ualde uitiū ꝑiculoſum eſt. hinc ualenteis dicimus uel ſanos, uel robuſtos, non ut uulgus indoctum putat, eruditos. hinc etiam bene ualere ſanum eſſe quaſi bene poſſe, & male ualere ægrum, atq; infirmū eſſe, quaſi male poſſe, quoniam qui potentes & ualidi ſunt, ſani etiam ſunt, qui uero impotentes, atq; 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

uerbo & qui recedit utitur dicens, uale. & qui remanet reſpondens, tu quoq; uale. ſicut ſalue, & aue ſalutationes ſunt uenientis, quibus uocibus ſimiliter utuntur & qui ſalutant, & qui ſalutati reſalutant. 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, atq; abeant. & diſcedant à nobis. Cicero, Multam ſalutem dixi foro, & curiæ, hoc eſt reliqui forum, & curiam. & ab ijs diſceſſi. Idẽ, ſi deus talis eſt, ut nulla gratia, nulla hominum caritate teneatur, ualeat. de quo loco diſputãs Lactantius inquit, quid potuit contemptius in deum dici? ualeat inquit. i. abeat, & recedat, neq; enim ualere ſimpliciter acceptum pro perire, aut male habere uſurpatur, ut nonnulli 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 etiã conſuetudo ualentis, & natura corporis cognoſcenda eſt, ſine dubio falſum eſt. ualentis enim hoc loco nõ languentis ſignificat, ut Valla exiſtimauit, ſed bene habentis, & ſani. eſt. n. ſenſus Ciceronis debere medicum prius quàm ægro medicinã adhibeat, nõ modo morbum eius ſcrutari, ſed ẽt naturã corporis, & conſuetudinem, quã ſeruare ſanus ſolebat. ab hoc ualeo ualetudo deducitur, quæ pro langore accipitur. Cice. Valetudinem tuam cura diligenter, hoc eſt langorem, & infirmitatem, à quo ualetudinarij dicuntur, qui male ſani ſunt, & frequẽter ægrotant, aliqñ ualetudo ſanitatem ſignificat. Idẽ, ſed nunc ualetudini tribuamus aliquid. Item à ualeo fit conualeo, à quo cõualeſco, qđ eſt ſalutem recupero. item inualeo, quod ſignificat robur, ac firmitatem acquiro. unde inualuiſſe conſuetudinem. inualuiſſe mores dicimus. ſed hoc ab eo ualeo potius deductũ uidetur, quod ſignificat poſſum. quoniam uero ea, quæ ualidiora, hoc eſt potentiora ſunt, in pretio habentur, ualeo etiã pro eo accipitur, quod eſt in pretio ſum. unde eſt illud apud iuriſcon. res tanti ualet, quãti uẽdi poteſt. ab hoc fit ualor, qđ ſignificat pretium. Plyn. Victoriati ualore redimi poteſt. Item præualeo, quod eſt antecello, & quaſi in maiori pretio ſum, aliquãdo etiã potẽtior ſum. Plyn. Vtræq; in pretio ſunt, ſed tamẽ præualent margaritæ. Sallu. Verum hoſtes tandem robore, ac uiribus præualuerunt. Item æquiualeo, quod ſignificat in eodem pretio ſum, uel æque potens ſum, de quo ſuperius diximus: à quo æquiualentia, paritas. ſunt etiam qui à ualeo, quando ſignificat poſſum, uallum deductum exiſtiment. eſt. n. 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. unde uitulanteis quaſi uitã 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, atq; amitti poſſunt. incertum eſt. n. qđ 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 coniuncti, quia ut Seneca inquit, finis alterius mali initium eſt futuri. catena notum inſtrumentum eſt, dicta ꝙ ſeſe capiendo teneat. ab eo fit catenula diminutiuũ. Et cateno uerbum, hoc eſt ad catenã alligo. à quo cõpoſitũ concateno. EXPECTANT. Manent. non abeunt. durant. NON REMANENT. Non 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 quæq; dies miſeris mortalibus æui Prima fugit. ASSERE. Apprehende, ut ſuperius diximus. SAEPE FLVVNT IMO SIC QVOQVE LAPSA SINV. Senſus eſt. gaudia, etiã ſi intra intimum ſinum complexus fueris, labentur. præterea Senecæ ſententia eſt. expectas quod pendet ex craſtino, perdes hodiernum, quod in manu fortunæ poſitum eſt. diſponis, quod in tua dimittis. omnia quæ uentura ſunt in incerto iacent. IMO. Intimo. imum proprie infimum dicitur. quoniam uero in multis, ut in pectore, quæ infima ſunt etiã intima ſunt, imũ plerunq; pro intimo accipitur. ab eo fit immo coniunctio, quæ apud ueteres ſignificabat prorſus. quaſi ex intimo. nunc uero ſignificat quin potius. Var. Non humanitas. immo ſæuitia eſt lædere innocentem, ab eo fit cõpoſitum, quimmo 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, & uerbum procraſtino, quod eſt de die in diem differo.

EPIGRAMMA. XLV. AD AVITVM.

VNT BONA. Hoc diſticho qualia ſint epigrãmata ſua poëta declarat, quædam bona eẽ dicit, i qbus uirtutẽ laudat, & ad uitæ frugẽ hortatur, quale fuit ſupius ad Iuliũ de trãqllitate ai, quæ eẽ, ut diximus, ſine uirtute nõ põt. quædã mediocria, ut ea quæ ad ædificia, uenationes, naumachias, & ludos ptinent, in qbus honeſta quædã ai oblectatio eſt, quædã mala, in qbus uitia hoium iocando carpit. hanc enim diximus à principio eſſe authoris intẽtionem, hortari ad uirtutẽ, & ſeculi ſui uitia notare. Itaq; 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.

OGIT ME TITVS. Deridet Titũ hortantẽ ſe, ut relicto poëmate, cauſidicus fiat. ACTITARE CAVSAS. Eſſe cauſidicum, cã proprie dicitur id, ex quo, uel ꝑ qđ, uel a quo, uel ꝑꝑ qđ aliqd fit. Vñ quatuor genera cauſarũ eſſe Ariſtoteles ſcripſit. materialem ex qua aliqd fit. formalẽ, ꝑ quã aliqd tale fit. efficiẽtẽ, à qua aliqd fit. et finalẽ, cuius gratia aliqd fit. hic rerũ oĩum opificem deũ cãm cãrum eſſe affirmat, differtq; cã à rõne, qđ cauſa eſt ĩpulſus ipſe ad aliqd agendũ. rõ uero ordo gerẽdorũ ex cã uenientiũ. quidã cãm à chaos detracta aſpiratione dictã eſſe exiſtimant, qđ cõfuſa illa materia prima oĩum rerũ cauſa fue

rit, alij

rit, alij à græco καῦσις, quod ardorem. ſiue incendium ſignificat, quod cauſa ſit, quæ nos accendit, atq; inflammat ad aliquid agendum. nõnulli à cauendo, quod ea ſit, quæ cauet, ut aliquid agatur, aut nõ agatur. qdã à caſu, quod initia & origines rerum, quæ cauſæ ſunt, caſu eueniant. trãslatiue tamen cauſa dicitur omnis actio, quã in Senatu, ſiue in foro & apud iudices, populum'ue habemus. Vnde tria eſſe cauſarũ genera dicimus: demonſtratiuum, deliberatiuum, & qđ contionale à quibuſdam uocitatur, & iudiciale. ex ijs tamen proprijs cauſa dicitur, quæ iudicialis eſt. unde cauſam pro lite & controuerſia ponimus, quãuis nonulli ita diſtinguant, ut controuerſiam, ſeu litem dici uelint, poſtquam conteſtatum eſt, cauſam autem & ante, et poſt conteſtationem, unde cauſidici appellantur patroni, qđ in cauſis, iudicijſq; uerſantur. à cauſa etiam cauſalis deducitur, & cauſatiuus, hinc cauſales, ſiue cauſatiuæ coniunctiones dicuntur, quæ antecedẽtem cauſam ſignificant. Item cauſor uerbum, quod modo ſignificat cauſam affero. Suetonius. Syllanum item ſocerum ad necem, ſecandaſq; nouacule fauces compulit, cauſatus quod ſe ingreſſum turbatius mare non eſſet ſecutus, modo pene idem, quod excuſationẽ adduco. Vir. Cauſando noſtros in longum ducis amores. i. excuſando te, & impedimenti cauſas allegando. Item cauſula diminutiuũ, hoc eſt parua cauſa. Item compoſita accuſo, quod proprie ſignificat in cauſam traho, hoc eſt apud iudices, uel alium quemlibet, aliquem peccaſſe oſtendo, plerunq; tamen pro reprehẽdo accipitur, hinc accuſator deducitur, & accuſatrix. & accuſatio, cuius diminutiuum eſt accuſatiuncula. & accuſatorius libellus. & accuſatiuus caſus apud grammaticos, quia per hunc uidemur uel accuſare, uel laudare, unde & laudatiuus à ueteribus eſt dictus. excuſo quaſi ex cauſa detraho, & abſoluo, ſignificatq; proprie obiectũ crimen diluo. Vnde cum ſatis purgatũ uidetur. dicimus accipio excuſationẽ. aliquãdo tamen capitur pro eo, quod eſt affero in excuſationẽ id, qđ mihi peccãdi cauſam præbuit, qđ potius per accuſo dici debere uideretur. Quintil. Tu tamẽ ſi interpellatus tempeſtatibus ſerius ueniſſes, excuſares mare. & ambiguos flatus, & tibi bonam cauſam habere uidereris, cum diceres. non ante potui. excuſares mare inqt, hoc eſt mare in excuſationẽ tuam adduceres ſiue mare in tuam excuſationẽ accuſares. ab excuſo fit excuſator. excuſatrix. excuſatio. excuſatiſſimus, excuſatio cuius diminutiuũ eſt excuſatiuncula, excuſatius cum maiori excuſatione. excuſatorius, qđ ad excuſandum attinet, unde excuſatoriã epiſtolam, ſiue orationẽ, & excuſatoriũ carmen dicimus. excuſabile, qđ excuſatione dignũ eſt. incuſo, quod eſt mores alterius reprehẽdo. & plerũq; cum querela, quod ab illo iniuria ſim affectus, quaſi in cauſam traho. Cæſar. Hæc cũ aiaduertiſſet Cæſar, cõuocato concilio, omniumq; ordinũ ad id concilium adhibitis centurionibus uehementer eos incuſauit, ab hoc incuſatio deriuatur. recuſo, qđ eſt renuo, refuto, tractum ab ijs, qui ad cauſam actitandã aſciti onus reijciunt. ab hoc fit recuſator. recuſatrix. recuſatio. Item recuſabile, quod recuſatione dignum eſt. RES MAGNA EST TITE, QVAM FACIT COLONVS. Faceta deriſio. hortabatur Titus Martialem ut eſſet Cauſidicus, & rationem adducebat, quod magna res eſſet actitare cauſas, reſpondit Martia. Si magnitudo rei ſpectanda ſit, non minorẽ rem eſſe, agrum colere. inepte quidam interrogatiue hoc legendũ putant. Authoris ſententia eſt, longe præclarius eſſe epigrammata ſcribere, ꝙ lucri gratia in foro, iudicijſq; uerſari.

EPIGRAMMA XLVII. AD TVCCAM.

VID 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. Plynius. Quidni & Cæſar dictator triumphi ſui cœna uini falerni amphoras centum, Chij cados centum in conuiuia diſtribut. 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 quoq; ætate naſcuntur. incertum cœli ne culpa, an ſoli. FALERNO. Falerans ager à ponte campano incipit læua petentibus urbanã coloniã ſyllanam antea Capuæ contributam. illic. n. uitiferi colles incipiunt, & temulentia ſucco nobilis per omneis terras inclyto, atq; ut ueteres dixere, ſummũ Liberi patris cum Cerere certamen. ſummis collibus gauranum gignitur uinum, medijs fauſtianum, imis falernum. falerno inter generoſa uina Italiæ ſecunda 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 quondã amineum uocabatur, & aminea uua, & amineæ uites. Vir. Sunt & amineæ uites firmiſſima uina. à regione autẽ ita uocabantur, etenim Aminei fuerũt, ubi nunc falernũ eſt, ut Macrobius teſtatur, qđ facit ut mirer Seruiũ tantum grãmaticum ſcripſiſſe amineũ dictum, quaſi ſine minio, hoc eſt ſine rubore, quoniã natura albũ eſt. VETVLO. Recte diminutiuo uſus eſt, ut mediã ætatẽ oſtẽderet. Falernum. n. nec in nouitate, nec in nimia uetuſtate laudabatur. media eius ætas in pretio erat, quæ à qntodecimo anno incipiebat. tũc corpori ſaluberrimũ putabatur. erat utile tuſſi, ſiſtebat aluum, corpus alebat, quẽadmodum albanũ utile erat neruis, ſurrentinũ capiti, & ſtomacho. cæcubũ, et ſetinum concoctioni ciborum. profluuio uentris ſigninum. Martialis.

Potabis liquidum ſignina morantia uentrem,
Ne nimium ſiſtant, ſit tibi parca ſitis.

Maxima fuit in diſcernendis uinorũ generibus ueterum Romanorũ diligentia. hinc maſſica nominatur æque ex monte Gauro Puteolos, Baiaſq; proſpectantia. Nã Marſica à Marſis dicũtur Italiæ populis, qui à Marſo Cereris filio ortũ habuerunt, quãuis et 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, tum calena, & fundana, & ueliterina, & priuernatia. præterea mamertina, quæ circa Meſſanam in Sicilia gignuntur, & taurominitana in eadem inſula nata. et cæſenatiana, et in Veronenſi retica, & ab intimo ſinu maris adriana, et inter Pyreneũ, alpeſq; maſſilitana. maſſilia. n. cuius ſuperius mentionẽ fecimus, urbs eſt ĩ Narbonẽſi prouincia, quæ à Phocenſibus cõdita fuit, unde maſſiliẽſis, et maſſilitanus deducitur. & maſſilioticum oſtium. Maſſylla uero à qua fit maſſyllus, & maſſyllius, oppidum eſt Libyæ Mauris uicinũ, nec longe abeſt ab hortis heſperidũ. hæc gens neq; ephippijs utitur, nec frenis, ſed ſola

uirga contenti ſunt, qua agitẽt equos. et moderẽtur. Lucanus, et Gens, quæ nudo reſidens maſſyliæ dorſo, Ora leui flectit frenorum neſcia uirga. Ad hæc Tarentina, & Lucana, & ad quartum à Neapoli lapidẽ trebellica, iuxta Capuã cauliña, & trebulana, & triſolina ab agrorum nominibus ita nũcupata. in Hiſpania laletana copia nobilitata, elegantia taraconenſia, & lauronenſia, et balearica. iã uero tranſmarina in pretio fuerunt. Thaſia. Chia. Leſbia. Clazomenia. Sicyonia. cypria, et alia penè infinita, ſed inter alia Rhodiũ maxime laudatur, et cocum, & quod græci appellauerunt βίον ἀπὸ τοῦ βίου, hoc eſt à uita, quod uitæ hominum maximas utilitates afferat, fit uuis paulo ante maturitatem decoctis, & ſole ſiccatis, uerſatis ter die per triduũ, quarto die expreſſis, deinde cadis ſole inueteratis, & marina aqua largiore commiſta, qđ à ſerui furto originem habuit, ſic menſuram explentis. quis autem miretur hæc in uinis hominum ſedulitatem, cum Aſclepiades tradiderit utilitatem uini uix deorum potentia poſſe æquari. uino uires corporis aluntur, uino animus uegetatur, uino augetur ſanguis, colorq; hominum. Ouid. Vina iuuant animos, faciuntq; coloribus aptos. uinum inter orbem medium & mitiorem hanc plagam, circuniectasq; nationes differentiam facit. quantum barbaris feritas roboris præbet, tantum nobis pretio ſus hic ſuccus. modico uino ſtatim redeunt uires, nerui iuuantur. ſtomachus redintegratur, appetentia ciborum 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 quendã eſſe, & incitabulũ uirtutis, atq; ingenij, ſi mens, & corpus hominis eo flagraret. medicorum inuentum fuit uinũ à ieiunis utiliſſime bibi, propter qđ Helena apud Homerũ ante cibum miniſtrauit. meracis potionibus uti uiginti diebus ante canis ortum, totidemq; poſtea Heſiodus poeta ſuadet. hinc ſiqs petat, cur homines uinoſos dicamus, cum cætera aĩalia, quæ aquã bibũt, non dicamus aquoſa, hæc ratio reddi poteſt, qđ ſoli homines etiam non ſitiẽtes bibunt. QVID TANTVM FECERE BONI. Vt ſcilicet cum bonis ea miſceres. QVID MALIFECERVNT. Vt ſcilicet ea malis adiungeres. DE NOBIS FACILE EST. Quãtum ad nos attinet, facile hoc eſt tolerabile eſt ita facere. modus eſt loquendi de nobis, hoc eſt quãtum ad nos attinet. Cice. Nam de me qdem facile id toleratum fuit, ſed lædi unius cauſa omnes, ferre quis poſſit? IVGVLARE. Necare. trãslatio eſt ſumpta ab homine. perire. n. uidetur falernum miſtura peſſimi uini. VINA TOXICA. Vina uenenata. Toxicum enim aliquãdo ſubſtantiuum eſt. aliquando adiectiuum, dictũ quaſi taxicum, ut ſupra oſtendimus. MERVERE. Digni fuerunt. Mærere enim & mereri ſignificat dignum eſſe, cum poſt ſe accuſandi caſum habet, ut meruit q laude coronam, ſed cum ablatiuũ habet cum præpoſitione de, ſignificat conferre in aliquem beneficium, aut offenſionẽ, beneficium quidem, cum bene mereri dicimus. Virg. Si bene quid de te merui. offenſionem, cum dicimus male mereri. Cicero. Nam quo animo in hominem petulantem, & 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 fecerunt. hinc merita pro beneficijs accipimus. Plancus. Quid enim tibi pro maximis tuis, ac penè immortalibus in me meritis præſtare amplius poſſim? Meritum etiam qñ adiectiuum eſt, pro congruo, ac conuenienti accipimus. Virg. Meritos aris indicit honores. & econtrario immeritum dicimus in conuenientem, ac

indignũ. Item à mereor fit merito aduerbium, hoc eſt digne. à quo contrarium eius immerito hoc eſt indigne. Item compoſita promereor. & cõmereor, quæ idẽ ſignificant quod mereor, ſed promereor ferè in bonam partem accipitur, commereor in malam. Apuleius. Ingentem ob id laudem apud populares ſuos promeritus. Teren. Aut quid commerui pater? hoc eſt quid mali merui? Plautus tamen promeritũ in malã partem uſurpauit. quid mali ſum tanta ex re promeritus? promereri etiã pro præſtare frequẽter accipimus. Virg. nunquam regina negabo Promeritam, hoc eſt præſtitiſſe. Terẽ. Ego Carine neutiquam liberi eſſe hominis puto, cum is nihil promereatur, poſtulare id gratiæ apponi ſibi. Item demereor, quod non ſignificat male mereor, ut uulgus indoctũ exiſtimat, ſed bene de aliquo mereor, & iungitur accuſatiuo. Quint. Simul ut pleniori obſequio demerer amantiſſimos mei. Item emereor, quod penè idem ſignificat, qđ mereor, cuius præteritum eſt emeritus. Vnde emeriti ſtipendia nominantur, qui militia perfuncti ſunt. Item in ſignificatione paſſiua ſtipendia emerita dicuntur. Quintilianus Emeritis huic bello ſtipẽdijs. Vir. etiam per tranſlationem emeritos boues appellat. & emeriti ſines uocãtur, qui ſolent habere eos, qui pro ſe laborent. ij dicuntur pro alio opus agere.

EPIGRAMMA XLVIII. AD HELIAM.

I MEMINI. Heliã carpit ita iã prouectam ætate, & morbo confectam, ut dentibus careat, & tamẽ adhuc tentigine prurientẽ, qualis erat, de qua ſcribit Virgil. Dentẽ de tribus excreauit unũ. QVATTVOR DENTES. Ex triginta, q ferè eſſe mulieribus conſueuerunt, nam uiri naturaliter triginta duos habere conſueuerunt. ſiqui plures habent lõgiora ijs uitæ ſpatia promittuntur. candor in ijs maxime commẽdatur. hominem, cui deſint, deformẽ reddunt. ideo qdam adulterinis utuntur ex ebore fabrefactis fœminis, qbus in iuuenta non fuere nati, decidere in ſenecta, & mox renaſci certum eſt. Zancli Samothraceno ciui poſt centum & quatuor annos dentes renatos fuiſſe prodiderunt. Quatuor primogenia dictio eſt binarium numerum in ſe bis habens incluſum. ab eo fit quater aduerbium. Virg. O terq; quaterq; beati. & quartus. & quaternus. à quo quaternio quatuor chartarũ, ſiue alterius cuiuſcũq; rei compoſitio. Et quaternarius & quadruplus. à quo quadruplico. & quadrupliciter aduerbiũ. & quatriduum, ſpatiũ quatuor dierum, à quo quatriduanũ adiectiuũ, & quadriẽnium ſpatium quatuor annorũ, & quadrimus, de quo ſuperius diximus, à quo diminutiuum quadrimulus, & quadratũ figura quatuor rectas, atq; æquales lineas, & quatuor rectos angulos habens. à quo quadratura ipſa, ut ita dicam, quadratio, unde Archimedẽ de quadratura circuli ſcripſiſſe dicimus. & quadrũ, qđ quadratũ eſt, et quadro uerbũ, qđ proprie ſignificat in quadratum redigo, per metaphoram tamẽ ponitur pro cõſentio, & omni ex parte congruo, tractũ à lapidibus quadris, q inter ſe optime cõueniũt. Vir. Arboribus poſitis ſecto uia limite quadret. Apule. Vt omnia ad eius calamitatẽ quadrarent. & quadra menſariũ inſtrumentũ, ſupra qđ dapes ſcinduntur, ſeu apponuntur ſciſſæ, quod quadrata forma fieri ſoleat, fitq; aliquando etiam ex pane. Vir. patulis nec parcere quadris. Iuuen. Vt bona ſumma putes aliena uiuere quadra. hoc ipſum inſtrumentum & rotundum fieri ſolet. & tunc orbis appellatur, è cruſtis ſimiliter aliquando fieri ſolitus. Virgi. Et uiolare manu, maliſq; audacibus orbem Fatalis cruſti. & quadrantal, quo nomine ueteres amphoram uocabant, quod

id duas pedis quadrati octo & quadraginta ſextarios capiat. Plautus. Anus hæc ſitit, & quater demus quantillum ſitit. modica eſt, capit quadrantal, & quatuordecim & quartuſdecimus. & quaterdecies. & quadraginta, à quo quadrageſimus & quadragenarius. & quadragenus. & aduerbium quadrages. & quadringenta. à quo quadringenties. & quadringenteſimus. et quadrans genus numi, quarta pars aſſis, hoc eſt unciæ tres. & quadrangulum quatuor habens angulos. & quadriremis, de qua ſuperius diſſeruimus. & quadriſyllabum, quod ex quatuor ſyllabis conſtat. & quadrifidum, quod in quatuor partes findi poteſt, unde quadrifidas ſudes dicimus, quæ ita robuſtæ ſunt, ut poſſint in quatuor partes diuidi. & quadripartior in quatuor partes diuido, unde quadripartitum in quatuor ſectum partes. & quadripartito aduerbium in quatuor partes. & quadrifariam pro quadripartito. Varro. Et ea, quæ ad mortales 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. & quadriiugus, 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. perfractaq; quadrupedantum Pectora pectoribus rumpunt. & quartana febris, quæ biduum integrum abeſt, quarto die reuertitur, incipitq; 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 locũ deſignat, & tres ante factos, quartum uero ſignificat tempus, & ter ante factum. ſed quod in M. Catonis origine ſcriptum eſſe dicunt Carthaginenſes ſextum de fœdere deceſſerunt, id uerbum ſignificat, quinquies ante contractum fœdus eos feciſſe. & tunc ſextũ. & 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. Cic. Vt pelluntur animi uehementius ſepe etiam cura, & timore. unde fit frequentatiuum pulſo, quod eſt graui, ac uehementi ictu cædo. interdum pello ſignificat abigo, extrudo. Plau. Pelle animo timorem, 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 immũdum latos iactare per agros. Item à puluis puluereus ex puluere. & puluerulentus pulueris plenus. & pulueresco in puluerem redigor, & diſpuluero diſſoluo. Næuius. Saxa. ſyluas. lapides. montes. diſiicis, diſpulueras. & pulex fœdum animal quod ex puluere generetur. à quo pulicinus, ſicut à muſca muſcinus; à formica formicinus. Item à puluis ſiue à pellẽdo puls, ut quidam putant, quæ fit ex farre in puluerem redacto. cibus eſt ex farina factus, quo longo tempore uſi ueteres fuerunt pro pane, unde nũc pulmentum dicitur, ſiue ipſa puls, ſiue quic

quid uis aliud ad modum pultis ſumatur. & pulmentarium, quod inter cibos ſumitur in ſimilitudinem pultis factum, hoc eſt, quod pulmenti uicem implet. Plyn. 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 pellen, qui eſt groſſiuſculus puluis, unde pollen in tritico dicitur, quod flos appellatur in ſiligne. hinc pollinaria cribra appellata, quæ de lino, non ex ſetis equorũ fiũt 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. Plau. Manum dextram appellat fit præterea à pello compoſitum appello, quod modo primæ coniugationis eſt, & ſignificat nomino. Cice. Publium Scipionem Marci fili, qui primus Africanus appellatus ſit. interdum aduoco. prouoco. à quo appellatio, hoc eſt prouocatio deducitur, & appellatus dicitur is, ad quem facta eſt prouocatio. ueteres appellitauiſſe pro appellaſſe frequenter uſurparunt, modo appello tertiæ coniugationis eſt, & ſignificat applico. admoueo. Ter. Poeta cum primũ animum ad ſcribendum appulit. Varro Appellere proprie dici exiſtimat, cum 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. Plau. Ne me interpella, modo dico. Lucil. Verum tu quid agis, interpella me, ut ſciã. perpello cogo. Plau. Is me ancipitem perpulit. depello, abigo prohibeo. Virgilius. depulſis arbutus hœdis. expello. eijcio. Plautus. Ancillam domo expulit. ab hoc fit frequentatiuum expulſo, quod eſt frequenti pulſu agito. Martialis

Si me nobilibus ſcis expulſare ſiniſtris,
Sum tua ſi neſcis, ruſticæ redde pilam.

Vnde aduerbium expulſim ludere. hoc eſt frequenter pulſando. & uerbale expulſor, cuius fœmininum eſt expultrix. Cicero. Expultrixq; uitiorũ. quippe ueteres pulto pro pulſo ſcripſere. Plau. 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. Nã Teren. 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. et repulſor, qui reijcit. & repulſus, qui reiectus eſt, cuius comparatiuo repulſior uſus eſt Cato. Cõpello primæ coniugationis, alloquor. Virg. ultro flens ipſe uidebar Compellare uirum. tertiæ uero coniugationis, modo congrego. Idem. Compulerantq; greges Corydon, & Tyrſis in unum à quo compellatio deducitur: modo cogo, uim facio. Quintilianus. Sæuire. n. in eũ 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 τριάς, trinitas appellatur. à tertius fit amita patris mei ſoror, quaſi à me tertia, ut ſuperius diximus, & tertiana febris. duo autem ſunt tertianarum genera. alterum eodem modo, quo quartana, de quo pauloante diximus, & incipiens, & deſinens illo tantũ interpoſito diſcrimine, q̄d unũ diem præſtat integrũ, tertio redit. alterũ longe pnicioſius, q̄d tertio qdem die reuertitur. ex quadraginta autẽ et octo horis ferè triginta ſex p acceſſionem occupat interdum ẽt uel minus, uel plus, neq; ex toto in remiſſione deſiſtit, ſed tantum leuius eſt. id genus medici Semitritæon appellant, quaſi tertianam unam, & dimidiam. ἥμισυ enim ſemis dicitur, τριταῖος tertiana. & epitritus numerus, qui continet totum aliquem numerũ, & eius partem tertiam, ut quatuor ad treis. Item à tertius tertio pedato, de quo ſupra diximus, & tertiuſdecimus, & tertio, ac tertium aduerbia. et Seſtertiũ, cuius diminutiuũ eſt ſeſtertiolũ, de quibus inferius dicemus. à tres uero, ſiue τρεῖς græca uoce fit tredecim. & triginta. & trigeſimus. & trecẽti. & trecenteſimus. & ter aduerbiũ. & tricies. & trigeties. & trecenties. & trecẽtenus. & tercentum. et trecenties. & terdenus, & ternus, q̄d et trinus à qbuſdam dicitur. à quo trinitas. i. triũ pſonarũ unitas. & tricenus. et ternarius, de quibus iam diximus. et triremis, de qua ſuperius diximus. et triduũ ſpatiũ trium dierum. à quo triduanus adiectiuũ, et triennis triũ annorũ. à quo triẽnalis, & triẽniũ tres anni, & tripartior in treis parteis diuido. à quo tripartitum. & tripartito aduerbium. & trifidũ, q̄d in treis parteis findi poteſt. & triſulcum, & tergeminũ, de quibus ſuperius diximus. & triplex. à quo triplico & triplicitas. et aduerbiũ tripliciter, ſignificatq; interdũ 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 attriplex hinc deductum exiſtiment ob eius magnitudinẽ. herba eſt uulgo nota accuſata à Pythagora, quod hydropicos, & morbos regios, palloremq; faceret, propterea nõ niſi mutata ſæpius aqua exiſtimant coquendã. quidã ab atro potius deriuatum putant, ut ſuperius diximus. & trifariã tripartito, à quo trifarius trifaria trifariũ. & tridens Neptuni ſceptrum. Nã ſceptrum uirga eſt, qua reges utuntur, tractum à græco σκῆπτρον. proprie autem ſceptrum Iouis erat, ab eo ad reges & principes & magiſtratus translatum. hinc ad fœdera facienda ſemper adhiberi ſceptrũ conſueuit, qñ ueteres in hoc Iouis ſimulachrũ adhibere ſolebant cum ſceptro, q̄d cũ difficile eſſet aliquando, præſertim quando fœdera cum remotiſſimis fiebant, inuentum eſt, ut ſceptrum quaſi imaginem Iouis tenetens fœdus percuterent, et tricliniũ, 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 cocũ. & triũuir unus ex tribus uiris, qui creati ſunt principio ad educendas colonias, & agrum diuidendũ. à quo triũuiralis, unde triũuirale officiũ, & triũuiralẽ dignitatẽ dicimus, & triũuiratus ipſe magiſtratus, ſicut à conſule conſulatus. & triangulus figura treis angulos habẽs, quã græci τρίγωνον uocant. à quo triangularis adiectiuum. cõponitur autem ab angulus, qui græce γωνία dicitur, à quo nomen habet. eſt autem coniũctio duarũ linearũ. ab eo etiã fit quadrãgulus, quinquãgulus. ſexangulus. ſeptangulus. octangulus. Item anguloſus hoc eſt plenus angulis. Item anguſtus, hoc eſt arctus, quod anguli ſemper coarctẽtur. & anguſto uerbum

coarcto, & anguſte aduerbiũ arcte, et anguſtiæ ſtricturæ uiarũ, aut cuiuſcũq; alterius rei, unde p translationẽ etiã pro difficultatibus capimus. Ci. Nemunemq;, qui ei in tot rerũ anguſtijs ſubueniret, habebat. quidam & ab angulo ſingulũ dictum putant, q̄d ea, quæ unica ſunt, conſtituere angulũ nõ poſſint, dicũtur autem ſinguli unuſquiſq; per ſe, hoc eſt ſeparatim ab alijs, & ferè pluratiuũ tantũ numerũ uſurpamus, quamuis ueteres quãdoq; etiã ſingulari ſint uſi. Plautus. Et ad ſingulũ uideo ueſtigiũ. hinc ſingulare deducitur unicum excellens eximium, & ſingulariter aduerbiũ, hoc eſt unice excellẽter. eximie. Item ſingulare. & ſingulariter apud grammaticos, quod à pluratiuo, & pluraliter diſtinguitur. & ſingulatim, ſiue ſigillatim hoc eſt ſeparatim et unũquodq; per ſe. Cæcil. Primũ malo publico ſingulatim gratias egere. Lucil. Sigillatim unuſquiſq; noſtrum mouetur. & tribrachus pes ex tribus ſyllabis breuibus conſtans, & triens numi genus, tertia pars aſſis. & triental uaſis genus tertiã partem ſextarij capiens. Perſius. Calidumq; triẽtal Excutit è manibus. & trifaucis treis fauces habens, unde cerberũ trifaucẽ uocant. & trifer trifera triferũ, ter fructus ferẽs, & trifiniũ, ubi triũ agrorũ terminus eſt, et trigamus, qui treis duxit uxores. & trigon pilæ genus, de quo ſupra diximus. & trilices ueſtes, quæ ex tribus licijs conſtant, interdum tamẽ trilicẽ pro triplici uſurpamus. & tricolon trimembre, trimetrum carmen, q̄d ex tribus pedibus conſtat, et trimus triũ annorum. à quo trimulus diminutiuũ, et trimatus, et trima dies, de quo ſuperius diximus, et trinepos atnepotis filius, & tritauus atauí pater, q̄d ſint poſt treis ab auo, atq; nepote, et tripus. tripes. tripedaneum, & trinũdinum, de quibus ſuperius locuti ſumus, et triſyllabũ, q̄d ex tribus ſyllabis cõſtat, et Triſmigiſtus Mercurius, quaſi ter maximus dictus. & triplaris numerus, cum ex duobus minor ter i maiori numeratur, ut ſunt tria ad unũ. et triptota noĩa, quæ tribus duntaxat caſibus declinantur. & Tripolis urbs Cœle Syriæ in ora ſubiecta libano, q̄d ex tribus ciuitatibus conſtet, quippe Tiberij & Sidoni. et Arara dij eã tenuerunt. hinc tripolitana regio appellata, & triquetra figura triangularis. & trinacria. & trinacris. & trepondo. & tripondus. et triuncis, ſiue triuncius. et triconius. et trimixtus, & trimita. & triuia. triuiũ. triuialis ſcientia. & triuialiter uulgariter, de qbus diximus. triũ literarũ homo, hoc eſt fur. & trifur. et trifurcifer. tricerberus, hoc eſt plus q̃ fur, plus q̃ furcifer, magnus cerberus. ponitur. n. finitus numerus pro infinito. quẽadmodum apud Virgiliũ, 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 deintegro reparato certamine uictoria ſperaretur. ſubſidebant itaq; nixi genibus, à quo ſubſidium dictum. Pla. Agite nunc. ſubſidite, quaſi ſolent triarij. et trioboli quaſi parui pretij à tribus obolis, ſicut enim nihili hominem dicimus. Idem. Non ego homo trioboli ſum, niſi ego illi maſtigiæ exturbo oculos, atq; denteis. ab hoc fit triobolaris, hoc eſt uilis, & pretij trium obolorum. & triparcus ideſt ualde parcus. Idem. Triparcos homines uetulos. arido. auido bene admordere. & trifolium herba uulgo nota, quam græci τρίφυλλον uocant à tribus folijs. hanc herbam contra omnia uenena ualere plurimũ exiſtimant, ſerpenteſq; nunquam in ea aſpici, ſemen eius, cuius minima ſunt folia, utile eſſe ad cuſtodiendam cutis muliẽrum gratiam, ſi in facie illinatur, & triceps triũ capitũ. Senetricipitem ſecum belluam manibus trahens, & tricongius cognomen Nouellij Mediolanenſis, qui geſtis honoribus à prætura ad conſulatum uſq; peruenerat. hic enim tribus congijs ui-

ni uno impetu epotis ſpectante miraculi gratia Tiberio principe, præclarum hoc cognomen ſibi uendicauit. in quo illud mirabile uiſum, quod nec labaret ſermone, nec uomitione, aut altera corporis parte leuaretur. congium enim menſuræ genus eſt ſex ſextarios continens, unde fit congiarium, quod modo ſimiliter pro menſura accipitur. Paulus iuriſconſultus. Item urnæ areæ. & congiaria ſextaria. modo ſignificat munus, quod à principe in populum datur. Quintil. Vt Fabius maximus incuſans Auguſtæ congiariorum, quæ amicis dabantur, exiguitatem, heminam eſſe dixit. nam congiarium commune eſt liberalitatis, atq; menſuræ. & tribus, quoniam ager Romanus primo diuiſus in treis parteis fuit, & tres ptes populi factæ. una Tatientium à Tito rege Sabinorũ amico populi Romani. alia Rãnium, ſiue Rãnenſium à Romulo. tertia Lucernum 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, & 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 poteſtatẽ, & in diſſenſione plebis à patribus facti ſunt tribuni plebis, quibus maxima eſt tradita poteſtas. quippe & prouocabatur ad eos & omnia ſenatuſconſulta niſi per eos approbata, et ſubſcriptione. T. literæ à tergo ſignata, irrita habebantur. à tribuno tribunatus deducitur, ſicut à conſule conſulatus. & tribunitius adiectiuum, unde tribunitiam 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 largus 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 dicuntur perſonis, & rebus. & retribuo pro eo, quod eſt remunero, et cõtribuo ſimul tribuo, à quo contributum. contributor. contributio. & diſtribuo, quod eſt res ſeparatim diſpono, et ſuum cuiq; tribuo. à quo diſtributio apud Rhetores dicitur figura, quæ à græcis Meryſmos uocatur, magnæ plerunq; 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 auiditatẽ, 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 uideatur. Ariſtoteles. Alexandro 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 animaduertendũ clementiſſimus. præterea à tris trieteris deducitur, hoc eſt trium annorum 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 In-

dia cum uictoria redeunti inſtituta ſunt, tertio quoq; anno celebrari ſolita, annuis eius orgijs ſumptuoſiora. & epitritus, pes ex quatuor ſyllabis conſtans, quod ſupra treis ſyllabas longas breuem unam habeat. eius quatuor genera ſunt, primus epitritus eſt, qui primam ſyllabam breuem habet, cæteras longas ſecundus qui ſecundam. Tertius qui tertiã. quartus qui quartam. tertio conſul, & tertiũ conſul eo modo differunt, quo quarto conſul, & quartum conſul differre ſupra oſtendimus. treis numero collegium facere exiſtimauit Horatius priſcus, q̄d magis ſequendum affirmat Marcellus, quàm quod pleriq; ſcripſerunt maiorem ad id numerum neceſſarium eſſe.

EPIGRAMMA XLIX. AD CAECILIANVM.

d IC MIHI QVIS FVROR EST. Cæciliani gulã execratur, qui uocatis ad cœnam amicis, ſolus ipſe boletos uorabat. QVIS FVROR. Quæ inſania, uel quæ tanta ira in conuiuas? Furor enim aliquando pro inſania ponitur, unde furioſum inſanum dicimus, aliquando pro nimia ira inflammatus. à quo fit furibunde aduerbium. Lucanus. Quis furor o ciues? quæ tanta licentia ferri? Quid inter furorem, inſaniamq; proprie interſit, præclare oſtendit Cicero, cum inquit. itaque non eſt ſcriptum ſi inſanus, ſed ſi furioſus eſſe incipit. inſaniam enim cenſuerunt inconſtantiam, ideſt ſanitate uacantem, quæ tamen poſſet tueri officiorum, & uitæ communem cultum, atque uſitatum. furorem autem rati ſunt mentis ad omnia cæcitatem, quod cum 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 mente uim quadam diuina concitata, qualis eſt furor poëtarum. negat qppe Democritus quenquam poëtam magnum eſſe poſſe ſine furore, quod idem Plato in Phædro facit. maxima inquit bona nobis per furorem eueniunt diuino munere conceſſum. Nam & quæ in Delphis futura prædicit uates, & quæ in Dodona ſacerdotes, furore quodam effunduntur. Tum illa, quæ à muſis fit occupatio mentis furor eſt. Vnde tam præclara poëtarum carmina oriuntur. qui uero ſine furore muſarum ad poeſis fores accedunt ſperantes arte, atq; doctrina poëtas 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, atq; 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. aliquando inſanio. Plau. Is planè furit, quid agat non uidet. ab hoc fit furiatus, quod quidã à furioſo ita ſeparant, ut furioſus ſit, à quo furor nunquam recedit, furiatus autem qui furit. Virgi. Non tulit hanc ſpeciem furiata mente Corœbus. Item à furor furiæ dicuntur, quæ deæ ſunt furoris, & Acherontis, noctiſq; 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, eodemq; tulit partu.

Alecto, hoc eſt ἄληκτος dicta eſt ἀπὸ τοῦ α priuatina

particula, & λήγω deſino, quod nunquã deſinat noxia eſſe mortalibus. Idem.

Luctificam alecto 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, totoq; inungitur 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 Deſtituã, 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 ſtridorem agnouit, & alas Infelix crines 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, atq; implacabiles ſint, εὐμενὴς enim mitem, ac propitiũ ſignificat. Ouid. Eumenides tenuere faces de funere raptas. ſunt etiam qui eas ſecus litora harpyias uocari uelint, de quibus ſupius diximus. Item. Erinnyes, quamuis interdum erinnys etiã 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, nimo ardore libidinis geniturã 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, & quattuor auſus
Iungere equos, rapidiſq; rotis inſiſtere uictor.

Ab eodem etiam inuentum primo argentum Plyn. teſtatur. dicitur etiam Erichtheus ob eandem rationem. à furia furialis deriuatur. furor uero à ferendo, 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. Plyn. Serratorum dentiũ 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. Martia. oculis deuorantibus draucos. Plau. Auſcultate, atque operam date, & mea dicta deuorate, illud enim oculorum, 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 ideſt ueneno medicatum. tradunt enim Claudio principi epulanti in arce cum ſacerdotibus per Alotum ſpadonem prægustatorem datum uenenum fuiſſe. alij domeſtico conuiuio per ipſam Agrippinam uxorem, boletum medicatum auidiſſimo talium ciborum fuiſſe oblatum. Plyn. 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 omnes, Neronẽ ſuum 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 Scæuolam 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 itaq; poteſtate in caſtra Porſenæ uenit. ibiq; 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 trãs Tyberim data, ob id mutia prata appellata ſunt. & ipſe Scæuola dictus eſt, qđ 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. Scæa 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. Dextra 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. Virg. rapidiue potentia ſolis Acrior, aut boreæ penetrabile frigus adurat. Ab uro fit uſtulo uerbum. Pacu. Candenti ferro crines uſtulare. & urtica herba. & urtica piſcis, de quibus ſuperius locuti ſumus. & uredo morbus herbarũ fruticum, 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 poſtquam facta ſunt. Vredo etiam incendium ſignificat, hoc eſt pruritum. Plyn. de urtica piſce. Hæc tactu uredinem excitat. & uſtrina locus, in quo metalla candeſcunt, ut laborentur. Plyn. In uſtrina ter ſiccantur, ita ut torreantur carbone puro, ac toties uino reſtringuantur albo. & urgeo, quaſi uredo ago, hoc eſt inflammo. impello. eſt enim urgere proprie cogere. premere. impellere. Virgilius. ima Soluuntur latere, atque oculos ſtupor urget inertes. idem. Verſaq; in obnixos urgentur cornua uaſto Cum gemitu. Abuſiue tamen aliquando pro inſiſtere ponimus. Lucil. Cæde hoſtium gnato urgere inſtans, perimus. Aliquando pro tegere. Virg. Qui ſaxo ſuper, atque ingenti pondere teſtæ Vrgerent. interdum pro accelerare. idem.

Veſte tegens, tibi quam noctes feſtina, dieſq;
Vrgebam, & tela curas ſolabar aniles.

Et ſecundum quoſdam urina. ideſt excrementum potus, quod in exeundo urat, ſed ſimilius ueri eſt, à græco potius duci, οὐρῶ, quod ſignificat mingo. à quo οὖρον urinam dicunt græci. præterea ab uro compoſita ſunt 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 peruror. 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 deſyderio coeundi, 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, encauſtum. Martialis,

Encauſtus Phaëthon tabula tibi pictus in hac eſt,
Quid tibi uis dipyrum qui Phaëthonta facis?

Plyn. Figulinum opus Encauſto pinxit. Vitruuius. Quod facere ab encauſte didicerat. Apul. Encauſticen oppido exercens ſe, & duos filios ſuſtentabat. hoc autem in cera, tabulis, eboreue fieri ſolebat. cæſtro 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 uſq;. 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. unde ἔγκαυστον inuſtum. ἔγκαυσιν inuſtionem. ἐγκαύστην 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. et opus ipſum plaſma, à quo recentiores quidam plaſmare uerbum deducunt. id latine figlinum appellatur. Plynius. Aliqui in crudis fictilibus urunt, donec figlinum decoquatur. À plaſtice proplaſtice dicitur. ars faciendi typos, hoc eſt formas, quibus formandis figlinis operibus utuntur. τύπος enim græce forma dicitur. unde protypa dicta ſunt opera, quæ ante typos facta ſunt. Ectypa uero, quæ ex ipſis ſunt formata. & archetypus prima, et principalis forma. Iuuenalis. Et iubet archetypos pluteum ſeruare cloantas. Plyn. 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. Idẽ Archeſilai proplaſticen pluris uenire ſolitam conſtat ab artificibus ipſis, quã aliorum opera. Effigiem è proplaſtice formare primus inuenit Lyſiſtratus Sicyonius frater Lyſippi, creuitq; res in tantũ, ut nulla ſigna, ſtatuæue ſine typis argyllæ fierent. idem hominis imaginem gypſo è facie ipſa primus omnium expreſſit, ceraq; 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 formã fecit, & cum cæteris fictilibus induratum igni propoſuit. item picturam artem pingendi, quæ graphice uocatur ἀπὸ τοῦ γράφειν, quod pingere eſt item toreuticen artem cælandi. unde toreumata opera cælata. & toreutes artifex cælãdi dicitur ἀπὸ τοῦ τορεύειν, quod cælare eſt. item anaglypticen artem ſcalpendi. unde & anaglyptes ſcalptor dicitur. & anaglypta uaſa ſcalpta ἀπὸ τοῦ ἀναγλύφειν, quod excalpere eſt. Plyn. Nũc anaglypta, in aſperitatemq; inciſa circunlita 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, quã diligentiſſime pinxerat, ſcripſit inuſiſſe ſeſe, hoc eſt pinxiſſe. quẽadmodum Lyſippus Aeginæ picturæ ſuæ inſcripſit Enetein, hoc eſt ἐνέτην ideſt inſitum ἀπὸ τοῦ ἐνιέναι, qđ inſerere eſt à ſimilitudine. ſ. Encauſtice, in qua ceræ tabellis inſeruntur. item per metaphorã inurere pro pingere capimus. Varro. Inuſta ei macula eſt, quã delere haud facile erit. Ab uro etiã buris deducitur curua pars aratri poſterior, qđ, ut curuari poſſit, ante peruritur. Virgilius. Continuo in ſyluis magna ui inflexa domatur In burim. ueteres etiam buram uſurparunt. Varro. Et ſæpe fracta bura relinquunt bouem in agro. Et buſtũ, qđ 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 ſepulchrum, quamuis cadauera non urantur. à quo buſtuarij dicti ſunt gladiatores. nam cum

mos eſſet in ſepulchris uirorum fortium captiuos necari, id poſtea crudele uiſum foret, placuit, ut eo morte ſublato, introducerentur gladiatores, qui ante ſepulchra dimicarent. à quo buſtuarij ſunt appellati. MAIOR DECEPTAE. Ordo eſt. Fama dextræ deceptæ eſt tibi minor 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 paruū, ſed à parum deduci. Capitur etiam minus frequenter pro nō, præſertim cum ſin, aut cum quo, quando ut ſignificat, ut ſin minus. i. ſi. non. & quo minus. i. non. ſicut quo ſecius etiam pro ut non. A minus quando nomen eſt, fit ſuperlatiuum minimus. quando uero aduerbium, minime. item minuo uerbū, quod aliquando ſignificat minorem reddo. Plyn. Radix commanducata 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 propriore quis cognatione, quàm is, qui lugebatur, natus erat. A minuo fit compoſitum comminuo, & 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, qđ ex conciſis minutatim oleribus fit. & minutatim aduerbium, hoc eſt in minutiſſimas partes. & minutia, hoc eſt contemptibilis paruitas cuiuſcunque rei. & Minutius cognomen 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.

¶ VID NVNC SAEVA FVGIS. Idem ferè argumentum, quod ſupra de lepore, & leone. ſed hoc in maiorem Domitiani laudem, quod magnitudinem animi eius fortitudini leonis anteponit. FRANGERE. Illidere. affligere. rumpere. hinc fraxo frequentatiuum, quod ſignificat uigilias circum eo, 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, quando nomen eſt, accipitur pro eo, quod eſt cum fragore adueniens. idem. 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 ſublatum. i. ſupra. & in altum latum. Conſtat ſanè genua animalium, quæ animal generant, ante ſe flectere. Suffraginum uero artus in aduerſum. quemadmodum igitur poplites dicti ſunt, quod poſt plicentur, ita ſuffragines, quod ſupra frangantur. Plyn. Victimarum probatio in titulo, ut cauda articulum ſuffraginis contingat. idem. Aues, & quadrupedes alas in priora curuant, ſuffragines in poſteriora. idem. Animal eſt nullo ſuffraginum flexu, ideo non cubat, & ſiquo caſu conciderit, erigere ſeſe non poteſt à ſuffragine ſuffragor uerbum deducitur, qđ eſt adiuuo auxilio ſum. & refragor. repugno. aduerſor. Suffragines. n. ſunt, quæ inprimis animal ſuſtinent, quibus ſe colligit. ſe ſuſtinet. ſe tuetur. Quemadmodum igitur iumenta ab homine iuuando nomen ſumpſerunt, ita ſuffragor à iumentorum ſuffraginibus eſt deriuatum. à ſuffragor uero fit ſuffragium. quod modo auxiliū ſignificat, modo illas, ut ſic dicam, uoces, quæ dicebantur in comitijs, & in tabellis deſcribebantur, quod unuſquiſque uoluntatem ſuam de aliquo in magiſtratum eligendo declarabat, à quo ea quoq;, 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 dicuntur. & flacco, langueo. unde flacci appellati, quod aures grandiores, flacidaſq; haberent. à flacceo flacceſco. ab hoc uero conflacceſco deducitur. item flaccum dicimus tritum. & flacco habere, quaſi ad terendum habere. Plau. 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 quinque folium 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 ſerpentes & eius radix bibitur, quæ ſpargamō 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 στιβαρόν· τὸ μὲν οὐ δύνατ᾽ ἄλλος Ἀχαιῶν
πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς·
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ τάμε Χείρων. Hoc eſt

E uagina igitur paternam extraxit lanceam
firmā. magnam. grauē, quā certe non poterat alius Achiuorum
uibrare. Sed ipſam ſolus norat uibrare Achilles.
Peliadem. Fraxineam, hanc patri amico inciderat Chiron.

Græci duo genera fraxini fecere. lōgam eandē. alterā breuem. duriorē fuſcioremq; laureis folijs. Bumeliam uocant in Macedonia ampliſſimā, lentiſſimamq;. Contra ſerpētes ſucco expreſſo ad potum. & impoſita ulceribus mirifice iuuat. Tantaq; eſt uis ut ne matutinas quidem, occidentes'ue umbras, quamuis ſint longiſſimæ, ſerpens arboris eius attingāt, adeo ipſam procul fugat. Scribit Plynius 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 q̄ ſe terra condiderunt, folia dimittat. item à fracidus fracceo fit, & ab hoc fit fracceſco, quod eſt quaſi frangor, et putreſio uetuſtate. Varro hæc, de qua oleum congeri ſolet acceruatur dies ſingulos in

ſingulos in tabulata, ut ibi mediocriter fracceſcat. hinc fraces, & mutatione unius literæ flaces antiqui dixerūt fecem ex oleis expreſſam. item à frango frageo. à quo frageſco, quo ueteres pro frangor uſi fuere. Pacu. Frageſcit animus miſerijs. item frenum, quod ora animalium frangat, quemadmodum ſuperius diximus. item fruſtum fragmentum. à quo fruſtillum paruum fruſtum. & fruſtatim, & fruſtillatim, hoc eſt per fruſta, & minutatim. Pompo. 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 uerbū. 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 corpore uſurpamus. Cice. In quem cadit ægritudo, cadere in eum timorem, infractionemq; animi. item offringo. proprie. n. offringi terra dicitur, cum iterum tranſuerſa eſt. Sunt etiā qui frigo uerbum, quod eſt torreo. item frigeo, quod eſt horreo, à frango deducta exiſtiment, quod tam calor, quàm horror minus 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 φρίττω, qđ eſt horreo. unde φρίκη horror, ſeu frigus dicitur. A frigeo fit frigidus, cuius diminutiuum eſt frigidulus. à quo frigiditas. & frigide aduerbium. à quo frigidule. Præterea comparatiua, ſuperlatiuaq; eorum frigidior. frigidiſſimus. frigidius. frigidiſſime. item frigus, quod modo contrarium eſt caloris. Virgi. frigusq;, caloremq; inter. modo ſignificat metū 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 ſegnem eſſe. Plau. Frigent omnes. Nemo ſe mouet, & frigidum pro ſegnē. Virg. Largus opum, & lingua melior, ſed frigida bello Dextera. interdum etiam pro nocentem & pernicioſum, eo quod frigida naturæ mortalium pernicioſa ſunt. idem. Frigidus ò pueri fugite hinc, latet anguis in herba. item pro mortuum. idem. Voluitur ille uomens calidum de pectore flumen Frigidus. item à frigeo fringilla deducitur, auis uulgo nota, quod frigore cantet, & uigeat. à qua fit frigutio uerbum, quod eſt cum ſono erigor, atque 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 friuere aliquando legitur pro frigere. Frango autem factitium eſſe putant. à ſono, quem res fracta reddere conſueuit. ſicut frendo, quod ipſum quoque frango ſignificat. unde fabam freſam dicimus mola leuiter fractam. Frendere tamen aliquando accipimus pro eo quod eſt cum gemitu, ſiue iracundia uocem emittere. Virgil. Luminis effoſſi fluidum lauit inde

cruorem 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 non dum frendētes. Præterea à frango compoſita fiunt effringo. infringo. confringo eiuſdem ferè ſignificationis. item præfringo, quod ſignificat ante frango. præfractum tamen pro duro authores uſurpant. Cice. Nimis mihi præfractum uidebatur ærariū, 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 cuſtodiuntur pro magnis ceruicibus, nec teruntur in paruis. Seruare enim proprie ſignificat cuſtodire ac tueri. Virg. Dij patrij ſeruate domum, ſeruate nepotem. Ponitur etiam, ut ſupra diximus, pro tenere. idem. Curuam ſeruans ſub imagine falcem. TANTA SITIS. Tanta auiditas. Sitis proprie eſt bibendi appetitus. à quo fit ſitio uerbum. ponitur tamen pro nimia auiditate cuiuſcunq; rei. Plancus. Cupio te amplecti. neq; aliter ſitim iandiu conceptam 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. Cice. Reticulum ſibi ad nares admouebat tenuiſſimo filo. Ponitur tamen aliquando pro paruo atque exiguo, quoniam quæ tenuia ſunt, etiam parua ſunt. Virgi. Ni refugis, tenuiſq; 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. quandoq; 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, atq; extenuo compoſita, quæ ſignificant comminuo. detraho. exilius facio. à quibus attenuatio deducuntur. & prætenue, ualde tenue. VASTOS HIATVS. Magnorum animalium 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. Plau. ne hiſcere quidem audet. Virgi. uix pauca furenti Subijcio. & raris turbatus uocibus hiſco. Ponitur etiam aliquando pro ſtupeo. miror. dubito. quemadmodum hio. Næuius. Hiſcit, dubius eſt, quid agat. Virgilius. 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 fuerunt Iouis filij, & Thaliæ nymphæ, ſiue (ut alij uolunt) Aetnæ. Tradunt enim hanc nympham à Ioue in Sicilia iuxta Simethium fluuium non longe à Catina urbe compreſſam, metu Iunonis optaſſe, ut ſibi terra dehiſceret, & ita factū

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 ἵκεσθαι. quoniam prius in terram merſi, denuo inde reuerſi ſunt. Nec longe inde breues lacus ſunt, ſed miræ profunditatis, quos incolæ crateras uocant, & nomine Dellos appellant. fratresq; eos palicorum exiſtimant, & habentur in cultu maximo propter iuſiurandum. Nam cum rei negatæ fides quæritur, & iuſiurandum à ſuſpecto petitur, uterq; ab omni contagione mundi ad crateras accedunt, accepto prius fide iuſſore 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 areſeciſſet, 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 uocata eſt. Virg. Stabat in egregijs Arcentis filius armis, Pictus acu chlamydem, & ferrugine clarus hibera, Inſignis facie, genitor quem miſerat Arcens, Eductum Martis luco 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 deſydero, quoniam in his quæ cupimus, hiare frequenter ſolemus. Virg. Et uarios inhiãt pulchra teſtudine poſtes. item ab hio hecta dicitur, quaſi hietares minimi pretij, quaſi hiatus. & oſcitatio hominis. item puſtula, quæ in coquendo pane ſolet aſſurgere, quod ſit quaſi panis hiatus. à quo res minimi pretij hecta uocatur. Pompo. hic homo hectæ me facit, & multibulam uocat. hectæ me facit inquit, hoc eſt parui me facit. item hiulcus, hoc eſt fiſſus. fatiſcens. Virg. Hoc ubi hiulca ſitu findit canis æſtifer arua. item 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 leporem quemadmodum ipſe in hoſtem imbellem, atq; infirmum non ſæuit. PVER. Infirmæ atque imbecillæ ætatis. DACVS. Geta. Hoſtis ſcilicet Romani Imperij. Getæ populi ſunt Thraciæ, natura, & moribus feroces. è montibus aliâs, ac ſaltubus expulſi à Sarmatis ad Parthiſſum amnem, q amoros, ſiue duria dicitur dirimens eos à Sueuis, regnoq; Varniano. à romanis Daci uocantur. De his loquitur Ouidius, 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 Daucos uocatos nonnulli putant, ex quo apud Athenienſes Dauorum & Getarum ſeruilia nomina in uſu maxime fuerunt. in hos igitur duas expeditiones ſuſcepit Domitianus. primam dedit Opio 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.

i NVITA'S NVLLVM. Deteſtatur fœdiſſimam libidinem Cottæ cinædi, qui in balneis Draucos perquirebat, quos inuitaret. LAVARIS. Ablueris in balneo ſcilicet. Lauare interdum ablue re eſt. Plau. Conſedimus. manus lauimus. interdum pro balneare, & madefacere accipitur. Virgilius. lauit ater uulnera ſanguis. Ab hoc lotum deducitur, quod ſignificat ablutum. mundatum. & lautum. cuius diminutiuum eſt lautulum. à quo laute & lautule aduerbia, hoc modo lotum ſignificat. Terentius. Te'ne ad ſymbolum uenire unctum, atque lautum è balneis. modo pro mundo accipitur. Apul. Vir probus. purus. lautus. ſimplex. modo pro eleganti. Terentius. Facete. lepide. laute, ut nihil ſupra. Cicero. Comites iſtius, atque amici homines lauti, atq; urbani. Nonnunquam pro copioſo. magnifico. abundanti. Martialis. iſta quidem lauta eſt, dapibusq; inſtructa ſuperbis, quod tractum eſt à lauatione, quoniam apud ueteres non erant elegantiæ, quæ nunc ſunt. & raro aliqui lauabantur. Hinc lautitia epularum magnificentia appellata eſt. item à lauo lauator. lauatrix. lauatio notæ ſignificationis. item lauatrina locus, in quem lotura & ſordes iaciuntur. & 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 lauantur. item compoſita alluo, quod modo pro lauo accipitur. modo pro madefacio. Curtius. Montem leniter alluit præteriens amnis. ab hoc fit alluuies. & alluuio. Seneca. Vix unquam tantam alluuiem experta Aegyptus. Circumluo. circunfluo, ſiue circũmadefacio. Pomponius. quem undique ſtagnum circunluit. & militi inacceſſum facit. interluo. interfluo. plynius. Medium campum leui murmure riuus interluit. Virgilius. aruaq; & urbes Littore deductas anguſto Interluit æſtu. Pelluo perfecte lauo. quod & perluo dicatur. à quo peluis, de quo ſupra diximus. & pelluuium uas, quo lauantur pedes. & malluuiũ, quo lauantur manus. abluo, lauo. à quo ablutio. deluo modo lauo. modo madefaciendo aliquid deleo. Varro. Obortæq; inter legendum lachrymæ literas deluebant. hinc delubrum ſecundum quoſdã, ut ſuperius diximus. eluo, lauo. ſeu lauando exhaurio. à quo heluo heluonis dicatur uorax, & immoderate ſua bona ingurgitans, quaſi omnia luẽs. 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. nis, q̃d uſurpatur pro morbo peſtifero. & omnia corrumpente. Cic. Qui collectis cæteris cauſis eluuionis. peſtilentiæ. uaſtitatis. prælwo, lauo. ſiue ante lauo. à quo prælum; de quo ſuperius diſſeruimus. proluo, lauo. balneo. Virg. Proluit inſano contorquens uertice ſyluas. ab eo fit proluuies, hoc eſt immunditia. & profluuium cuiuſcunq; ſordidæ rei. Idem fœdiſſima uentris Proluuies. & proluuium, hoc eſt profuſio, & prodigalitas. Terenti. Quæ res tam repente mores mutauit tuos, quod proluuium?

quæ iſta

quæ iſta ſubita eſt largitas? illuo, intus lauo, ſiue lauo. à quo illuuies eiuſdem cum proluuie ſignificationis. idem. Pãnis obſita. neglecta. immunda illuuie. diluo, modo lauo. purgo. unde per metaphoram diluere etiam crimina dicimus, hoc eſt purgare. refellere. modo aquam miſceo. tempero. Hinc dilutius uinum dicimus lymphatius, ſicut econtrario meracius, quod minus dilutum ſiue lymphatum eſt. Virg. Cui tu lacte fauos & miti dilue baccho, hoc eſt miſce. tempera. Auſonius. Et tu ſic Meroë, nõ 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 uinũ 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. & lurca 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, duod quidam quaſi loridum dictum exiſtimant à loro, quaſi loro percuſſum, & liuidum factum. item dilutus color dicitur, cum ueluti aqua adhibita minus intenſus eſt. Gellius. luteus color rufus eſt dilutior, Plynius. 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 extractũ, id uinum abſynthij dilutum dicetur. Plynnius. Bibitur & madefacti abſynthij dilutum. ita enim appellatur hoc genus. Præterea à diluo deducatur diluuium, quod terras diluat, Eſt enim diluuium quando immodicis imbribus uel uexatur terra, uel prorſus obruitur, quæ etiam 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 noui ſunt. cito enim ſubrepunt uitia & ſcelera ſine præceptore diſcuntur, alij curſu hæc ſyderum fieri arbitrantur. adeo huic opinioni inhærentes, ut conflagrationi atq; 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, pertinent. Plynius. 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. Antequàm ex hac turba, & colluuione diſcedam. hinc colluuiaris porcus dictus, qui cibo permiſto, & colluuie domi nutritur. & cloaca, de qua ſuperius diximus, quaſi coluaca. à qua Cato cloacale flumen dixit pro cloacarum omnium colluuie. & colina ſecundum quoſdam, quæ poſtea culina, & à coquendo coquina eſt dicta. & collutilo uerbum, quod ueteres pro dede-

coro uſurparunt. 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 dicimus, & 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, dextra uas cum aqua. Trua, cuius diminutiuum eſt trulla, uas eſt rotundum. ſemicauum, in quod aqua ex urceolo manuali, ſiue alio uaſe ſuperne demittitur. unde & uas ſtercorarium, in quod feces ſuperne 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 demittitur, 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 genitură ſomno ſparſam appellant. item pollinctor, quaſi pollutor, qui mortuos curat. Plautus. Et qui curat pollinctorem accerſere. Martialis. Iã ſcrobe, iam lecto, iam pollinctore parato, Hæredem 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. Carthaginenſis fratres duo fuere, eorum 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 lynteria, hoc eſt diſſolutio inteſtinorum dicitur. ab hoc fit frequentatiuum luto. unde lutaui pro lui frequenter apud uetuſtiſſimos legimus. hinc pœnam 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 uerbũ luteſco. Ennius. 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 indito. Sinito quatriduum fraceſcat, ubi bene fracuerit, rutro concidito, ubi concideris, delutato. ita neque aſpergo nocebit, neque mures cauas facient, neq; herba naſcetur, neque lutamenta ſcindent ſe. item lutoſum

& lutulentum, hoc eſt plenum luto· & lutarius mullus, de quo ſupra diximus, quod in luto paſcatur. & collutilo uerbum, q̄d ſignificat fœdo· dedecoro. Pacu· Hæc famigeratio te honeſtet, & me collutilet, & ſi ſine dote duxeris. & luſtra aprorum cubilia in ſyluis, q̄d ſint lutoſæ lacunæ, à qua ſimilitudine ij, qui in locis abditis, ac ſordidis deſidiæ, & uentri indulgent in luſtris uitam agere, ſiue luſtrare dicuntur. & luſtrati uocantur luxurioſi. Plautus· Nihil eſt ubi luſtretur ubi bibatur · luſtrari quoq; deponens ueteres uſurparunt pro ſcortari. Plau· Luſtrantur· luxantur. comedunt· propter quod & luſtra aliqui lupanaria dixere. E contrario 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 κολλῶμαι, 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. & 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. Nonnunquam 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 irrorauere liquores. Veſtibus, & capiti flectunt ueſtigia ſanctæ Ad delubra deæ. armiluſtrum (ut Varro exiſtimat) ab ambitu luſtri uocitatum eſt, locus, in quo ludi fiebant, qui & circus maximus. pompe. Feſtus ſcribit feſtum 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 langor, quod langore corpora ſoluantur· Eſt. n. langor modo torpor, & inertia. Cicero. Nihil autem magis cauendum eſt, quàm ne langori ſe, deſidiæq; dedat. Modo defectio, & diſſolutio corporis. unde langueo, & langueſco pro deficio & diſſoluo. Virgilius. Purpureus ueluti cum flos ſucciſus aratro Langueſcit moriens. Hinc languidus deducitur. & aduerbium languide. Nam langia fons eſt in Nemæa 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 obluctor , quod eſt acrius aduerſum aliquem nitor. Hinc fit lucta, ſiue luctatio, unus ex quinq; 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 luxataue membra dicuntur ſoluta, & ſuis locis mota · item luxati, quorum membra ſuis locis mota ſunt. Plynius. Alteæ ra-

dix decocta luxatis prodeſt. hinc luxurioſi dicti, qui in re familiari profuſi atque ſoluti ſunt· & luxuria, ſiue luxuries. ſiue luxus immoderata appetitio cuiuſcunque rei gratæ, rationi non obtemperans. Capitur etiam pro immoderata profuſione. Cicero. Intelligimus, quàm ſit turpe deſluere luxuria. delicate ac molliter uiuere. & pro nimia cuiuſq; rei abundantia. unde luxuriare quoq; 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. aris. in eadē ſignificatione. Sūt qui putant lucem quoq;, de quo & eius deriuatiuis ſuperius locuti ſumus, à luo , ſiue luxo deduci, quod lux tenebras diluat, atq; reſoluat. itē à luo luctus. & lugeo uerbum, quod luctus uitam hominis ſoluat. Eſt autem proprie luctus dolor cum fletu, quem ex alicuius nobis cariſſimi morte concipimus· & lugere eſt in luctu eſſe , Vnde ſecundo bello punico poſt cladem illam cannenſem conſtituerunt patres, ne fœminæ ultra triginta dies in luctu eſſent , hoc eſt ne in lugūbri habitu perſeuerarent. Nam & à lugeo lugūbre deducitur· & aduerbium lugubriter . & luſcinia, de qua ſupra diximus, quod lugens canat · & à lucto luctifer , qui fert luctum. & luctuoſus, qui in luctu eſt· & luctuoſe cum luctu. IAM SCIO ME NVDVM DISPLICVISSE TIBI. Quia ſcilicet non ſum æquo membroſior, qualem tu quæris.

EPIGRAMMA. LIII. AD DECIANVM.

a

SPICIS INCOMPTIS. In cinædum inuehitur , qui cum uitæ turpiſſimæ eſſet ſe ſtoicum ſimulabat. INCOMPTIS. Incompoſitis· inornatis· ſine aliquo ordine fluentibus, quales incedere philoſophi ſolent. coma cæſaries eſt. & à græco deducitur· nam quemadmodum nos cæſariem à cædendo, ita græci comam appellant ἀπὸ τοῦ κόμειν, quod cædere eſt. à coma uero fit comatus, qui longiorem comam habet . & à capillo capillatus deducitur · item como uerbum, quod tam apud græcos , quàm apud latinos ſignificat compono · orno. quoniam in capillo plurimum homini ornatus eſt. unde Charilaus interrogatus cur comam nutriret, Quoniam inquit ex omni ornatu hic pulchrior, & minimi ſumptus eſt· hinc nomina data ſunt capillatis alpium incolis · & Galliæ comatæ. Coma per metaphoram etiam de arboribus· fructicibus· arundinibus atque etiam herbis dicitur . Comæ contrarium caluities eſt, & qui capillo carent calui dicuntur. & caluere eſt caluum eſſe. Caluo etiam pro eo, quod eſt decipio· fruſtror . item paſſiuum eius caluor pro eo, quod eſt fruſtror. Siquidem actiue & paſſiue fruſtror ueteres uſurparunt tractum à caluis militibus, qui omnibus ſolent eſſe deriſui · Pacuuius. ſentio pater te uocis calui ſimilitudine. Plautus . nam ubi domi ſola ſum, ſoror manus caluitur. Salluſtius. Contra ille calui ratus ab hoc calumnia deducitur, quæ proprie eſt alicuius in litibus per fraudē & fruſtrationem uexatio. à quo calumnior 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 metaphoram tamen calumniari aliquando accipitur pro eo, quod eſt falſa crimina intendere, q̄d declaratur per illam legem XII

tabularum.

tabularum· Calumniator idē patiatur , quod reus ſi conuictus eſſet (ut Martianus iuriſconſul. teſtatur·) Defluuium capilli in mulière 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 innatum. Nam quædam animalium naturaliter caluent, ut ſtructiocameli, de quibus ſupra diximus. & corui aquatici, qui propter hoc à græcis φαλακροκόρακες uocantur. φαλακρὸν 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· comptiſſimus. comptius· comptiſſime. incomptior· incomptiſſimus. incomptius , incomptiſſime. Comptum etiam genus libaminis erat, quod farina conſperſa faciebant. item à como comis, hoc eſt benignus. facilis · manſuetus, à quo comiter aduerbium, hoc eſt ſuauiter. manſuete· humaniter. item à coma cometes, quam noſtri ſtellam crinitam 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, q auro nomine ſimiles , quod græci χρυσὸν uocant. colore autē electro radios perquā raros in margine emittunt. Pithetas, qui dolij 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. Lāpades, quæ ardētes faces imitantur. Hippeos ἀπὸ τοῦ ἵππου, hoc eſt ab equo, qui iubas equinas habent celerrimi motus, atq; in orbem circa ſe euntis. Eſt & candidus cometes argenteo crine ita refulgens, ut uix cōtueri liceat. Viſus eſt etiam hirtus uillorum ſpecie & iuba aliqua circundatus. Semel adhuc iubæ effigies mutata in haſtam eſt. Olympiade centeſimaoctaua urbis anno CCCXCVIII Terrificum magna ex parte hoc ſydus eſt, perniciemq; magnis uiris portendens, breuiſſimum quo cernitur, ſpatium ſeptem dierum annotatum eſt. longiſſimum octoginta. Tot certe diebus ipſi durare animaduertimus cometem ſanguineo colore atrū anno ſalutis MCCCCLXXI 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 ſecum habebat, opera correptus extinctus eſt. & una 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 nomē etiam ad alios corporis pilos. Virgilius. Quàm ſunt, mentula quos habet, capilli. pilus generale nomen eſt, diciturq; etiam de capillo. Plynius. in capite cūctorum animalium homini plurimus pilus. ab hoc piloſi dicuntur pilis per omne corpus ſcatentes. Pili longiores ac proni colla, atq; armos quorundam brutorum ueſtientes, quales ſunt leonis, & equi iubæ nominantur (ut ſuperius oſtendimus.) Pili autem craſſiores, rigidiq;, atq; erecti, quales ſuum, dicuntur ſetæ, unde ſetoſum animal, & ſetigerū uocatur, & à ſue dictæ ſunt ſetæ, quaſi ſuctæ. à quo & ſuo uerbū deducitur , de quo atq; eius deriuatiuis ſuperius locuti ſumus. Setuoſum uero ueteres obſcurum dixere. à quo ſetuoſe obſcure. Liuius . Setuoſe abs te datur, quod conſecuta ſapiēs ægre contulit. Setia urbs eſt Campaniæ. à qua ſetinum uinum. Martialis. Pendula pontinos quæ ſpectat Setia cāpos, Exigua uetulos miſit, ab urbe cados. caput uero à quo capillus deducitur, icirco ita appellatum Varro exiſtimat, quod inde initium capiant ſenſus, & neruui. 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; nō 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 medium caput · gallinaceus erectam. quod nec caro, nec chartilago, nec callum eſt ſed quiddā peculiare. fulica quoq; cirros habet. nigra auis, aquatica uulgo nota. picus martius, & grues antias. Antiæ enim proprie dicuntur muliēbres 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. Plynius. folia bouis linguæ ſimilia minora. ſubcandida, & in cacumine capitulata . Capitulare etiam eſt per capita diſtinguere. & capitulata dicuntur ſcripta, quæ per capita diſtincta ſunt. unde fit recapitulare, quod eſt ea, que dicta ſunt, breuiter & per capita recenſere. à quo recapitulatio, quæ à græcis dicitur anacephaleoſis. 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 ſuſtentaculum poteſt· epiſtylium uero , quod ſupra columnam eſt. nam ἐπὶ ſupra ſignificat. στῦλος columnam . quidam tamen epiſtylium dixerunt trabem eſſe, quæ ſupra columnas imponitur. aliquando capitellum ſignificat paruum caput, hoc eſt groſſiorem ſummitatem cuiuſcunq; rei. idē. herba impia uocatur roris marini aſpectu thyrſi modo ueſtita, atq; 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. interdum etiā duri capitis , qui & ceruicoſus dicitur. & capital , quod modo linteolum ſignificat , quo ſacerdotulæ in ſacrificijs capita tegebant. modo capitis periculum, ſiue faci-

nus, quod capitis pœna luitur. Plautus. Nunquam hercle effuget, 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. & cuicunq; animali adhibetur ne fugiant. Martialis. Patet purpureis aper capiſtris. item quod circa os inuoluitur, ne cibos decerpant. à quo fit uerbum capiſtror. Plynius. Si inter arbores, uitesq; aretur fiſcellis capiſtrari boues oportet, ne germinum tenera decerpant. Et procapis progenies, quæ ab uno capite procedit. Et capidulum genus ueſtimẽti, quo etiam caput tegebatur. & capitale, quod capitis ſupplicium meretur, uel ciuitatis amiſſionem. Hinc capitale odiũ. 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 uiolartois expiabatur. & capitatum, quod caput habet. unde capitatum porrum dicimus, quod in caput latius creſcit. ſicut ſectiuum porrum, cuius folia, ut profundius creſcat, ſepius 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, ſepultaq; eſt, è cuius nomine monimentum relictum, quod Ciceronis quoq; temporibus rupes tarpeia, & tarpeium ſaxũ 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 diſſeruimus. & Capito cognomen eius, qui magno capite fuit. à quo poſtea tota familia eodem nomine uſa eſt. & centumcapita herba, quã græci hecatoncephalon nominant, ex aculeatarum genere, & alio nomine eryngæ 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 quiq; capitum. capitur etiam aduerbialiter, ſignificatq; per ordinem, ſiue gradatim. Cice. Sed tamen tres fratres ſummo loco natos promptos, non indiſertos, quos uideo deinceps tribunos plebis per triennium fore, nolo habere contrarios. & anceps, quaſi dubij capitis. eſt enim anceps proprie duplex. Lucil. Nemo hos ancipites ferro efferri cardines. Varro. Quò ſe coijceret Pompeius, ut ancipiti urgeretur bello. Ponitur tamen aliquando anceps pro eo, quod eſt ex utraq; parte acutum. Lucil. Vecte atq; ancipiti ferro effringam cardines. aliquando pro ambiguo. Virgil. Anceps pugna diu. & cepe, quod capitis ſimilitudinem habeat, uel quod in caput creſcat. Namque carent capitis forma, non proprie cepe dicuntur, ſed alterum genus, aſcaloniam uocamus ab Aſcalo Iudææ oppido, ubi præſtantiſſimæ naſcuntur. Alterum, cui acutus ſapor, & lachrymoſus genon, ſiue noſtra lingua pallacanon. Cepis omnibus odor lachrymoſus eſt. Columel. Atq; oleris pulli radix, lachrymoſaq; cepa. Corpus earum pinguitudinis chartillagine tutum eſt. quæ minima eſt, ſetania uocatur. Sartam hyeme cum coma ſua relinquunt. uere folia detrahunt. & alia ſubnaſcuntur iiſdem diuiſuris. unde & nomen ſibi aſciuere. à ſcindo enim dicta eſt ſcirta. Cepas inter deos habent Aegyptij, eaſq; 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 amittunt. media, cum amittunt ciuitatem, & libertatem retinent. minima. cum libertas & ciuitas retinetur, tantumq; 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 capitecenſi à cenſione capitum appellati ſunt, quod ſolis capitibus cenſerentur. nõ bonis, ſiue pecunia, quibus carebant, quemadmodum ſuperius oſtendimus. Capita deorum antiqui faſciculos uocitabant. de uerbenis factos. Caput facere de ſuppurationibus medici dicunt, cum apoſtemata acuminata franguntur. Plyni. Paſſim & in quacunq; 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 etiã alij, qui ſimiles illis fuere. M. Curius magnæ uir integritatis, conſtantiæ, ac ſæueritatis 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. quẽadmodum ſuperius diximus. CAMILLOS. Furius Camillus ſimuli modo integritate, conſtantia, ac grauitate excelluit. Cum faliſcos obſideret, & literarij ludi magiſter optimatum filios ad eum adduxiſſet, uinctum eiſdem pueris tradidit uerberandum. Faliſci ſe illi repente ob tam ſingularem iuſtitiam dediderunt. Veios hyeme obdomuit, de iiſq; triumphauit. Actus in exilium, quod prædam inique diuiſiſſet. et Ardeæ moram trahens, urbem à Gallis captam Capitolium iam obſidentibus liberauit, dictatorq; abſens dictus, collectis reliquijs Gallos ex improuiſo adortus cæcidit. populum Romanum Veios migrare uolentem retinuit. NVPSIT HERI. Muliebria paſſus eſt, præciſus ſiue pædicatus fuit, rem turpem honeſtis uerbis expreſſit.

EPIGRAMMA LII. AD FAVSTINVM.

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DE TVOS TANDEM. Hortatur Fauſtinũ, ut libros à ſe ſcriptos ædat & famæ ſuæ uiuens conſulat. nihil enim ad nos attinere gloriam, quæ poſt cineres uenit. Cuius ſententiæ etiam Ariſtoteles fuit, ad Nicomachum de moribus ſcribẽs. Exiſtimarunt enim animam in uniuerſum quidem immortalem eſſe, ſed priuatim ſingulis quaſq; animas cum corporibus interire, nullumq; his poſt mortem ſenſum eſſe. Falſa eſſe, quæ de animæ immortalitate, de manibus, de dijs dicuntur. & à blandientibus ſibi, ac nunquam deſinere auidis mortalibus ficta. POPVLO. Multitudini, cum populum ſingulari numero dicimus, unius ciuitatis multitudinem 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 mẽtis, ut ſupius diximus. QVOD NEC CECROPIAE DAMNENT PANDIONIS ARCES. Senſus eſt, quod opus nec græca dãnent, nec latini ſine laude prætereant. ARCES. Alluſit ad altitudinem ædificiorum CECROPIAS. Athenienſes à Cecrope conditore, ut ſuperius diximus. PANDIONIS. Regis Athenarum, de quo iam diſſeruimus. DAMNENT. Reprehendant. NOSTRI SENES. Latini ideo autem ſenes dixit, quia in iis 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 neſciens. Ab hoc fit dubio uerbum. cuius frequentatiuum eſt dubito. & aduerbia dubie, & dubitanter, quorum contraria ſunt indubie, & indubitanter. item dubitatim. Cæcil. imperator cõclamat de medio, ut è ſiniſtro cornu uelites remoueantur. & galli non dubitatim immittantur. Siſen. quod hoſtem non dubitatim cum pluteis, ac ſcalis iter facere cernebat. & indubius certus. et proculdubio 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 quacunq; uia poſſet illatam ſibi iniuriam cogitans, coacta utero famam enixa eſt, quæ ſuperum ſcelera per orbem terrarum diſſeminaret. Hanc præclare, atq; eleganter deſcripſit Virgilius Cœi, atq; Enceladi gigantum ſororem appellans. Fama, malum quo non aliud uelocius ullum, Mobilitate uiget, uireſq; acquirit eundo. Parua metu primo, mox ſeſe attollit in auras, Ingrediturq; ſolo, & caput inter nubila condit. Illam terra parẽs ira irritata deorum. Extremam (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 umbram Stridẽs 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 terraſq;, fretumq;, Cœleſteſq; plagas triplicis confinia mundi. Vnde quod eſt uſquam, quamuis regionibus abſit, Inſpicitur, penetratq; cauas uox omnis ad aures. Fama tenet, ſummaq; locũ ſibi legit in arce. Nocte dieq; patet, tota eſt ex ære ſonãti, Tota fremit, uoceſq; refert, iteratq; quod audit. Nulla quies intus. nullaq; ſilentia parte. Non tamen eſt clamor, ſed paruæ murmura uocis. Qualia de pelagi ſiquis procul audiebat undis, Eſſe ſolent, qualem'ue ſonum cũ 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 auras. Hi narrata ferunt alijs, menſuraq; ficti creſcit, & auditis aliquid nouus adijcit author. Illic credulitas, illic temerarius author. Vnaq; lætitia eſt, cõſternatiq; timores. Seditioq; recens, dubioq; authore ſuſurri. Ipſa qd in cœlo rerũ, pelagoq; geratur, Et tellure uidet, totumq; inqrit in orbem. PIGETTE. Tardas. differs. ita enim ueteres uſurpabant. uel piget, hoc eſt pudet. CVRAE. Studij, uel curæ, ideſt operis ab eo, quod præcedit id, quod ſequr. ſic alibi, ſecreta quæro carmina, & rudes curas. ideſt 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.

EPIGRAMMA LV. IN SEXTILIANVM.

EXTILIANE BIBIS. Rurſus in Sextiliani ebrietatem inuehitur.

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QVINQVE SVBSELLIA. Homines ſedentes in quinq; ſubſellijs. ſubſellia enim ſunt (ut ſuperius diximus) humiliores ſedes, in qbus equites conſidebant. Nam Senatores ſellis utebantur. ſicut enim ſubſipere dicimus, quod non planè ſapit, ſic quod nõ planè eſt ſella ſubſellium, & ubi duos tantummodo capit, biſellium. quinq; primogenia uox eſt. à qua deriuata ſunt quindecim. quinquaginta. quingenti. quinquies. quindecies. quinquagies. quingenties. quintus. quintuſdecimus. quinquageſimus. quingenteſimus. quintus. quindenus. quinquagenus. quingentenus. quinarius. quindenarius. quinquagenarius. quingentarius. quincuplex. quindecuplex. quincuplus. quindecuplus. quinquangulus. quinquennis. quinquennium. quinquennale adiectiuum. quincunx unciæ quinq;. Item menſuræ genus paulum ſupra dimidiam heminam continens. Martialis.

Heſterna tibi nocte dixeramus
Quincunces puto poſt decem peractos.

Quinqueuir, ſicut triumuir. à quo quinqueuiratus & quinqueuiralis. 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 eſſe Mineruam.

Hinc minuſculæ quinquatrus appellabantur Idibus Iunijs, quod is dies feſtus erat tibicinum, qui Mineruam colebant. qntus, ac Quintius cognomina. & quintia porta trãs Tyberim, à Quintio Cincinnato, cuius fuerat appellata, et qntana porta in caſtris poſt prætorium, ubi uenalium rerum forum ſolebat eſſe. & quintipor ſeruile nomen frequens apud ueteres, ut ſuperius oſtendimus. quinquertium, quod græci πένταθλον appellant, ludi genus, quod iis quinq; artibus conſtabat iactu diſci, de quo inferius dicemus græci δίσκον appellant. curſu, quem δρόμον nominant. ſaltu, quem dicunt ἅλμα, luctatione, & pugno, quæ πύξ, & πυγμὴ ab illis appellantur. Vnde nos quoq; palem dicimus, à quo palæſtra luctatio, qui ludus ab Athenienſibus inſtitutus fuiſſe dicitur. Virgilius, Pars in gramineis exercent membra palæſtris. hinc palæſtritæ dicuntur, qui ſeſe pale, ſiue palæſtra exercent. hi & palæſtrici à ueteribus dicti ſunt. Afra. De-

pellis mihi manum per palæſtricos·pentathlum itaq; uocatum eſt à πέντε, quod ſignificat quinque· Vnde pentarchus qui quinq; uiris præeſt·pentacontarchus, qui quinquaginta· pentecoſte quinquagenaria·pentateuchus quinq; librorum uolumen dicuntur, & ἄθλος, quod eſt certamen, noſtri à quinque artibus quinquertium dixere, & qui his quinq; artibus ſe exercebant à græcis πένταθλοι uocitati ſunt. Plynius de Mirone, hic fecit Delphicos pentathlos · à noſtris uero quinquertiones ſunt dicti·quinque partior · à quo quinque partitus·quinqueſolium, quod græci πεντάφυλλον. quinqueremis·quindecaremis, 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 pronuntiandum 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 mentem 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 uideretur, quærebant ſanè alia ſitis irritamenta, ut largius biberent, & bibēdi cauſa etiā 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. iterum idē, ac tertio facientes, quaſi ad perdenda uina geniti forent, & tanquā effundi illa non poſſent, niſi per corpus humanum·ad hoc pertinebant peregrinæ exercitationes, & uolutatio in cœno, & pectoroſa ceruicis repandæ oſtentatio. Item pilæ. trigones, harpaſta. per hæc enim omnia nihil aliud, quàm ſitis quærebatur· quinetiam præmio inuitabatur ebrietas, multis tantum bibentibus, quantum amicæ quæſiuiſſet.. tunc auidi matronam oculi licebantur·tunc graui prodebantur marito, tunc animi ſecreta proferebantur·alij teſtamenta ſua nūcupabant, 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 alitus, & rerum omnium obliuio, morſq; memoriæ· Tiberius princeps in iuuenta ad merum pronior fuit, unde per iocū dictus eſt Biberius, & ob eā 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 prouerbiū·quanto plus biberint tanto plus ſitire Parthos. ebrium ab hauriendo potu dictum exiſtimant, poniturq; 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 uicinorū. hoc eſt eorum, qui propè te ſedent. AERA Numos. Veteres enim ſignatam pecuniam ex ære habuerunt· Vnde æra pro pecunias uſurparunt. Cato· Fundum æribus ſuis emptum poſſidebant·hinc æruſcare ueteres dixerunt pecunias undiq; 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. & ære diruti milites uocabantur, quibus propter ignominiam ſtipendium, hoc eſt merces debita ſubtrahebatur·Item obærati milites ære dato iam obligati. ob id Varro æs ab eſſe dictum exiſtimat, Nullus enim apud ueteres auri, aut argenti ſignati uſus erat, libralis tantum, & dipondius appendebatur aſſis quando æris grauis pœna dicta·Seruius Rex primus æs ſignauit. Nota æris fuit ex altera parte Ianus geminus, ex altera roſtrū nauis. ab ære æroſus deducitur. Vnde Cyprum inſulam ueteres æroſam appellauerunt, qđ in ea prima fuerit æris inuentio·Item æroſum lapidē, ex quo æs fit, quē alio nomine Cadmiam nuncupant, fitq; ex alio lapide, quem chalcitē uocant, in eadem Cypro inſula, ſed uilitatem ei induxit. repertum in alijs terris præſtantius, quod ab auro, & ære aurichalcum uocatur, nix 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 ærificium, quod ex ære fit. Varro. politæ enim quaſi ærificio uidebātur. Item ab ære æro æras·ideſt ære commiſceo, ſiue ære adultero· à quo fit ſubæro compoſitum·Perſius· Nequa ſubærato mendoſum tinniat auro·Item æreus & æneus eiuſdem ſignificationis·ideſt ex ære·Item æneus, quod modo adiectiuum eſt, et idē ſignificat, quod æreus· Virgilius· Et luce coruſcus aena. modo ſubſtantiuum eſt, & ſignificat uas, in quo calefieri aqua conſueuit, quod uulgo caldarium uocant·Idem, Aut folijs undam tepidi deſpumat aeni·quidam inter·A·&·E·aſpirationem interponunt, aiuntq; uiſum fuiſſe librum æneidos antiquiſſimum, quem ipſius Virgilij fuiſſe conſtabat, in quo illud, & luce coruſcus aena. quod ſine aſpiratione ſcriptum fuerat, & aſpiratio addita·Item. Aenulum paruum uas ex ære factum diminutiuum ab aeno·Item æſtimo, quod ſignificat appretio, quaſi ære taxo, à quo æſtimator. æſtimatrix: æſtimatio, pro qua ueteres etiā æſtimiā dixerunt, & æſtimata pœna, quia ære cenſebatur, utputa ouis decuſſis. bos centuſſis, hoc eſt decem, & centum aſſibus, & æſtimabile, quod æſtimari facile poteſt, ſicut econtrario inæſtimabile, quod propter magnitudinem æſtimari non poteſt·quoniam uero æſtimatio ſine ſpeciali conſyderatione fieri non poteſt, æſtimare aliquando etiam pro conſyderare accipitur. Ouidius·Hæc quicunq; leget, ſiquis leget, æſtimet ante, æſtimare uero putare, & iudicare eſt· prius enim rem æſtimamus, hoc eſt conſyderamus, 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 · ideſt de quo omnes bene opinantur, & quem magnum exiſtimant. autumo quoq; P. Nigidius ex ab & exiſtimo cōpoſitum putat, ſignificat autem modo opinor, modo cenſeo, modo affirmo·Plau· Niſi hoc ita factū eſt perinde, ut factum eſſe autumo, non cauſam dico eum quin ſimules probri. æs etiam aliquando pro cornu, tubaq; accipimus, quia hæ ex ære fiunt. Vir. Aere ciere uiros, martemq; accēdere cātu·hinc æneatores à ueteribus cornicines ſiue tibicines appellabantur·

appellabantur. Item ænobarbus, hoc eſt rutilam, et quaſi æneam barbam habens·fuit hoc cognomen Domitiorum, ex qua familia Nero fuit. authorem autem originis, pariterq; cognominis habuerunt L·Domitium, cui rure quondam reuertenti, iuuenes gemini auguſtiore forma apparuerunt, iuſſeruntq; nuntiare Senatui, ac populo Romano uictoriam, de qua adhuc incertum erat, atque in fidē maieſtatis adeo permulſiſſe malas, ut è nigro rutilum, æriq; aſſimilem capillum redderent, quod inſigne manſit & in poſteris eius, ac magne pars rutila barba fuerunt· Vnde CN· Domitium Neronis atauum, qui in tribunatu ſuo pontificibus offenſior fuerat, quod alium, quàm ſe in patris ſui locum cooptaſſent, ius ſacerdotum ſurrogandorū à collegijs ad populum trāſtulerat, ac in conſulatu Allobrogibus· Aluerniſq; ſuperatis elephanto uectus fuerat, turba militum, quaſi inter ſolennia ſacrificij proſequente· Lici· 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 non mortalia pectora cogis Auri ſacra fames? Quippe erumna laborem oneroſum, curamq; 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 tractum eſt, ut labores oneroſi erumnæ uocētur·ab erumna erumnoſus deducitur·laboribus, ac miſerijs afflictus. æs à ueteribus randus dictum eſt·à quo randuſcula 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 ſcindēdum omnem materiā 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, Cuneis habeant ſpectacula totis, Quod ſecurus ames· NON HAEC PELIGNIS. Magis inquit tolerabile foret, ſi qualecunq; uinum potares, ſed tu pretioſiora eligis eo magis deteſtandus·

PELIGNIS. PRAELIS· Hoc eſt in peligno agro. Pelignum oppidū Sabinorum eſt Marſis uicinum, in cuius agro peſſima oriuntur uina·abeo 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, et partem Italiæ occuparūt, 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 botry depēdet·Iuuenalis·Examēq; apium longa concederit uua·Item uua appellatur in homine, quæ inter tonſillas ultimo palato depēdet, 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 teſtæ 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 rubi undam puluere teſtam·
Municipem miſit caſta Sibylla ſuam.

Græci teſtam ceramion uocāt· 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 leuigandā 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) quādo purgatus eſt Tyberis. FELIX· Quia tam pretioſum liquorem cōtinet· Felix enim proprie dicitur, qui proſperitatem recipit. Virgilius, Viuite felices, qbus eſt fortuna pacta Iā ſua· interdum tamen ponitur pro eo qui dat·idē, ſis felix, noſtrūq; leues quæcunq; laborem. felix inquit hoc eſt proſpera, & benigna, nonnunquam pro utili, commodo·Martialis,

Illa manus quondam ſtudiorum fida meorum,
Et felix domino, notaq; Cæſaribus.

Quandoq; pro pingui, fecundo· cuius contrarium eſt infelix. Virgilius, Infelix lolium, ac ſteriles dominātur auenæ. Vnde felices arbores dicuntur, quæ & ſerūtur, & fructum ferunt, infelices uero nec ſeruntur, nec fructum ferūt· ab ijs felicior. feliciſſimus, felicitas, feliciter, felicius, feliciſſime deducuntur, et eorū contraria infelicior, infeliciſſimus, infelicitas, infeliciter, infelicius, infeliciſſime. item felicito uerbum, quod eſt felicem, & beatum facio· à quo infelicito, quod eſt infelicem, & miſerum facio. Cæcilius, ut te 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 immolauerit hoſtiam · filix uero herba eſt uulgo nota, nec florem ferēs, nec ſemen folia habēs utriſque lateribus pinnata, propter quod græci pterim uocant, nam πτερὸν pennam nominant, naſcitur ubique, ſed maxime frigido ſolo. huius radice pellunt interaneorum animalia·duo filicis genera ſunt, alterum blachtron uocant, cuius ex una radice quamplures exeunt filices, bina etiā cubita excedētes. hac marē exiſtimant·alterum genus thelypterim græci nominant, hoc eſt fœminam filicem · Alij nymphcopterim, eſt autem ſingularis, neq; fruticoſa utriuſq; radice ſiles pingueſcunt. Neutra danda fœminis, quoniam grauidis abortum, cæteris ſterilitatem facit, farina earū ulceribus tetris inſpergitur, iumentorū quoq; ceruicibus. Folia Cimicē necant, ſerpentē non recipiunt, ideo ſubſterni utile eſt in locis ſuſpectis· Vſtæ etiā fugant nidore. A' filix Feliciones dicti mali, & nonnullius uſus homines. itē Felicata patera, quæ ad filicis herbæ ſimilitudinem cælata eſt. OPIMI· Opimiani, Eo anno, quo Gracchi popularibus ſeditionibus interierūt· L· Opimio conſule fulſit ea cœli temperies, quam cocturā uocant, à pfecta fructuū decoctione, calore ſolis nimio hoc faciente, Magna igitur uini copia. Et uina ipſa præſtantia fuere in omni uitium genere durarunt ducentis, & ultra annis in ſpeciē ferè mellis redacta, nec niſi dilutius bibi id uinū ob uetuſtatem poterat. tantæ autem æſtimationis fuit, ut amphora centenis numis ueniret. à cōſule igitur Opimio uinum hoc opimium, ſiue opimianum uocitatum eſt. Martialis, Felix autumnus Opimi. SICCATVR. Ita

exhauritur ut prorſus ſine humore remaneat. Siccum proprie dicitur aridum, & ſine humore. Virgilius, Summa petit ſcopuli, ſiccaq; in rupe reſedit. Per metaphoram tamen ſiccum pro exercato accipimus, quaſi nimio labore exhauſtum. Plautus, Sic ſiccum frugi continentem, amantem uxoris maxime. Ab hoc fit ſicco uerbum, hoc eſt areſacio, à quo ſubſicco. exſicco. deſicco eiuſdem ſignificationis. item præſicco, antiſicco. & 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. a ſugo uero ſugillo, quod eſt percuſſu liuorem, & quaſi ſuccum excito, quemadmodum ſuperius oſtendimus. & exugo, hoc eſt ſuccum omnẽ extraho. CAELLA. Vinaria ſcilicet. MASSICA. Maſſicæ regionis falernæ conterminæ. 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.

Inſtituitq; rudes melior Locuſta propinquas
Per famam & populum nigros efferre maritos.

A niger fit nigellus diminutiuum, & nigredo, & nigreo, hoc eſt niger fio, à quo nigreſco. Pacuuius, Solisq; exortu capeſſit candorem, occaſu nigret. Accius, ſplendet ſæpe, aſt idem nimbis interdum nigret, & nigrico niger ſum, & nigrefacio, ac nigrefio notæ ſignificationis. & nigrior, ac nigerrimus. & nigror pro nigredine. Plynius, Et pennarum nigror hanc à cæteris diſtinguit. & ſubniger ex parte niger. & denigro, quod eſt offuſco. A CAVPONE TIBI FEX LALETANA PETATVR. Senſus eſt. poſtquam tantum deuoras uini, non petantur à te rara, & pretioſa uina, ſed uilia, atque uulgaria. FEX. Vinum ignobile. Fecis enim uocabulum 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 nõ longe à Taracone. hæc bonitate agri excellit, & in primis uino abundat, ſed ignobili. Plynius. Hiſpaniarum laletana copia nobilitatur. elegantia uero taraconenſia, atque lauronenſia.

EPIGRAMMA. LVI. AD PROCILLVM.

h

ESTERNA TIBI. Ex perſona ſua carpit Martialis & facilitatem promiſſorum in ebrijs, & artes eorum, qui uino, & conuiuijs hæreditatem captant, & teſtamentorum falſas ſignationes. PERACTOS. Perfecte, & in totum exhauſtos. COENARES. Diſcumberes. cœnam ueteres id dicebant, quod nunc prandium dicimus, & quam nunc cœnam dicimus, illi ueſpernam uocauere. Eſt autem græcum uocabulum, quippe græci κοινὴν communem dicunt. Nam plures cœnare communiter ſolebant. à cœna fit cœno uerbum, cuius frequentatiuum eſt cœnito, & cœnulo diminutiuum, & 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 mulieres. & domicœnium, cœna quæ domi fit. Martialis. Si triſti domicœnio laboras. & cœnipeta, qui cœnas aliorum captat, nec cœnat domi libenter, & cœnaticus ad cœnam attinens.

Varro, Erat inter adoleſcentes ſermo cœnaticus. Plautus, Eſt illic mihi 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.

h

ESTERNO FOETERE MERO. Lepidiſſimum diſtichon contra Acerram, qui totam noctem bibendo trahebat inſomnem. IN LVCEM. Vſq; ad lucem.

EPIGRAMMA. LVIII. AD FIDENTINVM.

f

AMA REFERT. Facete Fidentinũ 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.

c

HIRVRGVS FVERAT. Ex perſona Diauli, qui ex medico factus erat cadauerum funerator, deridet medicos ignaros, & rudes, quorum ſupercilio nil profecto impudentius eſt. Cum primum enim exiguum aliquod, uanumq; experimentũ didicerunt, uitæ noſtræ, ac necis imperatores ſeſe conſtituunt, & medicinæ famam aucupantes, animas noſtras negotiantur: ſic medicinæ ars in nequiſſimum, atque indocile genus hominũ ſæpeq; in leuiſſimas mulierculas transfertur. CHIRVRGVS. Medicus uulnerarius. à manuum enim operatione ita uocatur. ſiquidem græci χεῖρα manum uocant, ἔργον opus. ars ipſa chirurgia dicitur. Primum Romæ chirurgum tradũt fuiſſe Archagathũ Liſaniæ Peloponenſis filiũ L. Aemilio M. Liuio conſulibus anno urbis quinquageſimo, trigeſimoquinto, eiq; ius quiritium datum, & tabernam ab eo in urbe emptã, ob id publice uulnerarium fuiſſe appellatum, mire gratum omnibus initio, mox uero à ſæuitia ſecandi, urendiq; carnificẽ noiatũ, artemq; eius in tædiũ uerſam. VESPILLO, Cadauerũ funerator, quẽadmodũ ſuperius, diximus. COEPIT QVO POTERAT CLINICVS ESSE MODO. Solebant, ut nunc quoq; fit, chirurgi ægrotantibus aſſiſtere, quo medendi artẽ à medicis diſcerent, ut ipſi ita fierent medici. Eſt ergo ſenſus. Diaulus, q ſolebat eſſe Chirurgus, factus eſt Veſpillo, & cœpit eſſe medicus, hoc eſt curare corpa eo modo, quo poterat. medici uiuorũ corpora curant, Veſpillones defunctorũ. iccirco inferius quoq; inquit, Nuper erat medicus, nunc eſt ueſpillo Diaulus. Quod ueſpillo facit, fecerat et medicus, hoc eſt curabat prius corpora uiuorũ, nũc curat defunctorũ CLINICVS. Medicus. tria. n. medicinæ genera ueteres fecere. Empiricẽ, quæ nullis rõnibus, ſed ſolis experimentis conſtat. ἐμπειρίαν enim græci ex pientiã uocãt. iatralepticẽ, quæ unguẽtis, et pfrictionibus 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, quãuis ſint qui clinicen rurſus in duas partes diuidant, unam διαιτητικὴν, hoc eſt diætiticen, quæ uictu medetur. alterum φαρμακευτικὴν, hoc eſt pharmaceuticen, quæ medicamentis curat. Vnde medici huiuſmodi clinici appellantur à lectis ægrotantium, quos frequentant, quaſi lecticularij κλίνη enim lectus eſt. ad quod uocabulum uidetur etiam poëta alludere, 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 effert. Clinici etiam dicuntur, qui ita morbo affecti ſunt, ut ſurgere è lecto nõ poſſint, nullaq; amplius de eorum ſalute ſpes eſt. quos latine Deploratos uocamus.

EPIGRAMMA LX. DE ENCOLPO.

h

OS TIBI PHOEBE VOVET. Stultitiam uotorum, & laſciuiam ſui temporis notat. Aulus pudens centurio puerũ habuit Encolpum, quem amabat. hic uotum fecerat ſe crines ſuos Phœbo ſacraturũ, cum primum dominus ſuus ad primipilatum proueheretur. optat per iocum poëta, ut puer, quã primum comam deponat, hoc eſt ut Pudens mox promoueatur, ſed tarde fiat uir, ut Pudens diutius ætate illius tenera perfruatur. AMOR DOMINI. Plus eſt, quàm ſi dixiſſet amatus, à domino. VOVET. Dicat, conſecraturum ſe promittit. Vouere proprie eſt aliquid deo ſancte promittere. Vnde promiſſio huiuſmodi uotum dicitur, quod aliquando ſine aliqua conditione fit, aliquando addita conditione. quoniam uero ea uehementer deſyderamus, quæ uoto à deo poſcimus, fit ut aliquando uotum pro deſyderio capiatur. unde uoti compotem dicimus eum, qui deſyderium ſuum aſſecutus eſt, & pro uoto nobis ſuccedere, ideſt pro deſyderio, & uoluntate noſtra. à uotum uotiuum deducitur. hinc uotiua uerba dicimus, quibus in faciendis utimur uotis. & uotiuas preces, quibus aliquid cum uoto poſcimus. Item à uoueo deuoueo, quod eſt deſtino, imprecor, 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. conuoti uero dicebantur ijſdem uotis obligati. Item uoto frequentatiuum, & ab eo aliud frequentatiuum uotito ueteres etiam uotitum uſurparunt, pro eo, qđ eſt religione aliqua, & quaſi uoto prohibitum, atque interdictum Plautus, Nolo illum habere cauſam, & uotitam dicere. quidã tamẽ uotitũ à uetando, quaſi uetitum dictũ arbitrãtur. 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, eosq; in arbore, quam ex argumento capillatam, ſiue capillarem nominabant, ſuſpenſos dicebant deo, quaſi depoſitis adoleſcentiæ illecebris, iam uirilitatem ingredi uiderentur. ſimili modo & primam barbam conſecrabant, quemadmodum Neronem barbam ſuam aurea pyxide pretioſiſſimis margaritis adornatam capitolino Ioui dicaſſe Suetonius refert, quandoque etiam adoleſcentes, ut muneris aliquid à dijs 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 deſyderio primi pilatus in perſona domini, à quo amabatur, de quo etiam inferius ſcribit poëta.

Quid non cogit amor? ſecuit nolente capillos
 Encolpus domino, non prohibente tamen.
Sed tu ne propera, breuibus nec crede capillis,
 Tardaq; pro tanto munere barba ueni.

TOTOS A VERTICE. Nimium adoleſcentis deſyderium oſtendit, qui non breuiores facere crines uouit (ut mos erat) ſed prorſus abſcindere, quaſi nõ curaret domino ſuo amplius placere, dummodo ille optatum, honorem aſſequeretur. TVLERIT. Conſecutus fuerit. PRIMI PILI. Vt ſit primus centurio primæ cohortis, quemadmodum ſuperius, dum de pilo loqueremur, oſtendimus. quippe uetus, ac laudatiſſimus Romanorum mos fuit, ut Centuriones uirtutis ergô à decima cohorte promouerentur ad nonam, à nona ad octauam, & ſic deinceps uſquæ ad primam. cuius primã 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. Ante quàm 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. Obſorduit iã 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. & ſorditudo pro ſorde. Plautus, Vt mihi abſterſere omnem ſorditudinem. & ſurdus, qui aures habet obtuſas ab aurium ſordibus, quæ in duritiem uerſæ marmora auriũ 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 uelendo uellus dicebatur. à laniando lanij dicti, qui carnes uendunt, quod lanient pecora. Vnde lanium, laniena, lanionia menſa. Laniſtæ, 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 lanugnioſus, 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. Candida. LONGVM. Lõgo tpe, ut ſupius 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 etiã tonſus pro minutus ponitur. Virgilius, Tonſiſq; ferunt mantilia uillis, & tonſa oliua dicitur, quæ minutis frondibus compta eſt, quaſi à tonſore compoſita. Tonſus etiam quandoq; quartæ declinationis eſt, & tonſuram ſignificat. Accius, ſed quæ nam hæc eſt mulier funeſta ueſte, tonſu lugũbri? 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 nonnulli arbitrantur, ut ſuperius diſſeruimus. Item à tondeo tonſorius, unde culter tonſorius, & ferramenta tonſoria dicuntur. & compoſita circuntondeo. pertondeo. detondeo. prætondeo. ſubtondeo. retondeo notæ ſignificationis. SERO VIRUM Vt ſerò barbatus ſit.

EPIGRAMMA LXI. IN SABIDIUM.

nON AMO TE SABIDI. Graui aculeo punget Sabidium. hic gulæ deditus plus uorabat, quàm poſſet concoquere, quo circa ita fœtebat eius anima, ut nemo poſſet cũ eo loqui. eſt igitur ſenſus poetæ, non amare ſe Sabidium, nec poſſe ſe ob grauẽolentiam oris tandiu cum eo manere, ut cauſam cur non amet, poſſit exprimere. uoracitatem eius & fœtorem animæ altero epigrammate non minus ſalſe indicat Martialis.

Circunlata diu menſis ſcriblita ſecundis,
 Vrebat nimio ſæua calore manus.
Sed magis ardebat Sabidi gula, protinus ergo
 Sufflauit buccis terq; quaterq; ſuis.
Illa quidem tepuit, digitoſq; admittere uiſa eſt,
 Sed nemo potuit tangere, merda fuit.

HOC TANTUM. Vix tantum poſſum tecum manere ut hæc tria uerba exprimam. Non amo te.

EPIGRAMMA. LXII. DE GELLIA.

aMISSUM NON FLET. Gelliam carpit, quæ ut pietatem in defunctum patrem ſimularet, præſentibus teſtibus illius mortem deflebat, alioquin nullo defuncti deſyderio mouebatur. NON FLET. Non emittit lachrymas. flere enim eſt lachrymas fundere, ideoq; ſolius hominis eſt, & à græco deducitur, quod eſt κλαίω. à fleo fit fletus, quod aliquando ſubſtantiuum eſt quartæ declinationis. Ennius nemo me lachrymis decoret, nec funera fletu. interdum adiectiuum. quando. ſ. participiũ eſt. Virgilius, Hic multum fleti ad ſuperos, belloq; caduci. multum fletos pro nobilibus, atq; conſpicuis poſuit, quorum mortem magna lamentatio ſequitur. Item flebilis, dignus qui fleatur. & flebiliter aduerbium cum fletu. item à fleo fit compoſitum defleo eiuſdem cum ſuo ſimplici ſignificationis. LA-

CHRYMAE. Humor ex oculis flentium manans lachryma dicitur, deriuaturq; à græco δάκρυον, unde frequentiſſime apud Liuium dacronas pro lachrymis legimus uſus tamen obtinuit, ut lachryma cum aſpiratione ſcribatur. à lachryma fit diminutiuum lachrymula, & lachrymor uerbum, à quo illachrymor, & collachrymor, & lachrymabilis flebilis, & lachrymabundus flens, & lachrymabiliter flebiliter. Item illachrymabile, quod ſignificat fletu indignum. IUSSAE. Non ſponte fluentes, hoc eſt non prouenientes ex animi dolore, ſed ui extortæ. Eſt enim pleriſq;, ac præſertim mulieribus humor ille tam fœcundus, ſemperq; in promptu, ut ubertim quoties libuerit defluat. NON LUGET, 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 cladem illam cannenſem conſtituerunt patres, ne fœminæ ultra triginta dies in luctu eſſent. à lugeo fit lugũbre, unde lugũbrem habitum, lugũbrem orationem, lugũbres ueſtes dicimus, à quo lugubriter aduerbium. & luſcinia, de qua ſuperius diximus, quod lugens canat. & à luctu lucifer, q̃ alicui luctum afferat. & 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 quoque, & luctari pro contendere uſurpamus.

EPIGRAMMA LXIII. IN LESBIAM.

iNCUSTODITIS. In Leſbiam inuehitur, cui non ſatis erat adulterari, niſi id etiam in propatulo faceret, gauderetq; in adulterio deprehendi, ac conſpici. in quo temporum ſuorum laſciuiam notat, quibus nullus pudori, aut uerecundiæ locus erat relictus. PECCAS. Cum adultero cois. peccare enim proprie eſt adulterium committere, dictum quaſi pelliccare, hoc eſt cum pellice coire. & peccatus ipſum adulterium, quaſi pelliccatus. à ueteribus enim non 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 impudẽtior uideretur, ſi negaret. Poſtea inualuit uſus, ut peccatum tantum neutro genere proferatur, & tam peccatum, quàm pecco generaliter de omnibus delictis, atque erroribus dicantur. à pecco fit peccator, & fœmininum eius peccatrix. LIMINIBUS. Oſtijs. limen enim omnem ingreſſum ſignificat, ut ſuperius diximus. INCUSTODITIS. In quibus nemo obſeruat, nequis repente ingrediatur, aut uideat, quæ intus geruntur. FURTA. Adulteria. VELOQUE, SERAQUE. In lupanaribus mos eſt, poſtquam fornicator introijt, oſtium cludere, & 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 agere eſt findi, ab hoc rimula parua fiſſura, & rimoſus plenus rimis, & rimari, quod eſt diligenter quærere, & ſcrutari, & quaſi rimulas quaſq; perquirere, quod nonnulli à ſuibus tractum putant, qui glandes per rimas terræ perquirunt. Virgilius, Dulcibus in ſtagnis rimantur prata caiſtri. hoc eſt paſcuntur in pratis, et cibum per omneis rimas terræ perquirunt. Idem, Et partes rimantur apertas, hoc eſt inueſtigant. aliquando tamen rimari pro explicari accipitur. idẽ. rimaturq; epulis, habitatq; 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, & quodcunq; opus concameratum, à furuo hoc eſt obſcuro, q̃d eiuſmodi opera obſcura ſint. Virgilius, Cyclopum educta caminis Mœnia conſpicio, atque aduerſo fornice portas. Cicero, Videt ad ipſum fornicem Fabianum, quoniam uero meretrices in huiuſmodi locis, hoc eſt ſub fornicibus habitare conſueuerunt, fornicatriæ ſunt appellatæ, & fornicari eſt cum meretrice coire, quod & meretricari dicitur. & fornicator, qui fornicatur, et fornicatio ipſa congreſſio. à furuo etiã, hoc eſt obſcuro furnus deducitur locus, in quo panis decoquitur, differtq; à clibano, quod clibanus mobilis eſt, & quaſi paruus furnus. textuq; aliquando tegitur, & ferè è metallo fit, interdum tamen & lapide conſtat, non tam pani, quam alijs dapibus coquendis ſeruiens, furnus uero ex cœmento & calce conſtat, magnuſq; & immobilis eſt ad uſum ferè panis coquendi. Plynius, cortices quoque decuſſi lini clibanis, & furnis præbent uſum. SUMMOENI. Summœnium dicebatur locus lupanaris, quod ferè ſub mœnibus eẽt. quaſi ſub mœnium, hinc ſummœnianæ uxores meretrices dicuntur. Martialis, Conuiua quiſq; Zoili poteſt eſſe Summœnianas cœnet inter uxores. DISCE. Apprehẽde, 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, qui tam bonas, quàm malas artes facile diſcunt. Cato. ipſe gladiator diſciplinoſus. à diſco compoſita fiunt ediſco, quod eſt memoria complecto. 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 eſt, & fuſca es, nõ es, & es Chione. Iuuena. Et dubitas alta Chionem deducere ſella. LAIDE. Hæc quoq; nobiliſſima meretrix fuit Corintbia, quæ ob elegantiam, ac uenuſtatem formæ grandem pecuniam demerebat, conuentuſq; ad eã ditiorum hominum ex omni Græcia celebres erant, nec admittebantur, niſi qui darent, quod illa popoſciſſet. poſcebat autem nimis grandem pecuniam. Vnde natum eſt frequens illud apud græcos prouerbium, οὐ παντὸς ἀνδρὸς ἐς κόρινθον ἔσθ᾽ ὁ πλοῦς, quod apud nos ita interpretatur Horatius, Non cuiuis homini contingit adire Corinthũ, quaſi fruſtra adiret Corinthum, qui nõ poſſet dare, quod poſceretur. ad hãc fertur Demoſthenes aliquando ſe clanculum contuliſſe, & ut ſui copiam faceret, petijſſe, à quo cum Lais petijſſet μυρίας δραχμὰς, quod faciebat numi noſtratis denarium decem millia, mulieris petulantia, ac pecuniæ magnitudine obſtupefactus retroceſſiſſe, & inter diſcedendum dixiſſe, οὐκ ὠνοῦμαι μυρίων δραχμῶν μεταμέλειαν, 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 conſtitubant, cum eſſent quatuor, ſeptuaginta ſiliquæ. Erat enim denarius minimus argenteus unius libræ, hoc eſt uiginti quatuor ſiliquarum. ſex uero oboli, hoc eſt denarius unus & dimidius drachmam faciebant. ab obolo diobolares meretrices dictæ ſunt, quæ duobus obolis conducebantur. MONIMENTA. Cellæ meretricum, quod ad ſepulchrorum ſimilitudinem factæ ſunt. LUPAS. Meretrices, quemadmodum ſuperius diximus. NUNQUID. An forte. num idem penè ſignificat, quod an, & ſubintelligitur negatio, ut num ego te ſpoliaui? quaſi dicat nõ ſpoliaui. ſicut quoties per negationem interrogamus, ſubintelligitur affirmatio, ut nõ ego te ſpoliaui? quaſi dicat ego te ſpoliaui. affirmatiua reſponſio eſt proprie etiam. Plynius. Iunior, ſtudes inquam? reſpondit etiam, ubi, Mediolani. Vulgo autem reſpondemus ita, quod etiam non caret authoritate. Terentius, Mihi'ne reſpõdit? Ita. A num fit nunquid compoſitum. item aliud compoſitum. nunquidnam, non uero proprie negandi aduerbium eſt, quemadmodum eſt haud, haud quaquam. nequaquam, necne, minus, & ſimilia. duæ negationes plerunq; affirmant, ut ſi dicam nemo non legit. idem eſt, quod omnis homo legit, & nonnullus, ideſt aliquis. tres uero negationes aliquando non plus faciunt, quàm duæ, ut nunquam mihi, nec profuiſti, nec obfuiſti. quod idẽ 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 demoſtratur. non modo ſtellæ, ſed ne luna quidem ad ſolem ſeruat ſplendorem ſuum recte dicitur. item hoc modo, nonnullæ ſtellæ, ſed ne luna quidem. at quoties dictionibus adeſt quædã contrarietas, non poteſt altera negatio tolli, ut hoc modo. non modo ſtellæ non apparent, ſed etiã Luna ad ſolem obſcuratur. ſine negatione geminata non recte loquaris. item non modo non abſoluo hunc, ſed ne leui quidem pœna cum eo tranſgrediendum puto. errant e diuerſo quidam, qui ad illud non modo applicant, ſed etiam, cum deberẽt applicare, ſed ſaltem, aut ſed certe, aut ſed uel, ut eſt illud. quis enim mẽtis emotæ nõ modo futura prædicere, ſed etiam cohærentia loqui poſſit? Dicendum erat, ſed uel cohærentia, aut ſed certe cohærentia, aut ſed ſaltem coherentia loqui poſſit. illud uero de negatione ad ſolam elegantiam pertinet, quod ſubiectis exemplis adducam. Quintilianus, non eſt difficile, ut maritum uxor occidat, ſi non eſt difficilius, ut filius patrem. idem, atque eo 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 infeliciorem, 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. Noes fluuius eſt Thraciæ in Iſtrum fluens. noegeum amiculi genus candidi. item noegeum pro candido ponimus. Liuius, Lachrymas de ore noegeo terſit. nonealæ ſunt papillæ, quæ ex faucibus caprarum dependent. Noricum urbs eſt Macedoniæ finitima Illyrio, unde fit adiectiuum noricus. ca. um. 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.

EPIGRAMMA. LXIIII. AD CORNELIVM.

ERSVS SCRIBERE. Excuſat laſciuiã carminis, ſimulq; tempora ſua notat, in quibus libri nihil laſciui habẽtes nõ poterant placere, qua cauſa inductum fuiſſe hunc poëtam exiſtimandum eſt, ut laſciua operi ſuo frequenter inſereret, quo. s. libentius legeretur, & lectores pudore ducti, à uitijs ſe retraherent. SCHOLA. ludo literario. Schola enim græca uox ẽ, & ſignificat locum, 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 ſcholaſticam diſciplinam dicimus, ſcholaſticos etiam uocamus diſcipulos, qui diſcendi gratia ſcholas frequentant. eundem locum etiam Gymnaſium uocamus, quamuis proprie gymnaſium ſchola ſit palæſtritarũ, hoc eſt locus, in quo athletæ nudi exercebantur. græci enim γυμνὸν nudum dicunt. à gymnaſio gymnaſiarches dicitur, qui gymnaſio præeſt. MARITI. Viri. Maritus enim & uxor relatiua ſunt. deducitur autem maritus ab eo, qđ eſt mas maris, cuius diminutiuum eſt maſculus. à quo apud grammaticos maſculinum genus, & maſculeſco, hoc eſt maſculus fio. à maritus uero marito uerbũ deriuatur, quod eſt uiro trado. Iuuenalis tamen fœminino genere marita. quippe maritam ulmum dicimus, cui uitis iungitur, & quaſi matrimonio copulatur. maſculũ aliquando pro forti, ac magnanimo uſurpamus. Varro. Si nõ plus teſticulorũ offenderis, quàm i caſtrato pecore in Appulia, uincor nõ eſſe maſculum ad rem. item à mas Marius deducitur proprium uiri nomen, cuius fœmininum eſt Mária, penultima correpta cum accentu in antepenultima. Claudianus. Præparat & pulchros Mariæ, ſed luce minores Eligit ornatus. quẽadmodũ econtrario Iacõbus propriũ nomẽ cum accentu in penultima pronuntiandum eſt, cum quadriſyllaba dictio ſit, & primas duas ſyllabas breues, tertiam productam habeat. idẽ, Ne laceres uerſus dux Iacobe meos. ſic Idōlum pronuntiandum eſt non idōlum. idolatrīa non idolatría. erēmus erēmi, non erēmus eremi. 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 abſurdum epigrammata alijs uerbis, quàm ſuis canere. TALASSIONEM. Carmen nuptiale ita dictum 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, qđ primũ ex urbe Feſcennina Romam allatum fuit, ſiue q͂a faſcinum putabatur arcere. ita enim ad arcendum faſcinum inſtitutum quidam exiſtimant, ut feſcennini uerſus canerentur in nuptijs, quẽadmodum ut nuces ſpargerentur, non quia cadẽdo 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 feſcenninum carmen, ſiue hymen, quale ſcri-

pſit Catullus Veronenſis. Io. hymen hymenæe io. Ite concinite in modum, ne diu taceat procax, feſcennina locutio ne nuces pueris neget deſertum domini audiens Cũcubinus amorem. da nuces pueris iners, io hymen hymenæe io Io hymen hymenæe io: de ratione autem huius nominis diuerſi diuerſa ſenſerunt. T. Liuius ſcribit Romæ in raptu Sabinarum uirginem unam lõge 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 uilliſſimorũ hominum duceretur, motos pulchritudine illius quoſdam ingenuos adoleſcentes rapere uoluiſſe. ſed cum illi Talaſſio duci affirmaſſent, qui tum & generis claritate, & uirtutis præſtantia inſignis habebatur, abſtinuiſſe, illius, ad quẽ ducebatur, fortunam laudantes, quoſdam etiam uſq; ad illius ædes proſecutos puellam fuiſſe, Talaſſio nomen alta uoce proclamantes. hinc ortam conſuetudinem in memoriam tantæ fœlicitatis, Romani ſemper in nuptijs talaſſium, quemadmodum 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 & græci ταλασιουργίαν lanificium uocant, propter quod non defuerunt, qui hanc conſuetudinem ex eo potius bello fluxiſſe uoluerunt, quod poſtea cum Romanis Sabini geſſere. Nam cum ſedato tandem belli furore pacem inter ſe fecíſſent, hoc inter ſe fœdus percuſſiſſe memorantur, ut raptæ mulieres nullam aliam operã, quàm lanificij tenerentur uiris impendere, ex quo conſuetudo emanauit, ut in nuptijs quoq; ruſticorum talaſſius uocaretur. uerum ut cunq; ſe res habeat, certum eſt hanc conſuetudinem à raptu Sabinarum ortum habuiſſe, quẽadmodum illæ quoq; habuerunt, ut nouæ nuptæ maritalis domus limen non attingerent, ſed ſublatæ à præſentibus repente intromitterentur ad teſtificandã uim, quæ Sabinis fuerat illata. item ut ſtilo acuto ad diſcriminandos crines uterẽtur, quo tale inſtrumentum acerbiſſimæ illius pugnæ monimentum poſteris foret. Hymenis uero nomen apud græcos ex eo defluxit, quod Hymenæus deus nuptiarum eſſe exiſtimatur, dictus ἀπὸ τοῦ ὑμένος, hoc eſt à membrana, quæ cum ſit clauſtrum uirginitatis, in nuptijs rũpitur. 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 fertis coronare. QVIS FLORALIA VESTIT? Quis in floralibus nudas meretrices uelare nititur? Celebrantur apud ueteres ludi florales cum omni laſciuia, & præter uerborum licentiam nudabantur flagitante populo meretrices, quæ mimarum functæ officio in conſpectu multitudinis ad ſatietatem uſq; 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. Virgili. & turpis egeſtas. idem. ſcabiemq; ferat, turpemq; podagram, aliquando tamen turpe pro grandi accipitur. idem. optima toruæ Forma bouis, cui turpe caput fœdum & turpe q̃dam ita diſtingunt, ut fœdus plus ſit, quàm turpis. Cicero. Luxuria uero cum omni ætati turpis, tum ſenectuti fœdiſſima ẽ. à turpis fit turpior turpiſſimus. turpiter. turpius. turpiſſime. turpitudo, deformitas. fœditas. obſcœnitas turpo uerbũ, cuius paſſiuum eſt turpor. Cicero, Iouis aram ſanguine turpari. & ab hoc compoſitum deturpo, ac paſſiuum deturpor. PRIAPO. Priapus lãpſacenus fuit. lãpſacũ oppidũ nobile helleſpõti, ante pityuſa dictũ ſitũ iuxta mare, et portũ optimũ habẽs, inter qđ et abydũ alterũ helleſpõti oppidũ practius amnis fluit. lãpſaceni, cum priapus ob uirilis mẽbri magnitudinẽ ſolatiũ mulieribus afferret, ciuitate eũ expulere, procedẽte tamen tempore etiã externis mulieribus gratus. tandẽ inter numina relatus, et hortorum deus creditus eſt, finxeruntq; eum liberi patris, et nymphæ cuiuſdam filium eſſe. Heſiodus eo antiquior hunc deum non nouit. Myleſij ſub eius nomine Priapum urbem condiderunt, & portum etiam eodem nomine uocauere. à Lãpſacenis deinde & priapenis inſtitutum, ut aſellus Priapo immolaretur ob eam, quam ſuperius, expoſuimus, cauſam, quamuis alij hanc potius rationem reddant, quod cum dij omnes ad matris magnæ feſtum conueniſſent, epuliſq; ſatiati noctem ludẽdo ducerent, quieuiſſe humi ueſtam affirmant, eamq; priapũ ubi ſoporatam animaduertit, inire uoluiſſe, ſed intempeſtiuo clamore aſelli, quo Silenus uehebatur, excitatam, libidinem inſidiatoris detexiſſe, propter quod Lampſacenos in ultionem facinoris aſellum priapo immolaſſe, & ut idem in poſterum fieret inſtituiſſe. eundẽ apud Romanos ueſtalibus ſacris in honorem pudicitiæ cõſeruatæ, panibus coronari ſo itũ 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.

À priapo idem poëta opus ſuum, quod de rebus laſciuis ædidit ſi tamen is author fuit, priapea inſcripſit. GALLO. Caſtrato, tractum à ſacerdotibus Cybeles, qui caſtrati erant, & galli uocabantur, à gallo flumine phrygiæ, cuius aquam q̃ guſtaſſent, reddebantur inſani. cauſam autem cur ſacerdotes huius deæ uirilia amputarent, hanc tradunt. Cybele deorum 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 uenus illa mihi.

Sed cum tandẽ & iuſſorum, & fidei deæ oblitus eſſet, ſeſe cũ Sagaritide nympha miſcuiſſet, indignata Cybele furorẽ ei iniecit, quo maiorem in modum agitatus p̃ iuga montis Phrygiæ deæ ſacri, quem Dindyma uocant, aliquandiu diſcurens, 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-

didus eſſet, purpureis maculis conſperſum colorem mutaſſe. Papinius, Sola nitet flauis nomadũ decíſa metallis Purpura, ſola cauo Phrygiæ, quam Sinnados antro Ipſe cruẽtauit maculis lucentibus atys. alij hunc ſcribunt cum per mare phrygium nauigaret ad gallum amnem perueniſſe, guſtatuq; eius aquæ in inſaniam uerſum ſilice ſibi uirilia amputaſſe. ſunt & qui tradant matrem deũm hunc ob pulchritudinem adamaſſe, & cũ 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 & alius Atys Crœſi Lydorũ 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 ὤνθρωπε μὴ κτεῖνε Κροῖσον. i. ó homo ne interfice Crœſum. à gallis fit gallo uerbũ, quod ſignificat inſanio, quemadmodũ. à bacchus baccho, à quo debacchor. Varro. Et deam gallãtes uario retinebant ſtudio. & glaber ſecundum quoſdam, quaſi gallaber, qui ſine pilis eſt, quod galli imberbes, ac minime piloſi ſint, nos à græco potius hoc uocabulum deductum exiſtimamus. nam græci γλάφυρον delicatum dicunt. à glaber fit glabellus diminutiuum, & glabrio, quod ſignificat delicatum, & ſine pilis. gallulo uero ueteres uſurparunt pro eo, quod eſt pubeo. & gallulaſco pro pubeſco. quod pubeſcentes uocem grandiorem ad galli gallinacei ſimilitudinem faciant. Næuius. Cuius uox gallulaſcit, cuius ramus roboraſcit. gallus gallinaceus notus uulgo eſt, nocturnus uigil, quem excitandis in opera mortalibus, rumpendoq; ſomno genuiſſe prouidentia uidetur. norunt ſydera & ternas interdiu horas cantu diſtingunt, cum ſole eunt cubitum, quartaq; caſtrenſi uigilia ad curas, ac laborem reuocant. unde gallicinium ea pars noctis appellata. diem deinde uenientem ſimili cantu denuntiant. cantu plauſum alarum addunt, imperant ſuo generi, quæ gallinæ appellantur, à quibus ipſe gallinaceus dicitur, & regnum in quacunque domo ſint, exercent. dimicatione hoc conſequuntur propter id ingenita cruribus ſuis tela intelligentes. qui palmam cõſecuti 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 aſpicientes, 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 uictoria. hoc ideo interpretati ſunt augures, quod auis illa uicta ſilere ſolet, canere ſi uiciſſet. deſinunt canere caſtrati, quod duobus modis apud ueteres fiebat lumbis aduſtis candente ferro, aut imis calcaribus, quæ cum ignea ui compoſita 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 deũm dici poſſe uiderentur, itaque gallos à contrario ſenſu appellatos quidam exiſtimant. Martialis.

Ne nimis exhauſto macceret inguine gallus
Dimiſit teſteis, nunc mihi gallus erit. Idem.
Succumbit ſterili fruſtra gallina marito.
Hanc matris Cybeles eſſe decebat auem.

Pergami omnibus annis ſpectaculum gallorum ædi ſolebat ceu gladiatorum. inuenitur in annalibus Mar. Lepido, & Qu.

Catulo conſulibus in ariminenſi agro locutum gallinaceum fuiſſe. in gallinis uero illud mirandum quod edito ouo excutiunt ſeſe, & circumactæ purificant, aut feſtuca aliqua ſeſe, & oua luſtrant. à gallus gallina, gallinacium, gallipes, de quibus ſuperius diximus deducuntur. gallinarum inteſtina, & quæ cũ ijs coquebantur, gigeria antiqui uocabant. Luci. Gigeria ſunt ſine aleo, his ueſcimur alacriter. gallinæ pipare dicuntur, dum naturalem uocem emittunt, ſicut glucire, ſiue glocitare dũ oua emiſerunt. Varro. Mugit bos, ouis balat, equi hiniunt, gallina pipat. pipatio Oſcorum lingua uox plorãtis appellatur. pipulum. ueteres pro conuitio poſuere. Plau. Ita me bene amet lauerna, te iam niſi reddi mihi uaſa iubes, pipulo hic differã 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, et 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, quam aliqui gingiuerim, alij gingiberim uocant, quanquam 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 Garyophyllon grandius, fragiliuſq;, tradunt in indico luco gigni, aduehitur 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 uocetur 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 ſuauitate rutibus, ſuccus eius contra morbos comitiales bibitur.

Galli etiam populi ſunt galliarum. eſt autem Gallia altera ciſalpina, altera tranſalpina. ciſalpina, quæ ab uſu togæ togata Gallia dicitur, in tranſpadanam, & ciſpadanam diuiditur. trãſalpina, quæ uno nomine comata uocata in tria populorum genera ſecatur, amnibus maxime diſtincta, à ſcalde ad Sequanam belgica, à qua Belgæ. ab eo ad Garunnã celtica, à qua Celtæ, & qui finitimi ijs Hiſpani ſunt Celtiberi. Eadem etiã Lugdunenſis à Lugdono inſigni oppido inde ad pyrenei montis excurſum Aquitania, quæ ante Aremotica dicebatur. à qua Aquitani, & aquitanica regio. A gallus gallicus deducitur. unde arma gallica. & 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 & Gallogræcia dicitur. à qua gallogræci. nam cum à rege Bithyniæ galli ſimul ac græci in auxilium uocati ueniſſent, partem regni tenuerũt. & à græcis, galliſq; gallogræci ſunt dicti. item Callaici, ſiue callaeci Hiſpaniæ populi gallis finitimi dicti, quaſi gallaici. Martialis, 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 conducere uentri cum ait Lucilius, Præmonet parſimonia eſſe utendũ, neque gulæ indulgendũ,

uentremq; coarctandum. Galeola, uas eſt ſinuoſum, ſed hoc à galeæ ſimilitudine potius dicitur. Galea munimentum capitis eſt, è corio quondam fieri ſolita, nunc è ferro fit. à qua galeati milites dicuntur, qui galeis armati ſunt. item galerus, quod & neutro genere galerum dicitur operimentum 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. Galilea pars eſt Iudææ, quæ Syriæ Arabiæ, atque Aegypto coniungitur.

AD LVCANVM ET TVLLVM. EPIGRAMMA. LXV.

I LVCANE TIBI. Incredibilem beneuolentiam, ac pietatem Lucani, et Tulli fratrum exponit, quorum uterq; pro altero mori uoluiſſet, ut alter uiueret. DARENTVR FATA. Subaudi talia. LACONES LEDAEI. Caſtor & Pollux lacedæmonij Ledæ, ut ſuperius diximus, filij, quibus in fatis erat, ut uno moriente alter uiueret. NOBILIS. Digna. excellens. RIXA. Contentio, de qua ſuperius diximus.

IN BASSAM. EPIGRAMMA. LXVI.

ENTRIS ONVS. Baſſæ luxuriam execratur, quod aureis uaſis cibi, & potus excrementa colligeret. EXCIPIS. Colligis. MISERO AVRO. Miſerabili uaſe aureo. Miſerum enim, ſiue miſerabile uidetur, quod tam nobile metallũ tam fœdæ rei ſeruiat. Scribit Meſſala Antonium triumuirum aureis uaſis uſum fuiſſe in omnibus obſcœnis operibus, etiã in Cleopatræ pudendis menſis colligendis, in quo certe contumeliam naturæ, uilitatem auro fecit. Mirum è quanta caritate, in quantam luxuriam aurum uenerit. Summæ olim licentiæ fuiſſe putabatur poculo aureo puluino ſubdito Philippum regem dormire ſolitum. At Nero Pompeij theatrum operuit auro in unum diem, quod Tiridati regi Armeniæ oſtendit. Statuam ex auro ſolidam ſibi poſuit Gorgias Leontinus in delphico templo ſeptuageſima circiter olympiade. ex quo facere coniecturam licet, quantus eſſet eo tempore quæſtus eorum, qui artem oratoriam docebant. Aurum omnium metallorum pretioſiſſimum putatur, non colore qui in argento clarior eſt. & longius fulget. non pondere, aut facilitate materiæ cum in utroque cedat plumbo. ſed quia ſolum ex omnibus metallis igne non deperit, immo quo ſæpius ardet, fit perfectius. Vnde obrizum. uocant aurum, quod ſæpe numero igne candefactum, & exuſtum eſt. ideoq; puriſſimum. Eſt & altera cauſa pretij, quod uſu non deteritur, cum ex argento. ære. plumbo ducantur lineæ, manuſq; decidente eorum materia ſordeſcant. Ducitur præterea in tenuiſſimas bratteas quaternum utrinq; digitorum contra ſalis & aceti omnium rerum domitores ſuccos reſiſtit. netur ac texitur lanæ modo. Poſtremo non rubigo ulla, non ærugo, non aliud ex ipſo inceſſit, quod minuat bonitatem. inuenitur in fluminibus, quæ ob hoc aurifera dicuntur. Tago Hiſpaniæ. Pado Italiæ. Hebro thraciæ. Pactolo Aſiæ. Gãge Indiæ. Multis præterea montibus locis alijs. Traditur apud Scythas à formicis, ac Gryphibus erui, de quibus ſuperius diſſeruimus. à Gryphe gryphi dicuntur, qui naſum recuruum habent, à roſtri

eiũs auis

eius auis ſimilitudine. Aurum qui quærunt ante omnia ſegullum tollunt, ita uocatur indicium, quod puteis foditur canalicium appellatur, quod uenarum canales per ſaxa uagantur huc atque illuc, & per latera puteorum. Catini ad purgandum aurum fiunt ex taſconio, hæc eſt terra alba ſimilis argillæ, neque enim alia afflatum, ignemq;, & ardentem materiam tolerat. Quod uero cuniculis per magna ſpatia actis extrahitur, ad lucernarum lumina maiore periculo quæritur. Arrugias eiuſmodi cuniculos uocant. Aurum arrugia quæſitum non coquitur, ſed ſtatim ſuum eſt. Aquas è iugis montium 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 ſidat aurum. Vicena millia pondo ad hunc modum annis ſingulis Aſturiam, atq; Galatiam, & Luſitaniam quondam præſtaſſe prodiderunt. Omni auro ineſt argentum uario pondere alibi dena. alibi nona. alibi octaua parte. Vbicunq; 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. Nã & diſcurrunt in calicibus arquubus cœleſtibus ſimiles, & igneum ſtridorem ædunt. Propter hoc magna authoritas electro apud ueteres fuit (Homero teſte) 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 uſq; in duritiam pumicis. inuenitur etiam in ærarijs, & argentarijs, & plumbarijs metallis. Fit & cura multum infra naturalem natiuam unã uocant. Omnes quaſi lanæ tinguntur illa herba, quam luteam appellant, niſi capiat colorem, aduntur ſcitanum, & turbyſtum, ita uocant medicamenta ſorbere cogentia. Sic pingitur, ut pingat. Cum tincta eſt, orobitin pictores uocant, quæ non eſt tincta, aceſis à medicis uocatur. Aurifices quoq; 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. chryſoberyllus. chryſopteros. chryſolampis, de quibus ſuperius diximus. & Chryſes proprium nomẽ ſacerdotis apud Homerũ. à quo filia eius Chryſeis uocitata eſt. & Chryſoptemis filia Agamemnonis. & Clytemneſtre. & Chryſoſtomus. & Chryſogonus, quorum illud os aureum, hoc aureus fœtus interpretari poteſt. BIBIS. Potas. hauris, quod non modo de animalibus dicitur, quæ hauſtum habent, ſed etiam de inanimatis, quæ carent hauſtu. Virgilius, bibit haſta cruorem. unde 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. & compoſita ebibo, quod eſt totum haurio. & imbibo, haurio, quod etiam ad mentem refertur. Aurelius. Vt poëta 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 reptum fuiſſe prodiderunt. 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 quondam 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 quoq; addere hominum ingenia cœperunt, quoniam liquorem in ſe uitri, ut ferrum trahit, tum aliæ quoq; artes inuentæ. Multa, & uaria ex uitro opera fiunt. funditur, tingiturq;, & aliud flando figuratur, aliud torno teritur, aliud metalli modo cælatur. Sidon quondam huiuſmodi operibus nobilis fuit. nũc Italia excellit, præſertimq; Venetiæ. Sub Tiberio principe inuentum uitri temperamentum fuiſſe nonnulli prodiderunt, quod flexibile fiebat, Sed totam eam officinam fuiſſe extinctam, ne argenti, atq; auri metalla uileſcerent. id uerumne fuerit incertum habeo. uitro nunc nobiliores pro poculis utuntur, ad cryſtalli ſimilitudinem purefacto. item uarijs tincto coloribus, quale apud ueteres quoque 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 etiam latini utuntur. Virgilius, mileſia uellera nymphæ Carpebant hyali ſaturo fucata colore, hoc eſt colore uitri, qui naturaliter uiridis eſt. Ab hyalus fit Hyalinus, hoc eſt uitreus, & Hyalurgus uitrarius. CARIVS. Maiori pretio. Carum enim dicitur proprie quod uili contrarium eſt. unde 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, inana uacuum, quaſi omni re carens. Lucanus, Caſſa fraude parat. Plautus. Virginem habeo grandem, dote caſſam, atque illocabilem. Vnde fit incaſſum, quod ſignificat fruſtra. & caſſes. ideſt retia, quod uacuas habent maculas. unde & à raritate retia dicuntur. Ab hoc uero per diminutionem fit caſſiculum, quod ſignificat reticulum. & caſſis galea, quod uacua ſit ad caput recipiendum. Veteres camidam 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 carioſus uetuſtus. putreſcens. Næuius, Nemo illa uiuit carie carioſior. Charus etiã aliquando pro grato accipitur, & tunc deducitur à græco χάρις, quod ſignificat gratiam. unde 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.

VEM RECITAS. Facete rurſus Fidentinum irridet, qui epigrammata 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.

EPIGRAMMA. LXVIII. AD DECIANVM.

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IQVIS ERIT. Laudat Decianum, & ex perſona eius cæteros doctrina, ac uirtute præſtanteis. PRISCA FIDES. Credulitas priſcarum rerum. 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'q; à græco uocabulo, quod apud eos πάππος quibuſdam literis immutatis. à quo pappous auitus deducitur. et papæ dicti ſunt ſacerdotes, quemadmodũ præſbyteri quoq;, hoc eſt ſeniores appellantur. Hinc pape interiectio admiratis. et Papeus apud Scythas Iupiter appellatur, uel (ut alij uolũt) ab alia græca uoce αὖος, quod magnum ſignificat, quaſi auus ſit magnus pater. Sunt etiam qui putant auũ dictum eſſe, quia ad duos attineat, quaſi adduum, uel q̃a ad patrem ſit additus. Ab auus fit fœmininum auia, patris, uel matris mater. & auunculus frater matris, quod æque tertius à nobis, ſicut auus ſit, uel quod aui locum teneat, & proximitate tueatur ſororis filios, quẽadmodum frater patris. à patre patruus appellatur, quod ſit quaſi alter pater. unde & ipſi fratrum, ac ſororum filij nepotes ex fratre, & nepotes ex ſorore appellãtur. & auitus, qđ ad auum attinet. unde paternos, atque 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 fœmininũ proneptis. ſicut à nepos neptis. & à proauo fœmininum proauia. & abauus proaui paterni, uel materni pater. item proauiæ paternæ, uel maternæ pater. à quo abauia, relatiuum'q; eius abnepos. à quo abneptis. et atauus abaui, uel abauiæ pater. à quo atauia, & relatiuũ atnepos. à quo atneptis. & tritauus ataui, & atauiæ pater dictus, quaſi tertius pater. à quo tritauia. & relatiuũ trinepos. à quo trineptis. Nepotem autem (ut ſuperius diximus) dictum putant, quod natus poſt ſit patri, quàm filius. Ponimus'q; aliquando nepotes pro poſteris. Virgilius, Forte recenſebat numerum, caros'q; 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. unde nepotare luxuriare eſt. & nepotatus uitæ luxuries. & neptus impurus. Nepa uero, uel more græco nepes Aphrorum lingua ſcorpium ſignificat. Plautus, Dabo me ad parietem, imitabor nepã. Cicero, Serpere anguiculos. natare anaticulas. uolare merulas. cornibus uti uideas boues. nepas aculeis. ſuam deniq; cuiq; naturam eſſe ad uiuendum ducem.

QVALES PRISCA FIDES. Senſus eſt, qualeis amicos priſca fides, et fama nouit fuiſſe maiores noſtros. ut puta Oreſtem, & Pyladem, q̃ tanta inter ſe beneuolentia coniuncti fuere, ut Oreſtem etiam in furorem uerſum Pylades non deſeruerit. Ouid. Aſtitit inſano iuuenis Phocenſis Oreſti. idem, Non ita uixerunt Strophio, atq; Agamemnone nati. Sed de his inferius latius diſſeremus. MADIDVS. Infectus, & utrunq; tam in bonam, quàm in malam partem accipitur. infectum enim luto dicimus. infectum purpura. infectum uitijs. infectum bonis artibus. Itẽ madidum luto. madidum purpura. madidum uitijs. madidũ boni artibus. Ab hoc fit mador, hoc eſt infuſo humiditas. Sallu. Quaſi par in oppido feſtinatio, & ingens terror erat, ne ex latere noua monimenta madore infirmarẽtur. 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. Mineruam. n. quæ diſciplinarum dea eſt, aliquando pro lingua, aliquando pro diſciplina ponimus. unde extat illud prouerbium, craſſa Minerua, hoc eſt rudi lingua. nam craſſum modo pingue ſignificat, modo groſſum. à quo craſſitudo, groſities. & craſſeſco modo pingueſco, modo groſſior fio. interdum etiam hebes, ac ſtultum. Var. Senibus craſſis homuli non uidimus quod fiat. VERA SIMPLICITATE. Non ficta, hoc eſt ſine malitia ſine dolo, quam alibi prudentem ſimplicitatem appellat. Simplices enim homines dicuntur boni ingenij. aperti. non 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 geſtam effingere, quod à græco deducitur μιμοῦμαι. unde 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, neq̃d indecore, effœminate. libidinoſe turpiter fiat. ET NIHIL ARCANO QVI ROGET ORE DEOS. Qui nihil optet, aut precetur à dijs, niſi honeſtum, & ſanctum, hoc eſt, qui omni ex parte abſolutus ſit, rogantur enim palàm dij, cum honeſta petuntur. Arcanæ uero fiunt preces, cum poſcimus aliquid turpe. 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. Siquis 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 faginus axis Increpat. Hinc adnitor. & enitor deducuntur eiuſdem cum ſuo ſimplici ſignificationis. Aliquando tamen adnitor eſt nitendo adhæreo. et enitor, cum conamine quodam abſoluor. Vnde enixæ dicuntur mulieres, quæ partus labore leuatæ ſunt. item quæ nitendo pepererunt. Dicere etiam poſſumus enixas, non in partu ſolum, ſed etiam quocunq; labore exercitas. Virgilius, Stirpis Achilleæ faſtus, iuuenem'q; 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. idẽ. Preſſit humi nitens. ab hoc fit ſubnixus, de quo agimus, hoc eſt firmatus. Cæci. Et Latini ſubnixi animo ex uictoria incerti conſilium ineunt. nonnunquam niti pro uolare uſurpatur. Idem, Hic primum paribus nitens Cyllenius alis Conſtitit. item à nitor quando conor ſignificat, fit obnitor, quod eſt contra conor. à quo obnixe, quod ægre, & cum labore ſignificat. & innitor, quod ſignificat incumbo. Varro. Tandem'q; haſtæ innixus occubuit. & connitor, quod eſt ſimul nitor. Plautus, Connixiq; eam eripuerunt à prædonibus. Nixus quartæ declinationis pro partu accipitur. Virgilius, Haud fœtus nixibus edunt. Nixidi appellabantur, quos putabant præſidere parientium nixibus. Nixurire uero uſurpabant ueteres pro eo, quod eſt niti uelle. Nigid. Nixurit, qui niti uult, & inconatu ſæpius aliqua re perpellitur. ROBORE MAGNAE MENTIS. Præſtantia, & uiribus magni ingenij. DISPEREAM. Moriar. Eſt autem modus affirmandi cum

aſſeueratio. 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 carum in teſtimonium adducimus, ut teſtor amorem noſtrum. teſtor tuum lepidiſſimum caput. Verum hoc quidem iuſiurandum uideri aliquibus poſſet.

EPIGRAMMA. LXIX. IN INVIDVM.

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VID VCIS VVLTVS. In inuidum ſcribit, qui legens epigrãmata Martialis contrahebat frontem, quod eſt triſtitiæ ſignum. imprecatur autem ei id, quod omnium miſerrimum eſt, ut omnibus inuideat, nemo ei. LIVIDE. Inuide. Liuidus proprie ſignificat eum, qui ex percuſſu carnem nigram habet fluxione cruoris ad eum locum, qui percuſſus eſt. Plynius, Tapſiæ ſucus ſugillatis, 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. Martia. Omnibus inuideas liuide, nemo tibi. ſic liuor modo maculam in corpore ex percuſſu factam ſignificat. Plynius, Nam utriuſque ſucus inciſo per meſſeis caule liuori medetur. interdum nigrorem. Varro. Sic paulatim liuor in candorem uertitur, & omnis macies è corpore abſcedit. interdum inuidiam. Luca. Liuor edax tibi cuncta negat. Ab hoc fit liueo uerbum. à quo liueſco, quod modo ſignificat ater ſum. Varro. Cuius facies nocturnis graſſationibus liue. modo inuideo. Pomponius, Malignus homo, & fortunis aliorum ſemper liuens. DVCIS. Contrahis, ſiue auertis, de quo ſuperius diximus.

EPIGRAMMA. LXX. IN CAECILIVM.

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RBANVS TIBI CAECILI VIDERIS. Cæcilium carpit, & ex perſona eius cæteros, qui cum ſint ineptiſſimi ſcurræ, urbanitatis gloriam aucupari nituntur. VRBANVS. Lepidus. facetus. VERNA. Scurra. Vernæ, ut ſuperius diximus, ſerui ſunt domi nati, quorum propria eſt ſcurrilitas, hoc eſt impudens quædam & ſtolida dicacitas. hinc uerna. et uernaculus accipitur pro eo, qui improba, & ſeruili dicacitate utitur. Marti. Vernaculorum dicta ſordidum dentem. Tibul. Conſueſcet amantis Improbus in dominæ ludere uerna ſinu. Propterea uernilitus à ueteribus pro adulatore uſurpatur, qđ hæc uiuendi ars uernarum propria ſit. Cæcil. Credo nimis tandem hic ſit uernilitus. Ob hãc cauſam Manlius ille, qui qđ pecuniã ab omnibus ineptis ſermonibus aucuparetur, dictus eſt pantolabus, quaſi πάντα λαβών, hoc eſt omnia ſumens, uerna appellatus eſt, propter ſcurrilitatem pluribus notus. ſcurram à ſequendo dictum putant, ꝙ diuitum domos ſequatur. Eſt autem ſcurra, qui riſum ab audientibus captat, nõ ſalua dignitate pſonæ. à quo ſcurrile dicitur, qđ eſt ridiculum cum turpitudine. Cic. Vitandum eſt oratori utrũq;, ne aut ſcurrilis locus ſit, aut nimius. & ſcurrilitas, turpis & procax dicacitas. & ſcurriliter aduerbium, hoc eſt procaciter. Cic. Quoniam frequentiſſime uſus eſt iocis, & nocentiſſimos ſæpe hoc dicendi genere tutatus eſt, Scurra ab inimicis ſuis eſt dictus, quod in oratione etiã

ſua Vatinius poſuit, ſed nõ tales fuerunt ioci Ciceronis, de quibus dici poſſet, quod non ſaluo grauitatis, pudoris'q; reſpectu caderent in ſcurram, uerum graues fuerunt, atq; modeſti, qua le dictum illud in generum ſuum, qui cum exigui corporis homo eſſet, longum'q; gladium accinctum haberet. quis inquit, generum meum ad gladiũ alligauit? item cum apud Damaſippum cœnaret, & ille mediocri uino appoſito diceret, bibite falernum hoc, annorũ quadraginta eſt, Bene inquit ætatem fert, quaſi diceret non uidetur antiquum, & cum in ea prouincia, quã Q. Cicero frater eius rexerat, imaginem eius clypeatam uidiſſet ingentibus lineamentis uſq; ad pectus ex more pictam, erat aũt Quintus ipſe ſtaturæ paruæ, Frater meus inquit dimidius maior eſt, q̃ totus. idem quoq;, cum Vatinius conſulatum paucis diebus geſſiſſet, Magnum inquit oſtentum anno Vatinij factum, ꝙ illo conſule, nec bruma, nec uer, nec æſtas, nec autũnus fuit. Quærenti deinde Vatinio, ꝙ Cicero grauatur eſſet ad ſe infirmum uenire, Reſpondit, uolui in conſulatu tuo uenire, ſed nox me comprehendit. Caninium, qđ conſul deſignatus honorem inierat, ſtatim'q; depoſuerat, interrogauit quibus conſulibus conſul fuiſſet. deinde non deſtitit dicere. Vigilantiſſimum habuimus conſulem Caninium, qui in toto conſulatu ſuo ſomnum non uidit. Cum aliquãdo ad Põpeium ueniſſet dicentibus ſerò eum ueniſſe, reſpondit, equidẽ non ſerò ueni. nam nihil hic paratum uideo. & cum donaſſet Põpeius transfugã ciuitate Romana, O bellum hoiem inquit, ciuitatem dat Gallis alienam, qui nobis noſtrã reſtituere nõ põt. interroganti per riſum Pompeio, ubi gener eius Dolabella eſſet, reſpondit cum 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 qđ Sylla dixiſſe Pompeio fertur. Caue tibi illum puerum male præcinctum. & cum Laberius iuxta eum in theatro ſedentem tranſiret ſedile quærens, recepiſſem te inquit niſi anguſte ſederem, ſimul et illum reſpuens. & in nouũ ſenatum iocatus, cuius numerum Cæſar ſupra fas auxerat. ſed non impune reſpondit ei Laberius. Mirum ſi anguſte ſedes, qui ſoles duabus ſellis ſedere, leuitatem Ciceronis exprobrans. Cũ antro quidam Laodicenus eum ſalutatum ueniſſet, cãm'q; aduentus ab eo quæſiſſet, reſpondiſſet'q; 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 intercede. HOC QVOD TRANSTYBERINVS AMBVLATOR. Es. ſ. Viliſſima hoiũm gña commemorat, ſolita ſcurriliter iocari, quibus Cæcilianũ comparet. AMBVLATOR. Viliſſimus cerdo. Cerdones. n. dicũtur, q̃cunq; arteis illiberaleis exercent, quæſtus gratia, q̃ græce κέρδος dicitur. uñ cercopa græci, quaſi κέρδωμα uocant, lucrari undiq; cupientem, quẽ noſtri lucrionem appellant. Ambulatores uero proprie appellãtur, q̃ urbẽ paſſim pagrant uẽditando uiliſſimas merceis, et dictis q̃buſdã ſcurrilibus aucupando emptores. hoc uocabulũ ab ambulo deducitur, qđ ſignificat huc, atq; illuc eo. ab ambio, qđ eſt circum eo. à quo ambulatio. & ambulacrũ, qđ mõ ipſam ambulationẽ ſignificat, modo locũ, in quo ambulatur. et inambulo, ac deambulo, qđ ſignificat ſpatior. uñ deambulatoriũ locũ, & deambulatoriã porticum dicimus, ꝑ quã ambulamus. & abambulo aſcendo. à quo abambulator aſcenſor. et anteambulo, ante alios eo. à quo anteambulones dicuntur, q̃ honoris gratia, aliquẽ comitando præcedũt. Sue. de Veſpaſiano, Ea demũ excutit mages conuitio, q̃ precibus, uel authoritate, dũ eum idẽtidem ꝑ contumeliã anteambulonẽ fratris appellat. et obãbulo, aduerſus alios ambulo, et quaſi ambulãti me oppono. à quo obambula

tor.obambulatrix.obambulatio. Ambrones uero gentes quædã gallicæ fuerunt, quæ ſubita inundatione maris, cũ ſedeis ſuas amiſiſſent, rapinis. & deprædationibus ſe, ſuoſq; alere cœperunt, ex quo tractum eſt, ut turpis uitæ hoĩes ambrones dicerentur. hos & Cimbros, Teutoneſq; C. Marius deleuit. Ambracia urbs eſt Epeiri iuxta Ateronem nauigabilem fluuium ſita, Pyrrhi olim regia. TRANSTYBERINVS. Romæ trãs Tyberim habitans. illic. n. uiliores perſonæ habitarũt Tyberis amnis eſt Italiæ è media ferè longitudine Apennini Aretinorum finibus defluens. tenuis principio, nec ferè niſi piſcinis emiſſus nauigabilis. Fertur per centum quinquaginta millia paſſuum non procul Tiferno. Peruſia. & Otriculo. Hetruriam ab Vmbris, ac Sabinis. mox uenientem agrum à Cruſtumino, deinde Fidenate, latinumq; à uaticano dirimens. duobus & quinquaginta fluuijs augetur. præcipuis autem Nare, & Aniene, nec minus tamen aquis, fontibuſq; in urbem ꝑductis. & ideo quãlibet magnarũ nauium ex Italo mari capax, rerum in toto orbe naſcentium uector placidiſſimus. Primo ab aquarum colore Albula dictus eſt. Deinde Tyberis appellatus, uel à rege Thuſco huius nominis iuxta eum in bello occiſo. quod ſenſiſſe uidetur Virg. cum inquit. aſperq; immani corpore Tybris. A quo poſt Itali fluuiũ cognomine Tybrum Diximus. amiſit uerum uetus Albula nomen. uel q̃d τῆς ὕβρεως, hoc eſt iniuriæ fluuius eſſet pp regem Thuſcorum latrocinari circa eius fluminis ripas, ac uaſtare omnia ſolitum. Alij dicunt Syracuſanos olim in Sicilia, cum Athenienſes ueniſſent, ingentem hoſtium multitudinem cœpiſſe, eamq; ut cæſis montibus munimenta ciuitati adderent. cõegiſſe. Tunc auctis mœnibus, etiam foſſam factam eſſe, quæ aquis repleta urbem longe munitiorem reddidit. hanc ergo foſſam per hoſtium pœnam. atq; iniuriã factam, Tybrim, quaſi τὴν ὕβριν, hoc eſt iniuriam ſiue ignominiam uocitatam eſſe. Poſtea uero cum Siculi in Italiam profecti eſſent, eam partem, ubi nunc Roma eſt, tenuiſſe uſq; ad Rutulos & Ardeam, flumenq; Albulam ad ſimilitudinem foſſæ Syracuſanæ, Tybrim appellaſſe. Rurſus autem à Tiberino Albanorũ rege in eo ſubmerſo pro Tybri dictus eſt Tyberis. Ouidius,

Albula quem Tyberim merſis Tyberinus in undis
Reddidit, hybernis forte tumebat aquis.

A Tyberi fit adiectiuum tyberinus. unde à trans Tyberim tranſtyberinus. hinc Tyberinum eius fluminis deum dicimus. Virg. Vnde pater Tyberinus, et unde aniena fluenta. item Tyberinum piſcem eiuſdem fluminis nobilem dũtaxat inter duos ponteis, de quo ſuperius latiſſime diſſeruimus. Iuuenalis,

Vos anguilla manet longæ cognata colubræ,
Aut glacie aſperſus maculis Tyberinus, & ipſa
Vernula riparũ 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, q̃ cuderent metalla. A muto ẽt permuto deducitur. Mutare proprie trãsferre eſt. Var. Fac ut te aliquò cum omni familia mutes. Aliquando tamẽ pro ꝑmutare accipitur. Luci. Publicanus uero ut Aſiæ fiam ſcripturarius. pro Lucilio id ego nolo. & uno hoc non muto omnia. Item pro uariare. unde mutare animum, mutare ſententiam dicimus. Aliquando ẽt pro delinquere uſurpatur. idem. Mihi quidem publice mutare eos, qui in parentes aliquid committunt. A muto mutatio deriuatur. & mutabile, quod facile mutatur. Virg. uarium, & mutabile ſemꝑ Fœmina. à quo immutabile, quod nullo modo mouetur, ac flectitur.

item commuto, uel muto, uel ſimul muto. à quo commutatio, ac cõmutabile. commutare uerba, eſt litigare, & iurgari. Ter. Nunquã hodie tecum commutaturum patrem unum eſſe uerbum. idẽ. Sic tria non commutabis uerba hodie inter nos, hoc eſt nõ dabitis, atq; accipietis. i. non iurgabitis. Etenim commutare uerba eſt pro bonis mala ingerere, & iracundia in maledicta cõpelli. Muto autem frequẽtatiuum eſt huius uerbi moueo, ò litera in u mutata. Nam ueteres moto dicebant. à quo motacilla auis uulgo nota, quod ſemper moueat caudã. unde uulgo non inepte codatremula dicitur. Veteres. n. codã caudam dicebant. Moueo manifeſtam habet ſignificationem. interdũ tamẽ pro excludo accipitur. Cice. Atqui quodam quaſi ueneno perficiat, ut ueros hæredes moueat, in eorum locum ſuccedat. Ab hoc deriuatur mobilis, q facile mouetur. à quo mobilitas. Virg. Quo non aliud uelocius ullum Mobilitate uiget. & mobiliter. & eorum contraria immobilitas immobiliter. & motio. & momẽtum, quod proprie ſignificat exiguam quandam mutationem. & penè indiuiſibilem, quod græci atomum uocant, in minutis (ut inquit Lucretius) illis corpuſculis, quæ infuſis per feneſtrã radijs ſolis uidemus. Varro. Momento temporis uterq; diſceſſit, hoc apud ueteres etiam momen dicebatur. Lucre. Momine ſi à paruo poſſunt impulſa moueri. hinc quodcũq; minimũ poteſt momentum appellari. Plyn. Proſunt & combuſtæ, ut cinis earum bibatur in uino addito reſinæ momento. idem. Comitialibus morbis œſypum cum myrrhæ momento prodeſt. ab hoc fit momentaneum, hoc eſt caducũ, & quod facile mutatur, ac deficit. itẽ mox aduerbium, quod ſignificat ſtatim, ſine intermiſſione. paulopoſt. item motus quartæ declinationis pro motione. à quo terræmotus, cuius cauſam uentos eſſe compertum eſt. Neq; enim unq̃ intremiſcunt terræ niſi ſopito mari, cœloq; tranquillo, nec unquam niſi poſt uentos conditos in uenas, & cauernas terræ, & occulto flatu erumpere nitentes. Multa eorum genera ſunt. Alibi mœnia proſternuntur. alibi profundo hiatu hauriuntur. alibi egeruntur moles. alibi amnes emittuntur. alibi pereunt, qui fluere ſolebant, interdum ſcaturiunt frigidi. interdũ calidi fontes. Hiatus uero aliàs remanet oſtendens quæ ſorbuit. aliàs occultat ore compreſſo, rurſuſq; ita inducto ſolo, ut nulla ueſtigia extent urbibus plerunq; deuoratis, quod ætate noſtra pluribus locis in Cãpania contigit. Nec ſimplici modo quatitur unq̃ terra, ſed tremit, uibratq;. Maritima autem maxime quatiuntur, ſed nec montoſa tali motu carent. Exploratum eſt alpeis apẽninas ſæpius tremuiſſe. Sunt qui naturali ratione futurum terræmotum præuideant. Anaximandrum Mileſium ferunt Lacedæmonijs prædixiſſe, ut urbem, ac tecta cuſtodirent, quoniam terræmotus immineret, tunc totam eorum urbẽ corruiſſe. idem quoq; de Pherecyde tradunt Pythagoræ præceptore, &, quod mirabilius eſt, hauſtu aquæ è puteo præſenſiſſe terræmotum futurum, ac uere prædixiſſe. præterea à moueo compoſita fiunt admoueo, q̃d eſt applico. Amoueo & remoueo. dimoueo, idem quod remoueo. commoueo, excito. ſimul moueo. VITREIS. Vaſis. ſ. PALLENTIA. Pallida. epitheton ſulfuris eſt, ſiue quod materia ipſa pallida eſt, ſiue ꝙ ſuffitus eius pallenteis homines facit, ut ſuperius diximus. Erat autẽ apud ueteres mos (ut ẽt apud nos eſt) ut uiliſſimæ perſonæ urbem peragrarent ſulfurata ad accendendas lucernas parata cum uitri fragmentis permutantes. Iuue. Rupto poſcentem ſulfura uitro. Papi. Quiq; comminutis Permutat uitreis gregale ſulfur. Pallere liuere eſt. hinc pallor. palliditas. pallidus. MADIDVM CICER. humefactũ. erat. n. mos (ut nunc quoq; eſt) Cicer madefactum circũferre, & otioſæ plebei uenditare, quo culinæ paratius haberent. nec. n. decoqui põt niſi mollefactum. pridie ſeri debet. Plura eius genera. Eſt. n. arietino capi

ti ſimile,

ti ſimile, propter q̃d arietinum appellatur albũ, nigrumq;, & columbinũ, q̃d & uenereũ uocant candidum. rotundum. leue arietino minus, q̃d religio ueterũ adhibere peruigilijs ſolebat. Dulciſſimũ aũt id, ꝙ eruo ſimillimũ. à cicere cicercula deriuatur, quaſi minimum cicer inæqualeis angulos habẽs, ueluti piſum. itẽ Cicero nõ ꝙ primus, q ea familia ſic cognominatus eſt, in extrema naſi parte eminens quoddam quaſi cicer habuerit, ſed ꝙ hoc genus leguminis optime ſit ſolitus ſerere. Fuerũt enim ueteres agriculturæ ſtudioſiſſimi. ideo dona ampliſſima imperatorũ, ac fortium ciuiũ erant quantũ quis uno die plurimũ arare potuiſſet. Populi uero dona quartariũ, ſiue hemina farris. hinc prima cognomina inde ſumpta Piluni dicti, q pilum piſtrinis inuenerunt. Piſones à piſendo. Fabij. Lentuli. Cicerones, ut quiſquis aliquod huiuſmodi genus optime ſereret. item bubulcus dictus, ꝙ bobus optime uteretur. à Cicero ciceronianus deducitur. OTIOSAE CORONAE. Ignauæ multitudini, quæ præparandi ad coquinam leguminis curam non habet. QVOD CVSTOS, DOMINVSQVE VIPERARVM. Aliud uiliſſimũ genus hominũ, qui ſerpẽteis circunferunt. & latine (ut ſuperius diximus) circulatores dicuntur. VILES. Abiecti. ignobiles. PVERI. Serui. hi. n. ſalſamenta per urbem uendendo circunferunt. SALARIORVM. Eorum, qui uendunt ſalſamenta. Salarij à ſale appellati ſunt. Sal uero græca uox eſt. unde ἅλαι ſalinæ dicuntur. Sal omnis aut fit, aut gignitur coacto humore, uel ſiccato. Trahitur aqua maris in foſſas ad hũc 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 ſalem & lacus uaſti, ut in Cypro, & apud Memphim extractis è lacubus aquis. deinde ſiccatis ſole, ſed & ſumma fluminum denſatur in ſalem, amne reliquo uelut ſub gelu fluente, ut apud caſpias portas, quæ ſalis flumina appellantur. Ferunt præterea & calidi fontes, & frigidi ſalem. ſicut pegaſei, & uolaterani. Sunt & montes natiui ſalis, ut in Indis Orcomenus, in quo lapidicinarũ modo cæditur. cõtinuẽ renaſcens, maiuſq; ex eo eſt regum uectigal, q̃ ex auro, & margaritis. Effoditur quoq; è terra pluribus locis palam humore dẽſato. cæditur ibi ſpeculariũ lapidum modo pondus magnũ glebis, quas micas uulgus appellat. Carris. Arabiæ oppido muros, domoſq; maſſis ſalis faciunt aqua ferruminatis. Cyrenaici tractus hamoniaco ſale nobilitantur, ita appellato, qa ſub arenis inueniatur. ſimilis eſt colore alumini. q̃d ſchiſton uocant longis glebis, neq; perlucidis, ingratus ſapore, ſed medicinæ utilis. Probatur q̃ maxime perſpicuus rectis ſciſſuris. Adulteratur ſiculo, qui in lacu cocanico naſcitur, ideoq; et ipſe appellatur cocanicus. Sunt & fictitij ſalis plura genera, Vulgariſq; plurimus fit in ſalinis mari fuſo, additis riguis dulcis aquæ. & in Aegypto ipſo mari influente in ſolum, quando Nili aq̃s ſuccoſum eſt. Fit & è puteneis aquis in ſalinas ingeſtis. Prima denſatio Babyloniæ in bitumẽ liquidũ cogitur oleo ſimile, quo & lucernis utuntur. detracto illo ſubeſt ſal. in Chaonia excoquunt aquã ad ignem, refrigerandoq; ſalem faciunt. Galliæ, Germaniæq; ardẽtibus lignis aquã ſalſam infundunt. Quercus ad hoc optima eſt. nam per ſe cinere ſyncero uim ſalis reddit. Alibi corilus laudatur, ita infuſo liquore ſalſo. carbo ẽt in ſalem uertitur. Quicunq; conficitur igne ſal niger eſt. Scribit Theophraſtus quoſdam arundinis, & iunci cinerem decoquere aqua ſolitos, donec exiguum ſuꝑſit humoris, idq; ſalem eſſe. Quinẽt muria, ita. n. aquã ſalſamentorum uocamus, recoquitur, iterumq; conſumpto humore ad naturam ſuam redit. Suauiſſimus oĩum Tarentinus, atq; candidiſſimus. Ad obſoniũ &

cibum utilior ſal eſt, q̃ſquis facile liqueſcit. itẽ humidior, quia minorem amaritudinem habẽt. ſeruãdis carnibus aptior acer, & ſiccus. Fiunt è ſale etiã cõdimenta odoribus additis. Sic pulmentarij uicem implet, excitans auiditatem, inuitanſq; in omnibus cibis, quin & pecudes, armentaq;, & iumenta ſale maxime ſolicitantur ad paſtũ, ob hoc largiores lacte, multoq; gratioſiore caſeo inde facto. quãobrem humanior uita ſine ſale nequit degere, adeoq; neceſſaria res eſt, ut hoc nomen tranſierit ad uoluptatem. quicquid. n. in omni genere gratum eſt. ſalẽ uocamus. Vnde aĩ quoq; ſolatia appellãtur ſales plurali numero. Luca. At ſoliti luſere ſales. aliqñ etiam ſingulari. Ter. Qui habet ſalem, q̃d in te eſt, omnis quoq; uitæ lepos, & ſumma hilaritas, laborũq; requies non alio magis uocabulo conſtat. Quãobrem honoribus ẽt militaribus interponitur. Siquidẽ ſtipẽdia eorũ ſalaria dicimus, qm̃ ita neceſſaria ſint, ut homini ſal, quod magis mihi placet, q̃ q̃d ſcribit Vlp. Salariũ uectigal eſſe ex eo dictum, q̃d pro ſolo pendatur. Siqs. n. inquit nemine prohibente in publico ædificauerit, & id ædificium obſtet publico uſui, utiq; is, q 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. Var. Vſos ſale ueteres pulmentarij uice affirmat, eſitaſſe. n. ſalẽ cum pane, & caſeo, q̃d nunc Thuſci faciunt cum aquatico pane, & malo medico. Maxime autẽ ſalis authoritas è ſacris ueterũ intelligitur, apud quos nulla ſacra ſine mola ſalſa conficiebantur. Sic. n. uocabant far toſtum ſale conſperſum, q̃ eo molito hoſtiæ aſpergerentur. Virg. Sparge molã, flos ſalis. in totum res diuerſa eſt. ita. n. appellatur quædã eius fauilla, quæ leuiſſima eſt, humilioriſq; naturæ, et crocei coloris aut rufi, ueluti rubigo ſalis. Eius natura aſpera, et excalfactoria eſt, ſudorẽ cit, aluum ſoluit in uino. præter hæc etiã appellatur in ſalinis ſalſugo. ab alijs ſalſilago tota liquida, marina aqua ſalſior, ui diſtans ſalſuginem ẽt, ſiue ſalſilaginẽ dicimus humorẽ cũ ſapore ſalis. Plyn. Natura ciceris eſt gigni cum ſalſilagine. Salis natura eſt per ſe ignea, & tñ ignibus inimica, fugiens eos. oĩa erodẽs. corpora uero aſtringens. ſiccans. alligans defuncta, ac putreſcentia ita uendicans, ut durent per ſecula. Heterocraneas cum adipe uitulino mirifice ſanat. ita uocant morbum capitis, cum caput inæqualiter dolet, tumetq;, & inter pilos rotũda, & humida ulcuſcula ſurgunt. & pus mali odoris. Aiunt denteis nõ erodi, neq; putreſcere, ſiquis quotidie mane ieiunus ſalem contineat ſub lingua, donec liqueſcat. Tam uarijs præterea morborũ generibus utilis ſal, ut factũ ſit prouerbium. Nihil eſſe corporibus utilius ſale, & ſole. à ſale ſalſum dicimus, q̃d ſalis ſaporẽ habet, ſiue ſale denſatũ eſt. & ſalio, q̃d eſt ſale condio. à quo ſalitum. quod ſale conditum eſt. & ſalſamentum, quod eſt ſale compoſitum ad uſum ciborũ. à quo ſalſamentarij dicuntur, quos ſuperius aſſeruimus ſalarios uocari. item ſalſamentarius adiectiuum eſt, ſignificatq; id, quod ad ſalſamenta attinet. Plyn. Quin & teſtis cadi ſalſamentarij tuſis cũ axungia uetere, mirum in modum prodeſt. & ſalariam uiam. quoniã illa ſal in Sabinos portari conſueuerat. & ſalſicorticem arborem, quam ſuperius diximus à græcis haliphleon uocari. & ſalſedinem ipſum ſalis ſaporem. et ſalum mare à ſapore ſalis. Virg. Perq; undas ſuperante ſalo. & Salinas urbem Siciliæ iuxta Lilibæum abundantem 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 promõtoria, Pachynum & Salentinũ. & ſalíuam ſputum, quod fe-

rè ſalis ſaporem habeat. & ſalinacidus ſalis ſaporem habens Plyn. nam nitroſas aquas, atq; ſalinacidas, ac feculentas additæ polentæ utiles eſſe aiunt. quidam etiam à ſale, ſiue ſalo Salaminam deductum exiſtimãt. 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, ibiq; urbem aliam condidit nomine Salaminam. Salmoneus Aeoli filius fuit, regnauitq; apud Helidem, qui cum diuinos ſibi honores petulantius quæreret, Iouemq; in iaciendis fulminibus imitaretur, ab eo fulminatus in infernum detruſus eſt. à uoce uero græca, quæ ſalum ſignificat, hoc eſt ἀπὸ τοῦ ἅλως, Halicarnaſus dicta urbs Cariæ maritima in minori Aſia Arguorum colonia, in qua Mauſoli quõdam nobiliſſimum opus extabat. à quo Halicarnaſeus deducitur. & Halizones populi Paphlagonum ἀπὸ τοῦ ὑποζώννυσθαι ἁλί. hoc eſt, quod mari undiq; circundantur. & halcyones inſigne genus auium uiuentium mari, 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 circũ forum. Dies partus earum etiam nautæ nouere. ipſa auis paulo amplior paſſere eſt. colore cyaneo. purpureis tantum & candidis admiſtis pennis. collo gracili, ac procero. hanc autem uidere rariſſimum eſt, nec niſi uergiliarum occaſu, & circa ſolſtitia Brumãue naue uiſa ſtatim in latebras abit. Fœtificat bruma, q̃ dies ab ea halcyonides uocantur. Tũc mare placidum, ac nauigabile præſertim ſiculum. Faciunt autem ſeptem ante brumam diebus nidos, & totidem ſequentibus pariunt. Ouidius, Perq; dies placidos hyberno tempore ſeptem Incubat halcyone pendentibus æquore nidis. Tum uia tuta maris, uentos cuſtodit & arcet Aeolus egreſſu, præſtatq; nepotibus æquor. Nidi earum admirationem habent pilæ figura. ore paululum eminenti, atq; anguſto. grandium ſpongiarum ſimilitudine. ferro intercidi non queunt. franguntur q; ictu ualido. ut ſpuma arida maris. nec unde confingantur, compertum eſt. Patant è ſpinis piſciũ aculeatis. Piſcibus enim uiuunt, ſubeuntq; aliquando in amnes. pariunt oua quina. Ab hac halcyonium appellatur ex nidis (ut aliqui exiſtimant) Halcyonum concretum, ut alij, è ſordibus ſpumarum craſſeſcentibus. alij è limo, uel quadam maris lanugine. Quatuor eius genera. cinereũ, ſpiſſum. odoris aſperi. alterum molle. lenius. odore ferè algæ. Tertium candidius uermiculorum ſimilitudinem habens. Galenus. σκώληκι δ' ὅτι τὸ σχῆμα παραπλήσιον, hoc eſt ſpecie uermiculo ſimile eſt. Quartum pumicoſius, ſpongiæq; putri ſimile penè purpureum. hoc ad oculorum cicatrices, & alia pluræ medicamenta utuntur. Sal & maſculini generis inuenitur & neutri. Sallu. Neq; ſalem, neq; alia irritamenta gulæ habebat. Varro. Tum ſal è penu protulit RAVCVS. Propter aſſiduum clamorem. nam uociferando circuit urbem, ut inuitet emptores. Raucum ueteres dixerunt obtuſum. à quo raucus, qui nimio clamore, ſiue alia cauſa uocem habet obtuſam, quemadmodum 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, publicæ popinã tenent, hoc eſt tabernam, in qua dapes coctæ, & uina uenduntur. à qua popiniones dicti, & ipſi coci, ac popinariam exercentes, & luxurioſi, ac in popinis uiuentes. Cocus, cuius diminutiuum eſt coculus, à coquo deducitur notæ ſignificationis. & interdum pro maturo uſurpatur, quando ſignificat maturum facio. unde cocta poma matura dicimus, ut ſuperius oſtendimus, quemadmodum cruda immatura. À coquo coquina locus, in quo dapes coquuntur, quæ & Culina, & dum publica eſt, popina dicitur. huius diminutiuum eſt coquinula. ab eo fit coquinariũ. 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 frequenter etiam coquito uſurpat. & cocta aqua, de qua ſupius diximus. Martialis, Vimine clauſa leui niueæ cuſtodia coctæ. & coctiuum, quod facile uel coquitur, uel maturatur, ut coctiua poma. coctiuum legumen & coctile, quod coquendo fit. unde coctilia uaſa figulina appellamus. & cocula uaſa ænea coctionibus apta, ſiue (ut quidam putant) ligna minuta, quibus obſonia facile coquuntur. & cocentum 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. unde decoctores dicuntur, qui patrimonio abſumpto, ad inopiam ſunt redacti. & decoctio ipſa patrimonij abſumptio. hinc Craſſus ille, qui primo diues cognominatus eſt, dictus eſt decoctor, quoniã ſubſtantia omni abſumpta decoxiſſet creditoribus ſuis. Plyn. Non erat apud antiquos numerus ultra centum millia. itaq; hic & hodie multiplicatur, ut decies centena millia, aut ſæpius dicantur. fœnus hoc fecit, numuſq; percuſſus. Poſtea diuites cognominati dummodo notum ſit eum, qui primus accepit hoc nomen, decoxiſſe creditoribus ſuis. Valerius Maximus. Quid Craſſo? non'ne pecuniæ magnitudo locupletis nomen dedit? ſed ei poſtea inopiam turpem decoctoris ſuperlatione iniuſſit, ſiquidẽ 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 deargentamus, uel deauramus, incoquere dicimur. unde uaſa ænea plũbo uel ſtanno ad ignem illita incoctilia dicuntur. Plynius, 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 hauſtum eſt, iterum feruefacto, & reliquis in caſeum coactis. Concoquo, cibos digero. à quo concoctio ipſa digeſtio. ſiquidem & indigeſtum cibum crudum dicimus. Iuuenalis. Et crudum pauonem in balnea portas. Cornelius Cel. Bis duo potius, quàm ſemel cibum capere. & ſemper quamplurimum, dummodo hoc concoquat. Præcoquo, ante coquo, uel ante maturo. à quo præcox dicitur fructus, qui ante ſolitum tempus aliorũ huiuſmodi fructuum matureſcit. ut præcox ficus. præcoces uuæ. & præcocia perſica. Plynius, Perſica æſtate præcocia intra trigenta annos reperta. & primo denarijs ſingula uenundata. & per tranſlationem præcox ingenium, quod ante maturitatem conſuetam, & nimis cito uidetur adoleuiſſe. Quintilianus illud ingeniorum uelut præcox ge-

nus non

nus 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 utilitatem ueſcendi perducatur. Cocum & piſtorem apud antiquos eundem fuiſſe manifeſtum eſt. TOMACLA. Farciminis genus eſt. Tomaculum, quod figurate & tomaclum dicitur, fit ex epate ſuillo minutatim conciſo, & iam ſemicocto, oua cruda infunduntur admiſto caſeo optimo conciſo, additur liquamẽ. piper. aniſum: gingiber. uua paſſa. croci momentum. teguntur omento porcino. coquuntur ſartagine cum adipe & ſapa. coctis ſuper teritur ſaccarum. 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 canapi, ſiue ſparto leuiter torta, ſiue puluillus apponi ſolitus è conciſo cannarum canapi, ne reſtis lædatur. & prototomus cyma braſſicæ à prima ſectione ita appellatus, quæ uere fit. eſtq; quidam ipſorum caulium delicatior tenuiorq; cauliculus A picij luxuria, & per eũ Druſo Cæſari faſtiditus nõ ſine caſtigatione Tiberij patris. Colu. Sed iam prototomos tempus decidere caules. Martialis, Et faba fabrorum, prototomiq; rudes. & tomentum, quod ſignificat lanam illam breuem, atq; conciſam, quæ ex ueſtibus à fullone poliẽdo detrahitur. à græcis gnaphalon appellatur, quoniam gnaphos frutex eſt ſpinoſus, quo ueſtes raduntur, traxitq; nomen ἀπὸ τοῦ κνάω, q̃d eſt rado. abſtergo. hinc κναφεὺς 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. Leuconicas agedum tumeat tibi culcitra lanis. Leuconicas lanis inquit, hoc eſt leuconico tomento. Optimum quippe tomenti genus erat leuconicum à loco ita appellatum, iuxta Leontidem, q̃ λευκόνιον dicitur. unde & leuconium, & leuconicum tomentum appellatur. Martialis, Oppreſſæ nimium uicina eſt faſcia plumæ, Accipe leuconicis uellera miſſa ſagis. idem. Culcitra leuconio, quam uiduata ſuo. interdum etiam goſſimpio, ſeu xylino lino. Nonnunquam ſummitatibus paluſtrium arundinum mollibus, & lanæ ſimilibus, quod circenſe tomentum uocatur. Idem, Tomentum conciſa palus circenſe uocatur, Hæc pro leuconio ſtramina pauper emit. Plynius, Leni faſtigio aquatica arundo tenuatur in cacumina craſſiore peniculo coma, neque hæc 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 arũdines erant in loco paluſtri circa Circæios. icirco circenſe tomentum uocabatur. Quinetiam fœno interdum culcitræ. à pauperioribus replebantur. Martialis de culcitra fœni. 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 ſtragulũ, in quo aliquid quieſcendi gratia, inculcatum ſit. mattæ uero duntaxat in quibus ſtuppa, uel fœnum, uel lanæ rudiores, aut aliud aliquid ſimile ſit inſertum, fiuntq; interdum è canabi, aut ſcirpo. Ouid. At dominus diſcedite ait, plauſtroq; morantes 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 ſolent. nam refrigerata perdunt ſaporem. TEPIDIS. calidis. Tepidum proprie dicitur, quod temperatum eſt, hoc eſt medium inter calidum & frigidum. unde interdum pro calido accipitur. Lucretius, tepidiſq; caminis. interdum pro frigido. præſertim quando per metaphoram transfertur ad alia. Plautus, Hic homo factus eſt tepidior, hoc eſt frigidior. ſegnior. Hinc etiam aliquando pro inutili, ſiue nocuo ponitur. Virgil. Vnde 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 tepidulum, & aduerbium tepidule. POETA VRBICVS. Poetæ 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. quidam. n. ſunt ingenioſiores, quidam rudiores. OPTIMVS. Bonus nullum ex ſe facit comparatiuum, aut ſuperlatiuũ, 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. unde optimates dicuntur, qui primum in ciuitate locum tenent, 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 ſerua me, meaſq; auge opes. Maximas optimitates, opiferaſq; offers mihi. laudem. lucrum. ludum. iocum. feſtiuitatem. ferias. pompam. penum. potationes. ſaturitatem. gaudium. IMPROBVS MAGISTER. Laſciuiæ artifex. è Gadibus enim (ut ſuperius diximus) præcipueq; ex oppido Didyma, ioculatores. ſaltatores. dicaces. item puellæ ſaltatriculæ. tibicinæ. laſciuæ in urbem confluebant. & hæ artes præcipue in ea inſula docebantur. Martialis, Nec de gadibus improbis puellæ Vibrabant ſine fine prurientes. DICAX. Cinædi etiam dicaciores ſunt, & linguæ laſciuioris ob continuam impudentiam, & uitæ turpitudinem. QVARE DESINE IAM TIBI VIDERI. Ordo eſt. Quare o Cæcili deſine iam uideri tibi id eſſe, quod tibi ſoli uideris. talis ſcilicet eſſe, qui poſſis ſalibus tuis uincere Galbam, & ipſum Tettium Caballum. DESINE. Ceſſa. Sinere enim omittere, ſiue permittere eſt. Varro. Sine is ad pubertatis annos perueniat. Accius, Sine me, uiuere ſine te poſſum. Deſinere uero interdum ceſſare. Virgilius, Deſine, meq; tuis incendere, teq; querelis. interdum terminare. unde 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 iocorum clari fuere, quibus tamen comparare ſe poſſe Cæcilius ſtulte, atq; impudenter exiſtimabat. Galba Auguſti temporibus fuit. & ſcurrilitate cum ſarmento certauit. Martialis, Ille ſuo felix Cæſare Galba fuit. Iuuenalis, Quod nec Sarmētus iniquas Cæſaris ad menſas, nec uilis Galba tuliſſet. Nam ſarmentum neutro genere eſt uirga inutilis, à uite abſciſſa, hoc eſt purgamentum uitis. unde & 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 in primis 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, ſenſumq; pecudum. interdum tamen (at A. Gellius ſcribit) ſtolidum pro excordi. tetro. moleſto. illepido ponimus. Ab hoc ſtolidior. ſtolidiſſimus. & aduerbia ſtolide. ſtolidius. ſtolidiſſimè. & ſtoliditas deducuntur. & ſtolones inutilis, & quaſi ſtolida fruticatio ex arborum radicibus. Plynius, Fuere ab arboribus cognomina antiquis. ut Frondicio militi illi, qui præclara facinora uulturnum tranſnatans fronde capiti impoſita aduerſus Annibalem edidit. Stolonum liciniæ genti. ita enim appellatur in ipſis arboribus fruticatio inutilis. unde & pampinatio inuenta primo Stoloni nomen dedit. Eſt enim obiter pampinatio, reſectio pampinorum, hoc eſt uirgultorum procedentium ex arboribus, uitibuſq; cum folijs. unde pampineum dicimus, quod totum ex pampinis conſtat. & pampinoſum, quod pampinis eſt refertum, & pampino reſeco. à quo expampino cōpoſitum. & 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 nō opinor. à fatuo fatue aduerbium. & fatuitas deducuntur. & fatua dea. & fatui. & infatuo, de quibus ſuperius diximus. Quidam ob 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 cognomento 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 PORCIA.

c CONIVGIS AVDISSET FATVM. Exemplo Porciæ docet uolēti mori negari mortem non poſſe. in quo eorum philoſophorum opinionem ſequitur, qui exiſtimarunt in rerum acerbitate, quieti

animi morte eſſe conſulendum. Porcia 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 conſciuiſſe, mori & ipſa ſtatuit. Sed cum arma à domeſticis ſubtraherentur, hauſtis carbonibus, & obſtructo ore confeſtim extincta eſt. FATVM. Mortem. DOLOR. ipſa Porcia 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 PATREM. Catonem Vticenſem. hic enim cum poſt uictoriam Cæſaris mori deſtinaſſet, ſimulatq; animaduertit gladium, quem parauerat, filij ſui iuſſu ablatum fuiſſe, uocato ſeruo, eum ſibi iuſſit reportari. Qua re intellecta, cum filius ad eum cum quibuſdam familiaribus ueniſſet, torua eum fronte Cato aſpiciens, Tu'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 ſpiritū præcluſero, ſi parieti caput illiſero, mori poſſum. ARDENTES FAVILLAS. Igneos carbones. partem pro toto poſuit. hoc genus mortis (ut Plutarchus ſcribit) & Nicolaus Philoſophus, & Valerius tradiderunt. I NVNC. Elegans loquendi modus, de quo ſuperius diximus, cum leue aliquod, ſeu ſtultum factum uolumus declarare.

EPIGRAMMA LXXII.
IN MANCINVM.

IS TIBI TRIGENI. Mancini auaritiam carpit, qui ſexaginta familiaribus ad cœnam uocatis, unum duntaxat aprum appoſuerat, & eum perexiguum, nec ex eo quicquam diſtribuerat. b Merito ergo imprecatur, ut deinceps nullus ei aper, ſed ipſe apro dilaniandus apponatur. PRAETER APRVM. Excepto apro. Præter præpoſitio eſt accuſatiuo caſui ſeruiens, & à præ deducitur, ſicut à pro propter. Significat autem idem ferè, quod abſque, & ultra. & ante. & ſupra. & citra. ab eo fit compoſitum præterea, quod eſt aduerbium ordinis. & præter propter, 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, tempeſtateſq; firmitas. Mart.

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. eſtq; 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 uerſat in oſſibus ignem Durus amor? ab hoc fit prædurus, hoc eſt ualde durus. & durities, hoc eſt firmitas. ſoliditas. item. aſperitas, crudelitaſq;. 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. Teren. Vitam parce, ac duriter agebat. & duro uerbū quod aliqñ ſignificat firmo. ſolido. Plyn. Quia aſſiduo labore, et partim æſtu. partim frigore durant corpora. Aliquando patienter fero. Virg. Durate et uos met rebus ſeruate ſecundis. nonnunquam perſeuero. Terēti. 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 compoſita induro, quod eſt durum facio, cuius paſſiuum eſt induror, & ab eo indureo, à quo indureſco. obduro eiuſdem ſignificationis. à quo paſſiuum obduror. ſubduro parum duro à quo ſubduror. TARDIS. Etiam pro perſeuerantibus, & diuturnis poſſumus accipere, nam tardum proprie pigrum, & lentum dicimus. Virgilius. Sæpe oleis tardi coſtas agitator aſelli Vilibus aut onerat pomis. per metaphoram tamen aliquando pro perſeueranti, ac diuturno ponimus. Idem. Media fert triſteis ſuccos, tardumq; ſaporem. aliquando pro denſo, & craſſo. idem. udo ſub robore uiuit Stupa uomens tardum fumum. nonnunquam pro rudi, & ſtulto. Idem. tardi uenere ſubulci. Teren. Tardus eſt. i. 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. Atq; eccos ſegni ſomno & tarditudine. idem, multa mittuntur tarditiæ, & ſocordiæ. Plau. 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. MELIMELLA. Mala dulcia, de quibus ſuperius diximus. hæc à celeritate matureſcendi muſtea dicuntur, & à ſopore mellis melimella. græci enim μέλι mel uocant, μῆλα mala, uulgo uero mala nana appellant, quod arbores ea ferentes pomiliæ 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. malorum plura genera ſunt Matiana. Geſtiana. Manliana. à Matio, Geſtioq; & manlio appellata. qđ 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 nomē habent, camerina & græcula, & à Sentino patria mea ſentinatia, quæ uulgo ab Apēnino ad urbem ſaxoferratia dicuntur. Veteres ea à colore ſericaa uocabant. cætera à cauſis traxere nomen. roſea à colore, odoreq; roſarum, excellentia apud Sentinates meos, & in alterum annum durantia, gemella, quod nunquam ferè ſingula

in fœtu naſcantur ab appiorum ſimilitudine. melappia maiora appijs uulgo appiona 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, ob effigie mammarum Orthomaſtica, ὀρθὸν enim græci rectum, μασὸν mammam appellant. à 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 rugis marceſcant, panniccæ, quod ſtolide tumeant. pulmonea uulgo centum ſolida dicta, quæ prima adueniunt, & ueluti decerpi properant quaſi ſtatim liqueſcentia. à farina farinacea uocantur. omnia ferè partibus, quæ à ſole fuerunt aliquantulum rubent. ea, quibus ſanguineus eſt color, originē à mori inſitu habuiſſe exiſtimant. FAVIS. Melle recenti. Faui. n. (ut ſuperius diximus) proprie cellæ ſunt, quas apes conſtruunt, ut melle impleant, à fouēdo dicti, qđ in ijs fœtus ſuos foueant. Plynius, Primum itaq; fauos conſtruunt, cerā fingunt, hoc eſt domos, cellaſq; faciunt. Virgilius. pars intra ſepta domorum Narciſſi lachrymam & lentum de cortice glutem. prima fauis ponunt fundamenta, deinde tenaces ſuſpendunt ceras, aliæ puriſſima mella ſtipant. Plyn. Iunior, bucellam panis dedit, & fauum mellis, hoc eſt fruſtum operis apiarij melle plenum. à fauus fit diminutiuum fauulus. Plau. Meus dulciculus fauulus. PIRA. Horum quoq; 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 quoq; ueteribus fuit. paruum eſt, muris ferè effigie binos duntaxat denteis in ſuperiori mandibula & totidem in inferiori habens, eosq; ad interiora recuruos. oritur in eius corpore apoſtema ſanguinolentum iuxta umbilicum, idq; 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 marginibus 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 mira uis ſucci abundat, quidam hæc ob eandem cauſam lactea uocant, alij à colore Syriaca, uulgo nūc coroela dicuntur. præter hæc curmundula gratiſſimi & ipſa ſaporis, corticis tenerrimi, propter quod à pleriſq; nequaquam detracto corio eduntur. unde nomen habent. item decumana uulgo nota, quibus ſimilia, ſed differentia bonitate pſeudodecumana appellantur. dolobelliana longiſſimi pediculi ab inſitore. Dollobella. pomponiana, quæ cognomine mammoſa appellantur, mammarum ſimilitudine. liceriana. ſeueriana, generiana. tyranniana. fauoniana. rubra, & paulo ſuperius maiora. lateriana. aniciana. poſthæc autumnalia acidulo ſapore iucunda, quæ à Tiberio principe Tiberiana ſunt dicta. patriæ nomina habent amerina. picentina. numantina. alexandrina. numidiana. græca. tarentina. ſignina, quæ alij à colore teſtacea appellant, ſicuti onychina purpurea. ab odore myrrhappia. lau=

rea. nardina à tempore hordeacea. à collo ampullacea, & coriolana. à forma cucurbitana. à ſucco acidula, incertam nominum cauſam habent barbarica. uenerea, quæ corolata dicuntur. regia, quæ nimio pediculo ueluti ſeſſilia ſunt. patricia, uoconia, & quæ Vir. à Catone ſumpſit. uolena. & 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 alterū annum. fiunt ex ijs coppuli & pulmentaria, nullæ dapes æque in pretio ſunt. excellunt hæc maxime apud Sentinates. præſertimq; in paruo oppido noſtro aquis undiq; circunfluentibus, quod ex argumento inſulam Centumperaneam uocant. à quo & familia noſtra Perottorum traxit cognomen. quippe pira uulgo à Sentinatibus, & ferè per omnem Italiam pera dicuntur. dant hæc pira 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. Iuue. 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 populum uiatorium, quo uinum. ab hoc fit diminutiuum perula. RELIGATA LONGA GENISTA. Pira pediculo ligata ſuſpenduntur, ut in hyemē durent, quædam etiam (ut diximus) toto anno ſeruantur, conduntur quoq; 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 ꝑ 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 non dum 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, facesq;. hinc calceamina, & paſtorum ueſtes, hinc etiam ſportæ, quæ & ſportulæ dicuntur, uaſa, quaſi fiſcellæ, in quibus cibi in quotidianum uſum dati ferri conſueuerunt. propter quod, & pro ipſis cibis ponuntur. Iuuena. Non'ne uides quanto celebretur ſportula fumo. Item pro pecunijs, quæ cibariorum loco quandoq; dari ſolebāt. Marti. Dat baiana mihi quadrantes ſportula centum. à ſparto autem nomen habet, quod ex eo factitabantur. cū ergo Homerus ſpartum dixit, geniſtam intellexit, ex qua certum eſt funes, & 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

naſcuntur. granata dicuntur à granis, hoc eſt acinis, quibus ſunt referta. grana & acini in eundem ſenſum accipiūtur, 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, baccarum. leguminum, & aliorum huiuſmodi. tamen hæc ſæpenumero confunduntur, & granum accipitur generaliter pro omni eo, quod græci uocant coccum, 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 gulam adurit. inter punica mala genus eſt, qđ apyrinum uocatur. cui lignoſus nucleus abeſt, unde nomen habet ab a priuatiua particula, & pyrin, quod græce paruum nucleum ſignificat, qualis eſt oliuæ. Martia. In momentanis tuberes, & 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; eorum, quæ acerba ſunt ad perficienda coria utuntur. Vt autem cōſeruari hæc mala melius poſſint indurantur feruente aqua marina, mox triduo ſole ſiccantur, poſtea ſuſpenduntur ne nocturno rore madeſcant. cum libet uti aqua dulci perluuntur. IMITATA BREVIS ROSAS. Quæ ſimilitudinem habent breuium roſarum, etenim flos mali punici, exiguæ roſæ ſimile eſt. Germinat enim uterq; flos, primo incluſus granoſo cortice, quo mox intumeſcente, & in uirides alabaſtros faſtigato paulatim rubeſcens dehiſcit, ac ſeſe pandit in calices, medio ſui cōplectens uel luteos, uel purpureos apices. BREVIS. Paruas. breue proprium eſt quod longo opponitur, diciturq; à græco βραχύς. à quo bracha indumenti genus pudenda maxime tegens. unde brachati galli dicuntur, & βραχίων brachium, & brachycatalecton, quod breuis deſtinentia interpretari poteſt. & brachyologia breuiloquium, ſiue breuiloquētia. à breuis fit breuior breuiſſimus. breuiter. breuius. breuiſſime. breui aduerbium pro breuiter. Martia. Quibus remiſſum corpus aſtringent breui. breuitas. breuiloquus. breuiarium compendium, hoc eſt liber, in quo uel res geſtæ, uel aliud quippiam breuiter comprehenſum eſt. & breuio uerbum. à quo cōpoſitum abbreuio. FISCINA. Inſtrumentum ruſticum, de quo ſuperius diximus, aptum ferendis è rure fructibus, cuius diminutiuum eſt fiſcella. in hac portari recentes caſei conſueuerūt. à quo fiſcelli appellati ſunt caſei mollis appetitores, ſicuti Catillones catillorum liguritores, unde & lupum piſcem à nimia uoracitate catillonē ueteres nuncupauere. METAS LACTENTES. Caſeos recenteis. à metarum enim figura caſei metæ lactis appellantur. lactentes autem dicit, quaſi adhuc lac ſugentes, & non dum 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 Damō ſic cœpit oliuæ. hæc autem omnia à græcis ſumpta ſunt, qui ἐλαίαν oleam, ἐλάαν oliuam, ἔλαιον oleum dicunt. olearum genera tria Virgilius poſuit. orchiten. radium, poſiam. alij liciniam ſergiam. neuiam. cominiam. contiam albiceram. Item alia genera addunt, ſergiā Sabini regiā uocant, cuius fructus non ante Fauonij flatum nigreſcit, hoc eſt

ad VI Idus Februarias. alij hanc maiorinā uocant. alij bambiam. quanto maturior eſt oliua tanto pinguior ſuccus, ſed minus gratus. optima autem ætas ad decerpendū eſt inter copiā, bonitatemq; cum bacca incipit nigreſcere. has noſtri drupas uocant græci δρυπετεῖς. oliuæ conſtant nucleo, oleo, carne, amurca. hæc ſanies eſt eius amara, quæ ex aquis prouenit, ideo ſiccitatibus minima eſt, riguis copioſa. ſuus oliuæ ſuccus oleū eſt. optimum fit in uena frano agro Campaniæ. ubi Venafrū eſt oppidum, cuius odor eſt unguentis accommodatiſſimus. Martia.

Hoc tibi campani ſudauit bacca Venafri
Vnguentum 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 inſtitutum à græcis, ut in gymnaſijs athletarum corpora ungerētur, qđ tanta luxuria factitatum eſt, ut aliquādo magiſtratus honoris eius octogenis ſextertijs ſtrigmenta olei uendiderint. fit & fictitium oleū è diuerſis arboribus, herbiſq;, & alijs rebus, utputa ex oleaſtro, qđ oleaſtrinū dicitur, ex chamæla frutice ſaxoſo, non altiore palmo folia oleaſtri, baccisq; habente. è cyri altero frutice, quē alij ſcoton, alij rhibim, alij ſiſamon ſylueſtre appellant folio uitiū, caule ferulaceo ſemine ad ſimilitudinem recini, unde & ricinum hunc fruticem uocant. coquitur id ſemen in aqua, innatanſq; oleū tollitur, qđ cicinum appellatur. ex amygdalis amygdalinum, quod & metopum dicitur, ex lauro laurinū, ex myrto myrtinū. & oxymyrſine, ſiue chamæmyrſine oxymyrſinum, quod & chamæmyrſinum, ex citro citrinum, è cupreſſo cupreſſinum, è nucibus iuglandis, qđ caryinon nuncupant, è lini ſemine lineum, è malis cedri cedreleon, è grano cnidio cnidium, è lentiſco lentiſcinum, è cypro arbore cyprinum. Indi etiam è caſtaneis, & ſiſama, & oriza facere caſtaninum, & orizinum, & ſiſaminū dicuntur icththyophagi, è piſcibus piſcinū. aliquādo, & è folijs platani factum eſt luminū cauſa propter olei inopiam; ex oenanthe, de qua diximus, oenanthinū, è ſanſuco ſanſucinum. Item fit ex cardamomo, meliloto. nardo gallica. panace. helenio. cinami radice, omnium ſuccis in oleo maceratis, expreſſiſq; ſic rhodinum, ſiue roſaceum è roſis, iuncinum è iunco, qđ eſt roſaceo ſimillimū. Item hyoſcyamo. lupinis, & narciſſo plurimū etiam in Ægypto è rhaphani ſemine, aut gramine, quod corti non uocant. Itē è ſiſama, & urtica miſtis, quod agroſtinū appellant. è Lilio Lilinum. ſuis præterea herbis inter Cappadociam, & Seleuciam, quod ſeleuticum dicitur neruis admodum utile. in Italia è gummi, quod gūminum, è pice, quod picinum appellant. ſponte naſcitur in Syriæ maritimis, quod eleomeli diximus uocari. fluit item è petris quibuſdam, quod & petræleon dicitur. eſt præterea oleū oenāthinum, cuius in medicina idem affectus, qui roſacei. fit ex floreſcente uua labruſæ, quæ oenanthe dicitur omphacinum oleū eſt, quod ex oliua immatura fit hoc omnium optimum, atq; utiliſſimum eſt, etenim omphacium proprie dicimus, quod fit ex uua acerba, hoc modo decerpitur uua. quando eſt ciceris magnitudine, ante canis ortum, eiuſq; melligo, & totum corpus ſole coquitur, nocturni rores cauētur. 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 uocabulū 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 ſubiguntur areæ terendis meſſibus, ut formicæ, rimæq;

abſint, & ſimiliter lutum parietum, & tectoria, & pauimenta horreorum frumenti, ueſtiariū etiā contra teredines, & noxia animalia amurca aſpergitur, ſemina frugum perfunduntur, lora etiam, & coria omnia, ac calceamina, axeſq;, & æramenta contra ærugnem, poſtremo lingua 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. & oliuum oleū, & oliuo uerbum, quod eſt oliuarum uindemiam ago, ſiue oliuas colligo. Plynius. Quippe oliuantibus lex antiquiſſima fuit, oleam ne ſtringito, ne'ue uerberato. & oliuita olei uindemia. ab olea uero oleaginus, ſicut à fago faginus. unde oleaginæ coronæ appellatæ. & oleum à quo olearius. olearia. olearium, unde oleariam cellam, & olearia inſtrumenta dicimus. Item olearios, qui oleum uel faciunt, uel uendunt. præterea ab oleū oleo uerbum, quod & olo ueteres dixerunt, ſignificatq; odorē reddo, uel bonum, uel malum, cum cōpoſitum ab eo redoleo in bonam ſemper partem accipiatur. tractum autem ab eo eſt, quod oleum inueteraſcens aſperiorem habere odorem incipiat, uetuſtas enim tædium affert. hinc olentica mali odoris loca dicuntur. & olidum, quod odorem habet. Martia. Olidæq; ueſtes muricæ. & oletum ſtercus humanum. Veranius, ſacerdotula in ſacrificio fecit oletum, ab hoc fit compoſitum olfacio, quod & odfacio ueteres dixere. Item adoleo, quod modo ſignificat accreſco, quia creſcentes pueri, cum primū puberes fiunt, olere hircum incipiunt, propter qđ hirquitalli (ut ſuperius diximus) ſunt appellati. hinc adoleſco. à quo adoleſcens, cuius diminutiuum eſt adoleſcentulus, & adoleſcentia, & adultus deducuntur, & adoleſcentior uerbum, quod ſignificat luxurior. Varro. Id equidē ut faciat cenſeo, quoniam tu quoq; adoleſcentiaris. itē adoleſcenturio, qđ adoleſcentiū more facio, ſiue in adoleſcentiam redeo ſignificat. Laberius. incipit adoleſcenturire, & neſcio qd nugarū facere, mō adoleo accipitur pro ſacrifico, quaſi odorē dijs præbeo. Vir. Verbenaſq; adole pingueis, & maſcula thura. quoniā uero ſacrificiū urendo fieri conſueuit, adoleo etiā pro uro aliquando accipitur. Varro. Cū inteſtina adoleuiſſent, partem dijs obtulerunt, partē ipſi conſumpſere. Vir. Adoleſcunt ignibus aræ. Item ob eandem rationem pro colo uſurpatur. idem, Cura penum ſtruere, & flammis adolere penates. præterea ab oleum fit & aliud compoſitum aboleo, qđ 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, qđ creſcere deſierunt. aliquando etiam exoleo pro creſco accipitur, unde & exoletum adiectiuum pro adulto accipimus. Plau. Reliqui domi exoletam uirginem. & obſoleo ex ob, & oleo. ſ, litera interpoſita, quod ſimiliter ſignificat reijcior, dimittor. Cic. Obſoleuit iam iſta ratione multo magis, quàm uerbis refutata. et ſuboleo, quod ſignificat parum oleo. Accius. elegans eſt, myrrhā ſubolet. Itē ab oleo fit inoleo, quod ſignificat creſco, inualeo. à quo inoleſco. Virgil. Vndoq; docent inoleſcere libro. & indoles, quæ in pueris, atq; 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 dignum latia, ſi ſanguine priſco Robur ineſt animis. Indole inquit, quaſi generoſitate quadā uirtutis, atq; animi. aliqñ etiā in malā partem indoles uſurpatur. Liuius de Annibale, ſic cum hac indole uirtutū, atq; uitiorum trienio ſub Haſdrubale imperatore meruit. transfertur quoq; ad muta, atq; inanimata. Idē ſicut in frugibus, pecu-

dibuſq; non tantum ſemina ad obſeruandam indolem ualent, quantum terræ proprietas, cœliq;, ſub quo aluntur. ſunt tamẽ qui oleo uerbum non ab oleum (ut ſuperius diximus) deductũ putant, ſed ἀπὸ τοῦ ὄζειν, quod olere eſt. à quo & odoro uerbum deriuatum exiſtimant notæ ſignificationis. & odor, ſiue odos. à quo odoratus odorificus, de quibus ſuperius diximus. Itẽ odorabilis, hoc eſt odorẽ reddens. & odoramentũ, q̄d odorandi gratia tenemus, ſicut unguentũ, q̄d cauſa ungendi. DE CADIS PICENIS. De uaſibus, in quibus picenæ oliuæ conduntur. ex omnibs enim Italicis oliuis picenæ, & ſidicinæ apud ueteres maxime commendabantur, ſicut nunc propter magnitudinẽ, & carnoſitatẽ Bononienſes picenæ partim ſale condiebantur, partim oleo ſuo ſine aliqua arte ſua commendatione puræ innatabãt. quędã frangebantur, & herbarũ uiridium condiebantur ſapore. ob id colymbades uocatæ. ἀπὸ τοῦ κολυμβᾶν, quod innatare eſt, nã propter lenitatẽ urinabãt. fiebãt et præcoces feruẽti aqua pfuſæ, quãuis immaturæ eſſet. Cato nõ alio modo condi laudat oliuas, quàm uel in muria uirides, uel fractas in lentiſco. NVDVS APER. ſubintelligæ appoſitus eſt. NVDVS. Solus. ſine aliarum dapium apparatu. ſolidos. n. apros apponere in conuiuijs ueteres ſolebant. primus Romanorũ ſolidũ aprũ in epulis poſuit P. Seruilius Rullus, pater eius Rulli, qui Cicerone conſule legẽ agrariã promulgauit. poſtea bini & terni ſimul apri uno conuiuio conſumpti. Iuue. Q uãta eſt gula, quæ ſibi totos Ponit apros. POMILIONE. Nano. nani enim ſunt homines paruæ nimis ſtaturæ, paululũq; ſupra terrã extantes, quod uocabulum græcum eſſe conſtat. latini eos pomilios, ſiue pomiliones, appellant, & in fœminino pomilias. Fronto Philoſophus nani appellationem barbarã eſſe exiſtimauit. nanũ græci uas aquarium uocant humile, et concauum, 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 hominũ in delitijs habuere. ſub. D. Auguſto minimus homo fuit Canopus nomine in delitijs Iuliæ neptis eius, cuius longitudo duos pedes, et palmã non excedebat, & eiuſdẽ ferè longitudinis mulier Andromeda, quæ Iuliæ Auguſtæ liberta fuit. Maniũ maximũ & M. Tulliũ equites romanos binũ cubitorũ fuiſſe M. Varro commemorat, qui mortui longiſſimis temporibus in loculis ſunt ſeruati. nos pomilionẽ habemus Hectorẽ noĩe annos nunc duodequadraginta natũ, ſed aſpectu talẽ, ut ab oĩbus puer, & nondum duodecimũ ætatis annũ excedens iudicari poſſit, puberem alioquin, et propenſioris in muliẽres libidinis, ingenioſum. præterea et citra ſcurrilitatẽ dicaculũ. ſexqpedales gigni quoſdam in trimatu implentes uitæ curſum compertum eſt. eutrapelos græci uocãt à corporis dexteritate, nã proprie eutrapeli apud eos dicuntur, qui facilitate quadã morũ præditi ſunt, hoc eſt lepidi, elegantes, in latino nomẽ nõ habent. INDE. Deinde poſt aprũ. ſ. TANTVM. Solũmodo. ARENA. Amphitheatrum. CVI CHARIDEMVS. Scilicet poſitus fuit. conſtant. n. Charidemum dãnatum à Domitiano aprorũ dentibus dilaniatum fuiſſe.

EPIGRAMMA LXXIII. AD STELLAM.

l ASCIVOS LEPORVM CVRSVS. Iocatur cum Stella facete eum monens, ut ſi nimiũ uidetur, quod bis de lepore ſcripſerit, ipſe quoq; paria faciat, & bis ei leporẽ in cõuiuio ponat. MAIOR, ET MINOR CHARTA. Vel maiora, uel minora epigrammata, quæ de eadẽ re ſcribuntur,

uel maior, & minor ſcheda. Et enim ſcheda folium chartæ, ſiue papyri non dum compactum, & ligatum, quod & phyluram græco uocabulo nuncupamus. Plyn. Sed ratio deprehendit uitium unius ſchedæ reuulſione. quidam detracta aſpiratione ſcedam ſcribunt. Q uin. Nam qui omnes etiam indignas lectione ſcedas excutit, anilibus quoq; fabulis accommodare operam poteſt, ſchedia enim nauigij genus eſt incõditum, & trabibus tantum inter ſe connexis factum, qualem ſupra diximus ratem eſſe. unde ſchedia incondita, & extemporaria carmina dicuntur, quæ noſtri ſyluas appellant, & græci σχεδιάζειν uſurpant pro eo, quod ex tempore dicere, & ſchedion uocant, quod ex tempore compoſitum eſt, quaſi dũtaxat in ſchedis ſcriptum. Martialis.

Ohe iam ſatis eſt, ohe libelle.
Tu procedere adhuc, & ire quæris,
Nec ſumma potes in ſcheda teneri.

Maior ergo, & minor ſcheda eſt, prout plura, aut pauciora epigrammata continet.

EPIGRAMMA LXXIIII. DE LIBELLO SVO.

e DITA NE BREVIBVS Eodem ferè argumento ludit, propter quod nonnulli hoc diſtichon ſuperiori epigrammati adnectunt. ne forte inquit, ſuſceptus à me labor ſcribendi epigrãmata propter libelli paruitatem pereat, idem potius ſæpius repetatur CVRA EDITA. Studium impenſum. BREVIBVS LIBELLIS. Propter breuitatem librorum. DICATVR POTIVS ΤΟΝ Δ' ἈΠΑΜΕΙΒΟΜΕΝΟΣ. Hemiſtichion, hoc eſt medius uerſus eſt Homeri, τὸν δ' ἀπαμειβόμενος, quod ſignificat huic autẽ reſpõdens, & 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, q̃ liber ob nimiam breuitatem pereat.

EPIGRAMMA LXXV. AD HEDYLVM.

c VM DICIS PROPERO. Ex perſona ſua notat eos, qui nimio coitu exhauſti, & impotentes facti, exercere tamen libidinem nõ ceſſãt. PROPERO, FAC SI FACIS. Verba ſunt Hedyli, dum cum eo coit Martia. Et eſt ſenſus, cum dicis mihi coeunti tecum hæc uerba. ego propero, hoc eſt mihi propere abeundum eſt. fac ſi facis, hoc eſt exple opus, ſi potes explere. Eſt. n. communis hic loquendi modus. FAC SI FACIS. Expedi, perfice coitum, ſi potes. facere. n. ut ſuperius diximus, coire eſt. VENVS. Libido, coeundi appetitus, quemadmodũ ſuperius diximus. DEBILITATA. Exhauſta, infirmior facta ob nimiũ coitũ. LANGVET. Deficit. diſſoluitur. hoc. n. accidit hoĩbus nimio coitu debilitatis, ut etiã uerbis à coeũdi libidine auocentur. PROTINVS. Statim quaſi porrò tenus. Vir. Protinus ad regẽ curſum detorquet Hiarbam. aliquando tamẽ ponitur pro conſequẽter, deinceps. idem, Protinus aërij mellis cœleſtia dona Exequar. interdum pro iugiter continue. idem, traiecto miſſa lacerto Protinus haſta fugit, ſeruatq; cruenta cruorem. nonnunquam pro longe porrò. idem, cornuq; recuruo Tartaream intendit uocem, qua protinus omne Intremuit nemus. quãdoq; pro ualde. idem. En ipſe capellas Protinus æger ago. Itẽ pro omnino, ſicut penitus. Idẽ. cũ protinus utraq; tellus Vna foret. quando autem huic aduerbio additur negatio, ſignificat non ideo, quemadmodum

fit in continuo, & ſtatim. Q uintilia. Non autem 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 dicẽdum eſt. ideſt non ideo. protinam etiã 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 PROPEPEM. Facere.

EPIGRAMMA. LXXVI. DE DIAVLO.

n VPER ERAT MEDICVS. Idem plane argumentum eſt, quod quinquageſimi noni epigrammatis de Chirurgo.

EPIGRAMMA. LXXVII. DE LEPORE, ET LEONE.

u ICTIBVS HIS TAVROS. Idẽ argumentum, quod ſuperiorum duorum epigrãmatum, 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 reddit audacior, & ex audacia fit celerior. mirum dictu non modo non obeſſe leonem lepori, ſed prodeſſe. SOLA ARENA. In qua nullæ ſint feræ ſæuientes. CONDITVR. Abſcõditur, ſeruatur. CAVEAE. Receptaculo. cauum dicitur proprie concauum, uacuum, & à Chaos deducitur, quod quaſi uorago quædam erat inanis & uacua. Virg. Tum dea nube caua tenuem ſine uiribus umbrã. idem. Hæc ubi dicta, cauum conuerſa cuſpide montem Impulit in latus. à cauum cauea deducitur, quæ proprie ſignificat locum ſub terra uacuum, atq; 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 caueas uocant. Martia. 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. Virgil. Hic totum 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. et caudecæ ciſtellæ appellatæ ſunt ex iunco 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, atq; obſcura, unde cauernoſum locum

dicimus paſſim uacuum, & ueluti cauernis 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.

EPIGRAMMA. LXXVIII. AD LICIANVM

u IR CELTIBERIS Licianum Celtiberum tædio urbis in Hiſpaniam redeũtem, repetita locorum illorum amœnitate laudat, & otium ac tranquillitatem uitæ more ſuo commendat. carmen eſt dicolon diſtrophon. primus uerſus eſt iambicus Hipponactius trimeter acatalecticus, conſtans ſex iambis, recipiẽsq; etiam ſpondeos imparibus ſedibus, ſecundus eſt iambicus archilochius dimeter acatalecticus, conſtans quatuor iambis admiſto interim imparibus ſedibus ſpondeo. NON TACENDE. Laudibus proſequende. tacere proprie eſt nihil loqui. Næuius. Hic loquitur, ille tacet. quoniam uero cum aliquid laude dignum uidemus, temperare nobis non poſſumus, quin illud laudemus, & econtrario malefacta non laudamus, inualuit conſuetudo, ut tacenda pro non laudanda accipiamus, & econtrario non tacenda pro laudanda. item qm̃ qui ſecuri ſunt nullã quærẽdi cauſam habent, tacere aliqñ uſurpamus pro eo, q̄d eſt ſecurum eſſe. Teren. Q uin taces? Nã cum ille inferat, dicam, manifeſtum eſt non ſilentium, ſed ſecuritatẽ impetratã fuiſſe, dicimus ẽt tacere de ijs, quæ uocem nõ habent. Virgil. totumq; pererrat Luminibus tacitis. Idẽ. Cũ tacet omnis ager. tacere. n. pro quieſcere capitur. Vnde tacitum mare uocamus, cum placidũ eſt, & nullis fluctibus agitatur. & à taceo taciturnus deducitur, qui natura facile tacet, & tacitus, qui ſcit tenere ſecreta. à taciturno tamen fit taciturnitas, quæ eſt obſeruãtiæ genus in ſilendo conſtituta, & in cælandis ſecretis. Terẽ. Sed ijs, quas ſemper in te intellexi ſitas, fide, & taciturnitate. & taciturnulus diminutiuum. Apule. Blanda mulier, & taciturnula. Item à taceo tacite aduerbiũ, hoc eſt cum ſilentio ſiue quiete. præterea compoſita reticeo, q̄d proprie de ijs dicitur, quæ dolorẽ, ſiue ſolicitudinẽ afferunt. Terẽ. Ne uerere, ne retice. obticeo de his, quæ pudet nos loq. 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. et Iberia proprie ea pars Hiſpaniæ, quæ intra Iberũ cõtinetur 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, et regio eorũ Celtiberia. hi quondã omnes imanitate ſuperare ſunt crediti, & regio eorum magna ex parte inculta erat, & aſpera, & amniũ alluuionibus uaſta, q̄d per eã Anas defertur, et Tagus, & complura alia flumina, quæ occaſum uerſus in oceanũ erumpunt. originem ex Iberis agris habentia, quorũ propter Numantiam fluit. poſtea ad mãſuetiorẽ cultum readacti ſunt. eorum nobiliſſima ciuitas Numãtia fuit. à qua Numãtini qui circa uiginti annos bellũ cum populo romano geſſere. tãdemq; à Scipione capti, ac deleti ſunt, unde Scipio ipſe Numantinus eſt dictus. à Celtibero celtibericus deducitur. Vnde celtibericum bellum, et 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, et ratione inuenta, quàm fortuita, ſiue arbitraria eſſe) quod cum uos dicimus, motu quodã oris cõueniẽte cum ipſius uerbi demonſtratione utimur. quippe labia ſenſim, ac ſpiritum uerſus eum mouemus, cum quo loquimur, et econtrario, cum dicimus nos neq; profuſo, intentoq; ſpiritu neque extenſis labijs pronuntiamus, ſed ſpiritum, & labra quaſi intra noſmetipſos coercemus. hoc idem fit in tu, & ego & tibi & mihi, & tuus, & meus, cæteriſq; ab ijs deſcendentibus. Nã ſicut, cum annuimus, atq; 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 tin 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, & Galliã poſita oceani freto, & pyreneis montibus clauditur, ſicut minor ambabus, ita utraque fertilior. Nam neq; ut Africa uiolento ſolo torretur, neque ut Gallia aſſiduis uentis fatigatur, ſed media inter utranq; temperato calore perfruitur. Vnde felicibus, & tempeſtiuis imbribus, & omni frugum genere fœcundiſſima eſt, adeo ut incolis tantum ſuis, ſed alijs quoq; 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 commemorat, cum ijs equi, & arma ſanguine proprio cariora ſint. EQVIS. Sunt 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 habẽt rei bellicæ aptiſſima, ut pote 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, ferroq; cæteris præſtare dicuntur, ſunt & alij in ponto Chalybes. chalybs aliquando pro ipſo ferro ita temperato accipitur. Item pro opere ex huiuſmodi ferro facto. Luca. Chalybem, frenoſq; momordit. Virgili. Vulnificuſq; chalybs. SENEMQVE CANVM NIVIBVS EFFRACTIS SACRVM. Ordo eſt, & uidebis Sacrum ſenem canum effractis niuibus. Sacer nomen proprium eſt montis in finibus Galatiæ aurum ferens. SENEM. Antiquæ nobilitatis. CANVM. Candicantem. NIVIBVS. Propter niues, quibus tegitur. EFFRACTIS. Alluſit ad hiſtoriam. Nam ſacrum montem ferro nudare nefas habetur ſed ſiquando terra fulgure (quod eo in loco aſſidua res eſt) aut imbribus, aut niuiũ 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 nõ torrens, rapiduſq; eſt, ut noceat, ſed lenis, placiduſq; ut tranſiri uado facile poſſit. BOTORDI. Vicus eſt non lon

ge à Segobriga, quondam oppidum fuit, ſed à Tiberio Graccho dirutum (ut refert Polybius) DELICATI. Delitijs 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 boum, & Mellona dea mellis. à pomo Pomona appellata, unde etiam pomiferum deducitur. Plynius. Tũ 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 potomum (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 ullum 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 conſueuerunt, uel in quibus habitant Nymphæ propter ſuauitatem, & delitias aquarum. REMISSVM. Reſolutum. quippe calidis aquis reſoluuntur corpora, frigidis reſtringuntur. BREVI. Statim, breui tempore. eſt enim aduerbium temporis. SALONE. Salo fluuius eſt, qui & Bilbilis dicitur, quo temperatur ferrum, atque acrius redditur. GELAT. Gelu, hoc eſt nimia frigiditate aſtringit, atque 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 fit 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 non dum pranſus eſt, ſicut incœnatus, qui non dum 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, ideoq; maior æſtus. TAGO AVREO. Tagus flumen eſt in Luſitanis ramenta auri ferens, iuxta quẽ uento, equas fœtus concipere multi authores prodiderunt. OBSCVRVS. Tectus. latens. obſcurum enim quod ſuperius à cura deriuari diximus, proprie ſignificat, quod ſine lumine eſt. Virgilius. Si nigrum obſcuro comprenderit aëra cornu. per metaphoram tamen interdum pro ignobili ponitur. Cicero. Qui magna ſibi proponit obſcuris maioribus. interdum pro tecto. latenti, & abſcõdito. Virgilius. Vidimus obſcuris primam ſub mœnibus urbẽ. Vnde obſcuram orationem dicimus difficilem, & cuius ſententia latet. ab hoc fit obſcuritas, quod interdum opacitatem, interdum ignobilitatem, interdum etiam difficultatem ſignificat. & obſcure aduerbium, latenter. difficulter. ignobiliter. & comparatiua, ſuperlatiuaq; 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 quoq;, & ederas, & arundines, & ſalictum contineri iuriſconſulti exiſtimant, ſed ſiquis ſalignas uirgas inſtituẽdi ſalicti cauſa defixerit, eæq; ante, quàm radices egerint, ſuccidantur, aut euellantur, recte Pompo. ſcribit de ſuccis arboribus agi non poſſe, cum nulla arbor proprie dicatur, quæ radicem nõ conceperit. ſtirps tamen oleæ arbor eſt, ſiue radices egerit, ſiue non dum, ſed cum planta adeo tenera eſt, ut herba potius uideatur, arboris loco haberi non debet. maximo uero in pretio apud ueteres arbores fuere umbrarum gratia, qđ 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 uſq; ad Neronis principis incendia durauere, uirides adhuc, iuueneſq;, ni princeps ille arborum quoq; mortem acceleraſſet. dicimus autẽ in recto arbor, & arbos, ſicut odor. & odos. hinc ueteres arboſes pro arbores ſcripſere. ab hoc fit diminutiuum arbuſcula. Item arbuſtum locus, in quo arbores ſunt, ſicut ſalictum, in quo ſunt ſalices. hoc & arboretum aliqui uocant (ut Gellius teſtatur) ab eo fit arbuſto uerbum, quod eſt agrum arboribus conſero ad maritandas uiteis. Plynius. Tranſpadana Italia præter ſupradicta cornu. populo. tilia. acere orno. carpino. quercu. arbuſtat agros. & Arboreus 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. Plynius. 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 modum. Virgilius. Tellurem borea 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. Ideſt BRVMA IMPOTENS. Bruma proprie dicatur dies ſolſtitij hyemalis, qui ẽ poſt Idus Decembris, dicta quaſi βραχὺ ἦμαρ, hoc eſt breuis dies. ponitur tamẽ interdum pro menſe Decembri, ut hoc loco, interdũ pro hyeme. Virgilius, Frigida ſub terra tumidum quem bruma tegebat. à bruma brumalis deducitur, ut brumale tempus. brumales dies. IMPOTENS. Quia homines impotens, & deſidioſos facit, ab igne diſcedere neſcientes. MVGIET. Sonabit. Mugire proprie factitium eſt boum. à quo Mugitus, à cuius ſimilitudine uenti quoq; plerunq; mugire dicuntur. hinc fit mugınor uerbum, quod ſignificat murmuro. Lucil. Mugınamur, molimur, ſubducimur. Et Muginus cognomen Romanu ciuis à frequenti murmuratione. à quo Mugiola porta, quod ipſi aliquando præfuit. à mugio fit remugio compoſitum eiuſdem ſignificationis cum primitiuo. Virgilius. Horendas canit ambages, antroq; remugit. RAVCO. Sonoro, unde ἀπὸ τοῦ βοᾶν, hoc eſt à uociferando Boreas dicitur. uociferando autem uox rauceſcit. APRICA. Temperata ſine frigore, de quo ſupra diximus. TARACONIS. Taraco inſignis urbs Hiſpaniæ eſt, à qua ipſa prouincia Taraconẽſis uocatur altero capite Gallias, altero Bæticam attingens, mari litora obijcit, noſtro, qua meridiem, qua uero ſeptentrionem ſpectat oceano, urbs amœniſſima ẽ, temperato cœlo, et (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 laletana aqua, laletana uina magis copia, quàm bonitate nobilitata. MACTABIS. Occides, de quo ſuperius diximus. DAMAS. Notum animal eſt è caprarum ſylueſtrium genere. ideoq; ſemiferum, ut hirundines in uolucribus, apes in campo, in mari delphini. reperitur & maſculino genere. Virgilius. Cum canibus timidi uenient ad pocula damæ. VERNAS. Conterraneos tuos, & quaſi domi tuæ natos. RVMPES. Defatigabis. plerique 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 preſertim in leporarijs tuis, quæ tanto ſumptu, decore, atq; elegantia feciſti, ſæpenumero non ſine magna animi uoluptate conſpicimus. rumpere proprie frangere eſt. Virgilius. Rumpimus in uitæ tua uincula. aliquando tamen capitur pro fatigare. Terentius. Vt me ambulando rumperet. Aliquando pro diſijcere. Virgilius. Frigidus in pratis cantando rumpitur anguis. nonnunquam impetum facere. Terentius. Ceſſo intro rumpere. rũpere ſilentium, & rumpere uocem eſt loqui, ſiue diu tacita proferre. à rumpo rupes 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 etiam rumex oleris genus uulgo notum. item rupti dicuntur, qui ob nimiam fatigationem, aut conceptum rigorem dolent, & uix mouere poſſunt corporis membra. præterea à rumpo compoſita ſunt interrumpo, quod eſt aliquid dicentem, facientem ue impedio perrumpo ualde rumpo. abrumpo deſijcio. auello. Vnde loca abrupta diuulſa, atq; ob id inuia appellamus. prærumpo eiuſdem ſignificationis, unde & prærupta loca dicimus. erumpo cum impetu exeo. à quo eruptiones dicuntur, quãdo uel exercitus è caſtris uel præſidia ex urbibus in hoſteis impetum faciunt. Item egredior. Plynius. 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 corruptela, hoc eſt contaminatio deducitur. & incorruptum inuiolatum. CALLIDVM. Callentem flectere, ſe & ſaluti ſuæ terga uertendo conſulere. FORTI. Celeri, robuſto. RELINQVES CERVOS VILICO. Mactandos ſcilicet, quoniam caro eorm mollis, & inſipida eſt. ideoq; ruſticorum potius cibus. Ceruus animalium placidiſſimus eſt. Vrgente aliquando ui canum, ad hominem confugit, & in pariendo minus cauet ſemitas humanis ueſtigijs tritas, quàm quæ ſecretæ, ac feris opportunæ ſunt. editos partus exercent tam fœminæ, quàm mares curſu, & fugam meditari docent, ad prærupta ducunt ſaltumq; demonſtrant, in fuga ſæpe quieſcunt, ſtanteſq; reſpiciunt, cum propè uentum eſt, rurſus fugæ præſidia repetunt, hoc faciunt inteſtinũ dolore tam infirmi, ut leui ictu intus rũpatur. fugiunt mox latratu canum audito, aura ſemper ſecunda, ut ſecum ueſtigia quoq; abeant. mulcentur fiſtula paſtorali. & cantu. cum erexere aureis, acerrimi auditus ſunt, cum remiſere protinus ſurdi. Cæterum ſtolidum animal eſt, & omnium ferè rerum miraculo ſtupẽs, adeo ut equo, aut bucula propius accedẽte hoĩem iuxta uenientem nõ uideat, aut ſi uideat, arcũ ipſum, ſagittaſq; miretur. cornua mares hñt, ſoliq; animaliũ oĩbus annis ſtatuto ueris tẽpore amittũt. latẽt amiſſis quaſi inermes, & noctu tñ in paſcua exeunt dextrũ cornu negant inueniri, defodi ab ijs putant, ne in uſum hominũ ueniat. quod ei ſit aliqđ medicamen

tum. utriuslibet accenſi odore ſerpentes fugantur. indicia certæ ætatis in illis ſunt ſingulis annis adijcientibus ramos uſq; ad ſexennes 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 experiuntur. Maria tranant gregatim nantes, porrecto ordine, & capita imponentes præcedentium clunibus, per uices quiſq; ad terga redeuntes. conceptus ceruarum eſt poſt arcturi ſydus. octonis menſibus ferunt partus, & interdum geminos. Poſt conceptum ſtatim diſiunguntur. at mares rabie libidinis ſæuiunt, fodiunt ſcobes, ideo tunc roſtra corum nigreſcunt donec imbre abluantur. candidi aliqñ reperiuntur, qualem fuiſſe tradunt Q. Sertorij ceruam, quam fatidicam eẽ 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 pinguitudinem adopertis. febrium morbos non ſentiunt, quinetiam huic timori medẽtur. notum eſt quaſdam principes fœminas omnibus diebus matutinis carnem eam deguſtare ſolitas fuiſſe, & ita longo æuo caruiſſe febribus. à ceruus ceruinus deducitur. Martia. Ceruinus gelidum torquet ſic halitus anguem, & ceruarius, unde lupũ ceruarium à ſimilitudine dicimus, & ceruaria ouis dicebatur, quæ pro ceruo imolari ſolebat. Ceruus græce Elaphos dicitur, à quo Tragelaphon quaſi hircinum ceruum uocant eadem ſpecie animal barba tantum, & armorum uillo diſtans, nec alibi naſcens quàm iuxta Phaſim amnem, & Elaphoboſcon à paſtu ceruorum, nam βόσκω paſco ſignificat herbam ferulaceam geniculatam, digiti craſſitudine ſemine corymbis dependentibus, folijs oluſatri commendatam in cibis contra ſerpentum, omniumq; aculeatorum ictus. quippe fama eſt, hoc pabulo ceruos reſiſtere ſerpentibus, quod eo minus eſt mirandum, quo & dictamnum herbam extrahendis ſagittis ijdem hominibus monſtrauere, percuſſi eo telo, paſtuq; eius herbæ eiecto. qn etiam percuſſi à phalangio cancros edendo ſibi medentur.

VICINA SYLVA. Ligna ſyluæ uicinæ. continens pro contento accipitur, ut mos eſt poetarum. 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 diminutiuum à ſcamno. Varro ſcribit ſcabellum dici per quod ſimplici ſcanſione ſcandebant in lectum non altum. Scamnum uero, quo duplici gradu in lectum altiorem conſcedebant. Scamnum etiam dicitur terra illa altior, quæ inter duos ſulcos in colendo relinquitur. Plynius. Scamna inter duos ſulcos cruda ne relinquantur. quoniã autẽ in ijs ſedere conſueuimus, factum eſt ut ſcamnum, & ſcabellũ frequenter pro ſubſellijs uſurpentur. & ſcanſile, per qđ aſcendi poteſt. præterea à ſcando compoſita aſcendo, à quo aſcenſus. tranſcendo, aſcendo tranſgredior. deſcendo quod proprie ſignificat è loco ſuperiore in inferiorẽ uenio. Plautus. deſcende iam ex equo. unde fit deſcenſus. Virgil. Facilis deſcenſus auerni. Dicimus tamen aliquando deſcendo in forũ 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 in loco celſiore ſe tenet, pugnam detrectare exiſtimatur, quẽ cum relinquit, et in locum æquum uenit, atq; deſcendit, animũ 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. Item à ſcando ſcandulaca genus herbæ frugibus inimicæ, quod eis conſcendendo, quaſi edera noceat. Item ſecundum quoſdam ſcateo, à quo ſcaturio, ſcaturies. ſcatebræ, de quibus ſuperius diximus. ſcandere 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 plurali. 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 nõ paruam uocem emittunt. ponitur & pro omni uoce. ab hoc fit clamo uerbum, quod eſt uocifero, & interdum pro uoco accipitur. ſicut frequentatiuum eius clamito. Plau. Plaudunt, partim clamitant me ut reuertar. ab hoc clamoſus clamore obſtrepẽs uociferator. Quinti. Nõ turbidus, non 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. Cice. Facere. n. probus adoleſcens periculoſe, quàm perpeti turpiter maluit. ἐπὶ 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. conclamo ſimul clamo. à quo conclamatio, & conclamatum eſt, de quo ſuperius diſſeruimus. PROPE'. Deprope', hoc eſt ex propinquo. LVNATA PELLIS. Calcei 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 eſſe tuſos fuiſſe manifeſtum eſt. Iuuena. Nobilis & generoſus Appoſitam nigræ lunã 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 qđ Arcades. qui cum Euandro in Italiam uenerunt, Proſelenes appellati eo calcei genere uterentur, uel ut homines elati, ac tumidi eo ſigno admonerentur inſtabilitatis, atq; incõſtantiæ humanarum rerum, quod luna primo ex occulto prodit, & facta indies ſpecioſior os ſuum lumine, ac ſplendore cõſpicuum facit, tum formoſiſſima, & maxima reddita, rurſus defluit, ad nihilumq; reuertitur, uel quod eo exemplo admonerentur ſubditi magiſtratibus parendum eſſe, & quemadmodum luna (ut Parmenides ſcribit) ſolis radios continue reſpicit, ſic inferiores ſecundũ locum tenere debere, & principes colere, quorum opibus, atque 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. literam, 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 appellauerunt. TOGA. Longior ueſtis, qua in urbe, ut ſuperius diximus, utũtur, qui principes ciuitatis ſalutant, comitanturq;. Martialis. Si matutinos facile eſt tibi rompere ſomnos, Attrita uenit ſportula multa toga. OLIDAE MVRICE. Nuntius magiſtratuum, de quo ſuperius diximus, homines in iudicium uocãs. 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 horrendus metuendus, propterea quod homines iuſſu magiſtratuum in forum uocat. horror interdum tremorem ſignificat. Plautus. Quis hic horror eſt? quid pauitas? Interdum toruitatem aſpectus. Apuleius. Quẽ cum aſpexiſſet, horrore hominis deterritus ſtatim retroceſſit. aliquando abominationem. Varro. Ira odium. horror eos ab incepto 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 horreſcunt 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. Perſius. Scis comitem horridulum trita donare lacerna. modo hiſpidum aſperumq;. Virgilius. Et glacie riget horrida barba. idẽ. Inſeritur uero, & fœtu nucis arbutus horrida. modo timẽdus. Idẽ, Horridus in iaculis. horribilis uero modo pro formidabili accipitur. Cice. Et qđ dictu quoq; horribile uidetur uiuentis ſanguine hauſto, modo pro tetro. deformi. Varro. Fœda atq; horribili, ſeu uitabili accipitur. Virgilius. 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 quoq; deriuatur, hoc eſt horrorem 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 & hericus, & 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 conuoluitur in formam pilæ nequid comprehendi poſſit præter aculeos. in deſperatione uero urinam 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, quamobrem exinanita prius urina uenari ars erat, & tum præcipua dos tergoris, aliâs 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; ſuppremum opperientes, ut fermè prius occupet captiuitas. calidæ poſtea aquæ aſperſu reſoluitur pila, apprehenſuſq; pede altero è poſterioribus ſuſpendi à ueteribus ſolebat, ac ita fame necari, aliter occidi non poterat, ut tergori parceretur. Ex herinaceo

rum genere. & Hiſtrix eſt ſpina undique contecta, ſed longiores habens aculeos, & cum intendit cutem, miſſiles. ora urgentium figit canum, & paulolongius iaculator, hybernis ſe menſibus condit. Item ab horreo hordeum ſecundum quoſdam, quoniam licet calamus altior frumento, quàm hordeo ſit, Ariſta tamen eſt mordacior hordeo. ab eo fit hordeacius, unde farinam hordeaceam, & panem hordeaceum dicimus. & hordearium unde æs hordearium ueteres 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 et forctum pro bono uſurpabant. hordam etiam prægnantem uocabant, unde dies quo grauidæ hoſtiæ immolabantur hordeacia nuncupabant. hornum autem ueteres ipſius anni dicebãt. Luci. An hornò te abſtuleris auro. Item ab horreo compoſita 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 aliquando pro intremiſco accipitur. Virgilius. Spiceaq; in campis cum meſſis inhorruit. QVERVLVS CLIENS. Epitheton clientis eſt querulus, etenim clientum mos eſt de patronum negligentia ſemper queri. IMPERIA VIDVARVM. Imperioſæ uiduæ, mos eſt loquendi apud poëtas duntaxat. Virgilius. Ferimur per opaca locorum. ideſt per loca opaca, recte autem mulieris naturã expreſſit, quando non 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 quia nulla uenit, tu mihi ſomne ueni. A' ſomno ſomnolentus deducitur, hoc eſt plenus ſomno. & inſomnis peruigil. unde inſomnes noctes dicimus, hoc eſt peruigiles. & 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 incepit dormire. Virgilius tamen ſopitum ſomno dixit, quaſi irrigatum. & ſoporo idem quod ſopio. cuius paſſiuum eſt ſoporor. à quo ſoporatus, cui ueluti irrigatus eſt ſomnus. & ſemiſoporatus, ac ſemiſopitus, qui inter ſomnum, uigiliamq; medius eſt, quem etiam ſemiſomnem, & ſemiſomnum dicimus. M. Cel. de M. An. 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 ſomnorinum uſurparunt pro eo, quod in ſomnis uidetur. Varro. hic ſomnorinas imagines affatur. & inſomniam fœminino genere pro uigilijs, quod nomen Plynius ambiguitate lectionis excluſit, & de uſu remouit. ſomnum deſcribunt animi in medium eſſe receſſum. Ariſtoteles uero ita definit. ὕπνος ἐστὶν ἀντιπερίστασις

ἀναθυμιάσεως πρὸς τὰ κάτω, ὑπὸ τῆς κινήσεως τοῦ συμφύτου πνεύματος χυθείσης καταληφθέντος τοῦ πρώτου αἰσθητηρίου σωτηρίας ἕνεκεν τοῦ ζώου. Somnus inquit, eſt refluxio exhalationis ad inferiores partes, hoc eſt ad cor, aſcendentis à motu naturalis ſpiritus, uidelicet ad caput compreſſo primo ſenſitiuo, hoc ē 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. idē ſomnium ſic definit. ἐνύπνιον δ' ἐστὶν ἐν ὕπνῳ τῆς ἀρχῆς κατεχομένης φάντασμα, hoc eſt ſomnium eſt in ſomno uiſum occupato principio. quippe per principium, ſenſum communem intelligit. Nam illo occupato, Socratis imaginem in ſomno uidentes, ipſum nos Socratem uidere exiſtimamus. Mirum 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. & 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, ante dormio. Redormio, euigilo. à quo redormitio, excitatio. euigilatio. Plynius. In redormitione uaria fuiſſe ſomnia apparet. MERCETVR. Emat huiuſmodi ſcilicet laboribus patrocinandi, & frequentandi forum. SOPHOS. Gloriam. exiſtimationē. 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 ſuſpicionem, quod cum uitelianis 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 quietem, & tranquillitatem parit. QVOD RELIQVVM EST. Quod poſt famam adeptam ſupereſt uitæ.

EPIGRAMMA. LXXIX. AD AEMILIANVM.

I TIBI MISTYLLVS. Facete Aemilianum deridet, qui cocum ſuum, ſumpto ex homerico uerſu uocabulo miſtyllon appellauerat, in quo notat eos, qui no

bilia, & 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.

ON FACIT AD SAEVOS. Rurſus de lepore & leone iocans, notat eos, qui ſe in exiſtimatione eſſe putāt apud eos, à quibus habentur contemptui. NISI. Præterquam. Niſi enim ex nō & ſi compoſita eſt, & idem ſignificat, quod ſi non, uel præterquam. eſt enim coniunctio exceptiua. aliquando tamen pro continuatiua ponitur. Cicero. Niſi forte putamus dementem P. Scip. Africanum fuiſſe, qui cum per ſeditionem à C. Carbone interrogaretur, quid de Tiberij Gracchi morte ſentiret, reſpondit iure ſibi cæſum uideri. in quo notandum, quod quoties niſi principium ſententiæ eſt, in dicatiuum deſyderat, aliâs etiam ſubiunctiuum, diciturq; per apocopen ni. & hæc omnia ni. niſi. quàm. & præterquam, ſemper repetunt eoſdem caſus, qui præceſſerunt. Vt 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, ut puta 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 QVINTIANM.

OMMENDO TIBI QVINTIANE NOSTROS. Librum ſuum Quintiano commendat, ne patiatur eum à Fidentino tanquam proprium recitari. QVOS. Recitaturus poëta, qui ſcilicet male recitat, & tunc deſinunt eſſe noſtri. SERVITIO. Seruitute, in quam redacti, & uincti ſunt à Fidentino. ASSERTOR. Liberator. SATIS PRAESTES. Satiſdes fideiubeas, eoſq; meos fuiſſe affirmes, & à me manumiſſos. omnia hæc uerba ſeruitium. aſſertor. ſatis præſtes. dominus. manumiſſus. plagiarius iuriſconſultorum ſunt, quorum diſciplinam optime calluiſſe uidetur Martialis. PLAGIARIO. Furi librorum meorum, de quo ſuperius late diſſeruimus.

EPIGRAMMA. LXXXII. AD FIDENTINVM.

NA EST IN NOSTRIS. Rurſus in Fidentinum ſcribit furem ſuorum librorum carmine heroico. Senſus eſt. Tu putas libellos noſtros uideri tuos poſſe, quod tui aliquando uerſus interpoſite ſint. At erras. Nam hoc te magis furti arguit, quia diſſimilia, & contraria ſimul poſita magis apparent. CERTA FIGVRA. Claro, & aperto ſigno ruditatis ſcilicet & ignorantiæ domini. TRADVCIT. Transfert. ſeparat à noſtris. SIC INTEPOSITVS. Ordo eſt, interpoſitus Lingonicus Bardocucullus ſic contaminat urbica. Tyriantina uncto uitio, ut tua ſcilicet carmina contaminant noſtra. BARDOCVCVLLVS. Veſtis genus, ut ſuperius diximus. Amiculum habet, quo caput tegitur, quod à forma dicitur cucullus. Nam proprie cucullus eſt papyraceum tegmentum, quo pigmentarij utuntur. Iuuenalis. Contentuſq; ille ueneto, duroq; cucullo. Quod ſi hoc genus ueſtis cucullo careat, non bardocucullus, ſed bardiacus dicitur. Martialis, Laſſi bardiacus quod euocati. Habet autem nomen à Bardis Galliæ gente, quod hæc eo genere ueſtis præcipue uteretur. Maximo apud Gallos in honore Bardi fuerūt, quod laudibus magnorum uirorum, ac poëticæ 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 imbrum 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 quoque, & non ignobiles pueri utebantur. Martialis. Gallia ſantonico ueſtit te bardocucullo. Idem.

Roma magis fuſcis ueſtitur, Gallia ruſis,
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 gratulantes, quidam coruum tenens, quem inſtituerat proferre hæc uerba. Aue Cæſar uictor imperator. Miratus Cæſar tam officioſam auem uiginti millibus numūm eam emit. Multaſq; præterea ſimules comparauit. Quo exēplo 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 quærentem 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, et Druſum Cæſares nominatim, mox tranſeuntem populum Romanum ſalutabat, deinde ad tabernam remeabat, quem merem 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 Troecena regione Aſiæ coruorum opera uenari ſolitus proditur, quos deuehebat in ſyluas inſidentes humeris. illi uero corniculos ueſtigabant, agebantq;, eò perducta conſuetudine, ut exeuntem ſic comitarentur, & feri uiſi ſunt, & per ſitim congerere lapides in ſitulam monumenti, in qua pluuia aqua durabat, ſed quæ non poſſet tangi, & tali congerie exprimere, quod potui ſufficeret, gerit internicinum odium cum chloreo aue. uterque enim nocte oua inuicem exquirunt. item cum miluo, cui uolanti præripit eſcas. Sunt qui prodant hanc auem ore parere, ideoq; grauidas ſi ederint coruinum ouum, per os partem reddere, quinetiam difficulter parere ſi tecto inferantur. Martial.

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 Alphōſum Siciliæ regem dū Neapoli ſub Calliſto pontifice eſſemus, uidimus coruum ei à rege Britāniæ miſſum miro candore conſpicuum. Item alium, allatum ei à rege Scytarum 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 uer-

bum croco. à quo crocito. Inde uero crocatio, & crocitatio deducuntur. Itē 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 olere 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 Plynium uel ignoraſſe, uel ſi ſciuerint, non tradidiſſe. Ouidius. 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 aerem, 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 ὀρῶος, hoc eſt totus candidus. ὅλος totus dicitur hinc holographum uocatur teſtamentum, quod totum teſtatoris manu ſcriptum eſt. & holoſchenos, de quo ſuperius diximus. & holocauſtum hoſtia, quæ detractis extis integra aræ imponebatur, quaſi ὅλον καυστόν, hoc eſt totum combuſtum. Virgilius. Et ſolida imponit taurorum uiſcera flāmis 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 dicuntur. Virgilius. Talis Amyclæi domitus Pollucis habenis Cyllarus, & quorum graij meminere poëtæ. aliæ quoq; Amyclæ fuerunt in Italia inter Gaietam & Tarracinam conditæ, à Laconibus, q Caſtoris et Pollucis comites fuere. Virgilius. Tacitis regnauit amyclis. Tacitas uocauit, uel quod hæc urbs Pythagoreæ ſectæ fuit, et ab eſu, carnium, atque omnium animalium cæde abſtinuit, propter quod ſerpentes in uicinis paludibus natas occidere nefas putantes ab ipſis interempti ſunt. Plynius. Iuxta Tarracinam fuere Amyclæ à ſerpentibus deletæ, uel quod ijs aduerſus finitimos bellum gerentibus, cum frequenter aduentare hoſtes falsò nunciaretur, & ob id ciuitas uano terrore quaſſaretur, cautum fuit ne quis deinde hoſtium aduentum nuntiaret. itaque poſtea cum hoſtes nullo nuntiante aduenissent, ex improuiſo capta ciuitas fuit. & ob id Tacitæ dictæ. Lucilius. Mihi neceſſe eſt loqui. Nā non neſcio amyclas tacendo periſſe. Amyclas in ſingulari proprium nomen fuit nautæ in epeiro pauperrimi. ERRAT. Vel paſcitur, uel uagatur. CAYSRI. Cayſter fluuius eſt Aſiæ, qui multos ſecum amnes deferens præter Aſiam paludem labitur, & abluit Epheſum. Multi circa hunc amnē cygni uerſantur. Virgilius. atque Aſia circūm 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, et ipſa quoq; humanam uocem imitatur. Perſius. Picasq; docuit noſtra uerba conari. OFFENDIT. Impedit. lædit. Offendere & defendere proprie contraria ſunt. nam offendere eſt incurrere in aliquid, atque incidere. Terentius. Offendi adueniens quēdam mei loci hinc atque ordinis hominem haud impurum, hoc eſt incidi. Defende-

re 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, neq; moleſte 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 ueniſſent, & 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, que ita differunt, quod offenſio ſemper paſſiue accipitur. offenſa uero actiue. Cicero. in corpore ægro odioſa eſt omnis offenſio. ideſt 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 perueniſſet 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; index, qui ſententia id definiat. nam ſcripta à te contra te indicant.

EPIGRAMMA. LXXXIII. AD FVSCVM.

I QVID FVSCE VACAS ADHVC AMARI. Hortatur Fuſcum ut ſe in amicitiam recipiat. monetq; non eſſe aſpernendos nouos amicos, neq; 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 authoritatis. Martialis. Ille ſacri lateris cuſtos, Martisq; togati. SI QVID VACAS. Siquem locum uacuum habes ad alium, qui te amet recipiendum. elegans eſt loquendi modus. Dicimus enim uacas laudare. uacas amare. item paſſiue uacas laudari. uacas amari. ROGAMVS. Petimus. Rogare enim interdum petere eſt. Plautus. Spectandus, ne cui illam det, neque roget. interdum quærere ſciſcitari. Terentius. Accedo ad pediſequas, quæ ſit rogo. Nonnunquam orare, deprecari. Virgilius. littusq; rogamus Innocuum, quandoque etiam ſtatuere. Cicero. Ego ad eam bellici ciuilis cauſam attuli. Ego leges pernicioſas rogaui. hinc legis rogatio dicitur, quoniam rogare populum magiſtratus ſolebant, an id placeret, quod ſtatuerāt. 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, atq; abrogatio deducuntur. A` rogo fit etiam rogito frequentatiuum, quod interdum ſignificat precor. Plynius. Patrem adit. rogitat ut ſui miſereatur. interdum ſciſcitor. 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)

putant) quod in eo dij manes rogentur. eſt enim rogus ſtrues lignorum ad cremanda cadauera, in qua ſimul atq; 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 conduntur. 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 atq; inſolenter tribuit, quæ in eo non ſunt. & arrogantia, quæ contraria eſt modeſtiæ. & ita definitur. Arrogantia eſt per quam temeritas, atque impudentia uanam ſibi comparat authoritatem. Modeſtia autem, per quam pudor honeſtus puram, ac ſtabilem authoritatem 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 familias ſunt, Arrogamus, qui ſunt ſui iuris. ideo autem arrogatio dicitur, quia is, qui aſciſcit aliquem in filium, interrogatur an uelit illum iuſtum ſibi filium eſſe & is, qui aſciſcitur, 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; familias eius natus eſſet utiq; 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. Prorogo. ante impendo. à quo prærogata beneficia dicuntur, quæ ante ſunt impenſa. unde prærogatiua excellentia & antelatio uocatur. Paulus iuriſconſul. Veteranorum priuilegium inter cætera etiam in delictis habuit prærogatiuam, ut ſeparentur à cæteris in pœnis, hoc eſt cæteris præferantur. nec ad beſtias. itaq; ueteranus datur nec fuſtibus cæditur. irrogo. infligo impono. Plynius non modo culpam omnem, ſed etiam multam ei irrogauit. Surrogo, ſufficio. ſubſtituo. Quintilianus. Cum defuncto patruo in eius locum ſurrogatus fuiſſet. Ab hoc ſurrogatio, hoc eſt ſubſtitutio deducitur. HOC FVERANT. Noui ſcilicet amici.

EPIGRAMMA LXXXIIII. AD FRONTONEM.

OTA TVI BREVITER. Laudat hoc epigrammate uitam ruſticanam otio præditam, & quiete, eamq; anteponit uitæ urbanæ anxiæ ſemper atq; ſolicitæ. FRONTO. Iulius Fronto Iulij Grati frater tribunus militaris fuit ſub Othone, uixitq; uſq; ad Domitiani tempora doctus in primis, & poëtis fauens. Iuuenalis. Frontonis platani conuulſaq; marmora clamant Semper & aſſiduo ruptæ lectore columnæ. CLARVM DECVS MILITIAE, ET TOGAE. Clarus & belli & pacis artibus. Toga pro pace uſurpatur, quoniam hoc habitu utuntur intra urbem, quemadmodum 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. Plynius. In

arando magnopere ſeruandum eſt Catonis oraculum. Quid eſt primum? agrum bene colere. Quid ſecundum? bene arare. Quid tertium? ſtercorare. idem. Si inter arbores, uitesq; aretur fiſcellis capiſtrari boues oportet, ne gerrninum tenera præcerpant. ab hoc arator deducitur, quod tam de boue, quàm de homine bouem ducente dicitur. idem, arator niſi incuruus præuaricatur. & aratio. idem. Arationem per tranſuerſum iterata occatio ſequitur. & aratrum inſtrumētum, 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. Cicero. Ab ſtiua eius me cum homines loquebantur. & artro 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 artrare eſt quaſi aratrare, qđ inuentum à Salaſſis proditur Tauriſcæ gentis populis, qui cum ſubiectos alpibus depopularentur agros panicum, miliumq; iam excreſcens tentauere, poſtquam natura reſpuebant, inararunt ex quo meſſes duplicatæ fuere. Idem. Et in treueri co agro contigiſſe memoratur. Nam cum hyeme prægelida captæ ſegetes fuiſſent, reſecuerunt reſarcientes campos menſe Martio, & uberrimas meſſes habuerunt. Ab aro præterea compoſita fiunt inaro eiuſdem cum ſuo ſimplici ſignificationis. Plynius. 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. ideſt 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. & otioſe aduerbium. ideſt cum otio. à quo otioſius. otioſiſſime. & otior uerbum, quod ſignificat in otio ſum. Ocyor uero comparatiuum pro celerior accipitur. fitq; à poſitiuo græco ὠκύς, quod ſignificat celer & ſuperlatiuum habet ocyſſimus. item aduerbia ocyus et 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 baſilicum uocant. odoris optimi. Chryſippus eam grauiter increpuit, tanquā 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 confers. inflationes & rutum diſſoluit ex aceto ſumptum. aluum ſiſtit impoſitum urinam cit. Verucas miſto atramento ſutorio tollit, multis præterea medicamentis adhibetur, hoc uno noxium quod uenerem 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

oceanus mare quod uniuerſam arcuit terram, & à litoribus, plerunque accipit nomen. nam ad dextram, ubi primum terram intrat, Atlanticus dicitur. ad ſiniſtram Gaditanus, illinc Arabicus. Perſicus. Indicus. Hinc Britānicus. Germanicus. Scyticus. Poſtquam uero terras intrauit, primo ab Iberia, hoc eſt Hiſpania Ibericum mare dicitur. tum à balearibus inſulis balearicum, poſthac Narbonenſium prouinciam contingens. Gallicum. deinde à Liguria Liguſticum, mox uſq; in Siciliā à Thuſcis thuſcum, ſiue Thyrrenum à thyrrenis, ſiue à differentia ſuperi inferum. Superum enim adriaticum uocamus, quod ad id ab urbe ueniens Appeninum conſcendamus. inde ab Ionibus ionium. à Sicilia ſiculum à Creta criticum. ab Aſia aſiaticum. à Pamphilia pamphilium. À Carpatho inſula, quæ inter Aegyptum, & Rhodum eſt. Carpathium. à Cypro cyprium. à Rhodo rhodium. Multa præterea nomina habet. ut ægeum. Corinthium. argolicum. tyrium, & ſimilia, de quibus partim diximus, partim ſuis locis dicemus. Poëtæ tamen oceanum pro quocunq; 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 calceamenti genus, quod inæqualiter tuberata ſit. Ab hoc ocreati dicuntur, qui ocreis calceati incedunt. Præterea ab otio per compoſitionem fit negotium, 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 ruris? COLIT. Habitat. frequentat. PICTA FRIGORA SPARTANI SAXI. Pictos, ac frigidos ſpartanos lapides. ideſt potentiorum domos laconico marmore cultas, frigidum epitheton marmoris eſt. Pictum autem ideo dicitur. quia Lacedæmoniū marmor. quadam ueluti ſquamarum uarietate pictum uidetur. SAXI SPARTANI. Lacedæmonij marmoris, quod pretioſiſſimum habetur, & uiriditate cunctis hilarius, quale ſuperius diximus ophiten & Tiberianum, atque Auguſteum eſſe. Spartani Lacedæmonij dicuntur. Nam cum ij cum Meſſenijs ob ſtupratas uirgines ſuas in ſolenni Meſſeniorum officio bellum intuliſſent, grauiſſima ſe execratione obſtrinxerunt. non 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 permiſcere, ut celerius, certiusq; conciperent. Ex ijs nati ex nota materni pudoris Spartani, quaſi ſati appellati ſunt. & inde urbs quoque Sparta uocata eſt. INEPTVS. Imprudens. quid aptum & commodum ſit non diſcernens. inepti proprietatem præclare declarat Cicero cum inquit. Ego mehercule 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, idq; in ſermonis noſtri conſuetudine perlate patet. Nam qui aut tempus quid poſtulet, nō 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 appellent, non reperies.

Omnium autem ineptiarum, quæ ſunt innumerabiles, haud ſcio an ulla ſit maior, quàm ut illi ſolent quocūq; in loco, quoſcunq; inter homines uiſum eſt de rebus aut difficillimis, aut nō neceſſarijs argutiſſime diſputare. ab ineptus fit diminutiuum ineptulus. & ineptitudo. & ineptia, quæ tam uerborum, quàm factorum eſt. & inepte aduerbium. & ineptio uerbū, 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 fructibus 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 gladium è lacunari ſeta equi aptum 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. Virgilius. Interea claſſem uelis aptare iubebat Anchiſes. Idem. Proiecto dum pede læuo Aptat ſe pugnæ. PORTAT MATVTINVM AVE. Mane ſalutat. Erat enim Romanorum mos mane ſalutare potentiores. Iuuenalis. Sollicitus ne Tota ſalutatrix iam turba peregerit orbem. Matutinum opus dicimus, quod mane fit, & cum prima aurora. Matutam n. imitatione græcorum auroram dicimus. EXVTI NEMORIS. Nitidi. peruij. nullis ſenſibus impediti. PLENAS PLAGAS. Retia feris plena. DVCERE Educere. SALIENTEM. Palpitantem. TREMVLA SETA. Hamo, qui pendet è ſeta calamo piſcattorio 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 promtus fit promptior. & promptiſſimus. & aduerbia prompte. promptius. promptiſſime. à promo uero depromo, & expromo eiuſdem ſignificationis. FLAVA MELLA. Proprius mellis color eſt flauus, hoc eſt fuluo clarior, qualis eſt color auri, cum fuluus ex uiridi & rubro, flauus ex uiridi rubro, atq; 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, Dibutadis inuentum fuit ex rubra creta uaſa fingere, uel rubricā plaſticæ 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 dolatus 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. Dominata. non aliunde

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 ἄλφυ, 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 Italiam à Gallia, & Germania dirimunt, quas peruias primus Annibal fecit, cum antea tutam redderent Italiam, unde omnis ille mons perpetuo iugo tendens ad ſiculū 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 Albigaunium 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 quoq; 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 ſic album iudicum dicebatur, quod qui uel fœdaſſet, uel uitiaſſet, uel quocunq; ſcripturæ genere turbauiſſet, capitaliter non expectata ordinis ſententia puniebatur. & albor. & albitudo pro albedine. Varro. Qui uident alborem eius admirantur. Plautus. Ad ipſam capitis albitudinē, & albico candico. Horatius. Nec prata canis albicant pruinis. & paſſiuum eius albicor. Varro. deorſum itaq; rapitur. & offenſas aliquo à ſcopulo lapidoſo albicatur. & albula tyberis ab albo aquæ colore. & Alba oppidum latij ab omine albæ ſcrophæ, & triginta porcellis albis ibi repertæ, quamuis & alia alba eſt ad lacum fucinum, ſed ab illa albani, ab hac albenſes dicuntur, à quibus alboſia ſcuta, quibus utebantur, quæ cum decumana uocabant, quod eſſent ampliſſima. quemadmodum & decumani fluctus dicuntur. & Albiona ager transtyberim à luco albionata, in quo loco bos alba ſacrificabatur. & Alburnus Lucaniæ mons 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, quemadmodum eſt Veneri Adonis, & Dianæ Virbius. Alij Mephitim Iunonem intelligunt, quam aerem eſſe conſtat. Omnis autem putor ex aeris corruptione naſcitur. bonus odor ex aere incorrupto, ut ſit Mephitis dea odoris grauiſſimi, ſiue rerum male olentium, & alburnum adeps (ut ita dicam) arboris. Plynius. Humor & cortici arborum eſt, qui ſanguis earum intelligi debet. Eſt enim in toto corpore arborum, ut reliquorum animalium cutis. ſanguis caro neruiuenæ. oſſa. medullæ. pro cute cortex. humor. ſanguis proximi. plerisq; 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. Et reliquis arbo

ribus 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 extorum, 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 candidorum 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.

e

ONTINVIS VEXATA MADET. Iocando copones notat, clàm uino aquam mittentes. Pluuioſus inquit autumnus eſt. etiam ſi cupias merum, hoc eſt purum uinum uendere nō potes. NIMBIS. De quo ſuperius diximus. MADET Infunditur. humeſcit. VT CVPIAS. Quāuis cupias. MERVM. Vinum purum.

EPIGRAMMA LXXXVI. AD FLACCVM.

q

VALEM 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.

m

ILLIA PRO PVERO CENTVM. Facete in Phœbum inuehitur, qui puerum à Mangone centum millibus numūm emerat, cuius tam fœde prodigalitatis cauſam eſſe dicit, quod ipſe grandem pecuniam penis magnitudine à cinædis lucrifecerat. POPOSCIT. Petijt. quemadmodum ſuperius diximus. aliquando tamen poſcere pro accipere ponitur. Virgilius. Poſcit equos, gaudetq; tuens ante ora frementis. aliquando pro prouocare. Idem. Haud acrem dubites in prælia poſcere Turnum. Cice. Poſcunt maioribus poculis. Nonnunquam pro eo, quod eſt in contrarium niti. Virgilius. equidem ſic poſcere uentos Iandudum, & fruſtra cerno te tendere contra. PHOEBVS, aliàs Draucus. nunc Pædico. IN MEAM INVIDIAM. In odium mei. MENTVLA. Propter magnitudinem à multis cinædis expetita. BIS DECIES SESTERTIOLVM. Viginti ſeſtertia. Diminutiuo uſus eſt metri gratia. Seſtertius, ſiue ſeſtertium numus eſt duarum ſemis librarum. & per

geminum.II.& S.literam à qua incipit ſemis notatur,hoc modo· HS.Vnde ſeſtertius dicitur, quaſi ſemis tertius . erat enim dipondius & ſemis,quo tempore denarius decuſſis æſtimabatur,hoc eſt poſt duos ſequens tertio loco eſt ſemis.

EPIGRAMMA. LXXXVIII. AD FLACCVM.

d

AT BAIANA MIHI. Facete notat eos,qui paupertate oppreſſi, nihilo minus delitias uitæ ſequuntur,& ſimul ſportularum tenuitatem uidentur apprehendere.Senſus eſt. Cum Domitianum ſecutus uenerim Baias , quid mihi opus eſt inter tantas delitias lauari?cum nihil habeam præter quotidianam ſportulam centum quadrantum,præſtat Romæ eſſe , & uulgaribus uti balneis,quàm male cœnãtem bene lauari. BAIANA· Quæ Baijs datur. Baiæ Campaniæ oppidum eſt iuxta lucrinum ſinum,inter Puteolos , & miſenum montem, in cuius agro aquæ calidæ ſunt & ad uoluptatem,& ad uarios morbos commodiſſimæ,adeoq; & fertilitate,ac copia rerum,& ædificijs,& litorum amœnitate præſtantes,ut nõ immerito ſcripſerit Horatius·Nullus in urbe locus Baijs prælucet amœnis.ob eam cauſam magna Romanorũ multitudo confluere ad eas ſolebat·Dictæ autem baiæ ſunt à Baio Vlyſſis ſocio. ſunt qui exiſtiment 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 congiarum laſſi·Quos diuidebat balneator elixus Regis ſuperbi ſportulæ receſſerũt· 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.

i

NTRES AMPLA LICET. Repetit denuo luſus leporis cum leone , notans eos,qui exiſtimationem quærunt,contendendo cum ijs, qui ſunt præſtantiores· TORVI· Aſpectu terribilis · de quo ſuperius diximus· TERGVM. Dorſum· PROCVMBET· Ita faciet impetum,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 LICIANVM.

u

ERONA DOCTI SYLLABAS AMAT VATIS. Cum laude diuerſos poëtas commemorat , ut duos Senecas, & Lucanum celebret · & Canium. & Decianum · & Lycianum · & ſeipſum,qui omnes fuerunt Hiſpani. VERONA. Nota urbs,de qua ſuperius locuti ſumus · Plynij & Catulli patria , quam Atheſis amnis amœniſſimus dirimit·uino oleo omni frugum genere·lanus præterea, & omnibus , quæ ad uſum uitæ humanæ pertinent nulli Italicarum urbium ſecunda·ab hac ueroneus , & ueronenſis 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,ob Ocno Mantus filio condita,unde nomen habet.Clara in primis P.Virgilio Marone , qui ut apud græcos Homerus,ſic apud nos omniũ,quos ante acta ſecula tulerunt, poëtarũ princeps fuit,natus Craſſo,& Põpeio cõſulibus· matre Magia Polla patre Virgilio Ruſtico,in uico,qui andes uocabatur,nõ procul ab urbe Mãtua,de qua ipſe cecinit·Mãtua diues auis,ſed nõ genus omnibus unũ·à Mãtua mãtuanus deriuatur. APONA· Patauina·Aponus fluuius eſt parum ab urbe Patauio diſtans.Luc·Euganeo ſi uera fides memorãtibus augur Colle ſedẽs aponus terris ubi fumifer exit,Atq; Antenorei diſpergitur unda timaui.Sueto.de Tiberio·Monicus eſt Geryonis oraculo,ut de cõſultationibus in Aponi fontẽ talos aureos iaceret·euenit ut ſummũ numerũ iacti ab eodẽ oſtẽderent·hodieq; ſub aqua uiſuntur hi tali.Patauij natus eſt T.Liuius hiſtoricus,& Stella,ac Valerius Flaccus poëtæ. De Valerio Flacco alibi quoq; locutus eſt Martia· Flacce Antenorei ſpes & alũne laris·Alius quoq; poëta Patauinus fuit nomine Voluſius,q Enniũ ſecutus rerũ geſtarũ populi Romani annales carmine ſcripſit·huius meminit Catullus.At Voluſi annales Paduã mittentur ad ipſam,Et laxas ſcõbris ſæpe dabũt tunicas· Stellã paucis ante annis omnes exiſtimabãt Neapolitanũ fuiſſe.& hic nõ poëtæ,ſed oppidi nomen eſſe arbitrabantur, quẽ errorẽ nos primi ſuſtulimus in cõmẽtarijs in Papinij ſyluas à nobis editis,in qbus & Papiniũ ipſum neapolitanũ fuiſſe declarauimus , cum antea ab omnibs Toloſanus exiſtimaretur· CENSETVR· IN pretio & exiſtimatione eſt· APOLLODORO· Sex memorantur Apollodori fuiſſe · Primus atheniẽſis comicus·Secundus Geleus , cuius comœdiæ fuerunt Philadelphi.& Syſipus·Tertius Tarſenſis tragicus· Quartus item Athenienſis grãmaticus,diſcipulus Ariſtarchi · Quintus Pergamenus rhetor,præceptor Caſſidij, qui docuit Auguſtum· Sextus Alexandrinus comicus æmulus Menãdri· de quo locutus eſt Martia· PELIGNI. Sulmo oppidũ eſt in pelignis, de qbus ſuperius diximus.Sulmoni autẽ ortus eſt Ouid· Naſo, poſt Virgiliũ à noſtris laudatus.Sulmo à Solymo Aeneæ comite conditore eius urbis nomẽ accepit.Ouidi·Huius erat Solymus Phryga comes unus ab Ida·A' quo Sulmonis mœnia nomẽ habẽt·Idẽ,Sulmo mihi patria eſt,gelidis uberrimus undis Millia q nouies diſtat ab urbe decẽ.à Sulmone Sulmonẽſes dicti· SONANT· Reſonant·Celebrant. CORDV

BA. Ampliſſimũ Hiſpaniæ oppidum circiter.XXX ſtadia diſtans ab Obulcone,quò tradũt Cæſarẽ ab urbe Roma ſeptimo, ac XX die perueniſſe·ab ea Cordubẽſis deducitur. FACVNDA· Quæ facundos habuit uiros· LOQVITVR· Laudat· DVOS SENECAS. M· Anneus Seneca Cordubenſis Romam uenit declamator egregius,quamuis opera eius ad poſteros nõ peruenerint. Hinc ſtatim eques factus honores meruit habuitq; liberos,quos in Hiſpania ſuſceperat ex Elbia uxore L.Anneum Senecam Iunium Anneum Gallionem,& Anneum melam·Seneca philoſophus ſimul, & declamator,& poeta inſignis euaſit ſub Nerone mortuus eſt ſolutis uenis. LVCANVM· Anneus Mela Senecæ frater ante, quàm in urbẽ ueniſſet , donatus equeſtri ordine . ex C· Acilia filia Acilij Lucani oratoris filium ſuſcepit M·Anneum Lucanum·Hic Neroni principi gratus fuit, quæſtorq; ante ætatem factus gladiatorum munus edidit . Scripſit Saturnalia ſyluarum libros decem. Medeam Orpheum , incendium urbis,incendium Troianum cum Priami calamitate, Pharſaliam non finiuit,uarius (ut Quintilianus inquit) copioſus,ſublimis,concitatus oratoribus magis quàm poetis imitandus· IOCOSAE A' iocis de quibus ſuperius diximus· EMERITA· Auguſta· Emerita oppidum eſt Hiſpaniæ in Turdulis· ſicut in Celtiberis Cæſar auguſta Canius à Gadibus.Decianus ex Emerita,Licianus, & Martialis, è Bilbili eodem tempore in poetica floruerunt.

EPIGRAMMA XCI. DE LEVINA.

c

ASTA NEC ANTIQVIS·Exemplo Leuinæ docet mulieribus frequentiã hominum & laſciuiam locorum uitandam eſſe· Hæc enim cum caſtiſſima eſſet, Baias profecta , dum 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 amœnitatem uitandam eſſe propter multorum hominum conuentum, & inhoneſtos,ac uitioſos peregrinorum mores . ſic enim inquit πρόσοικος γὰρ θάλασσα χώρᾳ, τὸ μὲν παρ' ἑκάστην ἡμέραν ἡδύ, 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· Hæc enim tanta fide uiros dilexerunt,ut in bello parentũ cum uiris earum cauſa ſuſcepto diremerint prælium , eos qui 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 quemadmodum 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 quondã ciuitates ſine mœnibus incolebant,ut uetuſtum Lacedæmoniorum morem referrent · A' ſabinis Sabellus deducitur.Iuuenalis,Menſamq; ſabellam. Illyrij Sabinam appellabant telum uenabuli ſimile. Ennius.Illyrij reſtant ſicis , ſabiniſq; fodentes. QVAMVIS Quantumuis· TE

TRICO· 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 nec tetrius, nec fœdius excogitari poteſt.Vnde tetro uerbum, quod fœdo, & polluo ſignificat·Pacuuius,Belluarum,aut ferarum aduentus loca tetret·aliquando pro amaro.Lucreti.Ac ueluti pueris abſynthia tetra medẽtes Cum dare conantur.Nõnunquam pro aſpero·ſeuo·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, atq; 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 cõtra 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 piſciũ,q 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 portos,pelagoq; uolamus·modo defluere. idem · Hic ſummis linquuntur rupibus amnes.idem · Nanq; ſolo ruptis radicibus arbos Vellitur.huic atro linquuntur ſanguine guttæ.Hinc fit cõpoſitum relinquo,quod dimitto ſignificat. à quo reliquiæ quicquid relictum eſt·idem,Troas relliquias danaũ, atque immittis Achilli . Poetæ enim metri gratia ll duplicant·& reliquum, quod ſimiliter pro reſiduo capimus , quaſi id qđ relictum eſt·Reliquorum , & cæterorum appellatione omnes contineri iuriſconſulti tradũt. 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 rotundã 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 uſq; ad primam ripam Tyberis·unam enim dũtaxat ripam tenebat Roma·Iuuenalis,Et quæ Imperij fines Tyberinum uirgo natauit· Ab Hetruria hetruſci appellati. & hetruſce aduerbiũ·item à relinquo fit aliud compoſitum derelinquo,qđ ſignificat prorſus,& in totum relinquo · Relinquere enim dicimus ad tẽpus 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 inuenatu telum in feram miſſum hominem interfecit. 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, Helenesq; notæ hiſtoriæ ſunt. illa Icari filia fuit (ut Homerus tradit) & uxor Vliſſis, quæ ex eo Telemachũ genuit, cumq; Vliſſes primo ad Troiam, deinde per uaria loca orbis terrarũ profectus longo tempore ſolam reliquiſſet, quanquam à mille procis ſolicitata, fidem tamen marito, pudicitiamq; mirifice ſeruauit. Hæc uero Iouis, & Ledæ filia, cum Menelao Laconum regi connubio iuncta eſſet, relicto uiro ſponte ſecuta eſt Paridẽ, qui tum forte à Menelao ſuſceptus hoſpitio fuerat, quæ res origo, atque incitabulum fuit belli Troiani.

EPIGRAMMA. XCII. AD CELEREM.

u T RECITEM. Ex perſona Celeris notat malos poëtas, qui recitando carmina ſua auditorum obtundunt aureis. Sic inferius de Ligurino.

Hæc tibi non alia eſt ad cœnam 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 cauſam recitandi tua.

EPIGRAMMA XCIII. AD FABVLLAM.

b ELLA ES NOVIMVS. Facete Fabullam deridet, quæ nimium iactando ſe bellam, & puellam, & diuitem eſſe faſtidium 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 aſothos.

SED CVM TE NIMIVM FABVLLA LAVDAS. Licet forma, & ætate, & fortunis inſignis ſis, maiorem tamen moleſtiam ex iactantia tua, quàm ex illis uoluptatem percipimus.

EPIGRAMMA. XCIIII. AD CAECILIANVM.

c VM DIXI FICVS. Facete ex perſona Cæciliani duo uitia pariter carpit. unum morum, alterum linguæ. in moribus cinædos notat, q ex nimio attritu morbum contrahunt, quem græci σύκωσιν, nos ficum, ſiue mariſcam appellamus, in lingua uero literarũ ignaros carpit, qui ficum pro fructu ſecundæ dũtaxat declinationis eſſe exiſtimant, pro morbo quartæ. Senſus eſt. Eandem eſſe huius uocabuli declinationem, ſiue fructum, ſeu morbum ſignificet, genere autem differre, cum

fœminini generis ſit, quando fructum ſignificat. quando uero morbum, maſculini. quod ficus quartæ declinationis ſit, quando fructum ſignificat, manifeſtum eſt. De arbore, Cicero, Vxorem ſuam 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 tantalo 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 quoq; multa, ac plena tædio mala, ut rimæ ſedis, quas græci rhagadas, & rhagadia uocant. Condylomata, hoc eſt tubercula, quæ ex quadam inflatione naſci ſolent. & uerucæ quoq; ſedis appellantur. Sanguis fluxus, ex capitulis uenarum, quem morbũ græci hæmorrhoidas uocant, quẽadmodum ſuperius diximus. procidentia ani, cum os ipſum prouolutum eſt. & ſæpe humore mucoſo circundatum. Item fungus à fungi ſimilitudine ita dictus. ficum etiam noſtri mariſcam uocant. Iuuenalis. Et podice leui Ceduntur tumidæ medico ridente mariſcæ. Quod tractum eſt à ſimilitudine grandioris, & inſipidioris fici, quæ mariſca appellatur. Martialis,

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

Græci ſimiliter σύκωσιν à ficu appellant, quæ apud eos σῦκος 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 & mariſca (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 ſons innocentem accuſabat. Herus, ut ueritatem exploraret haurire utrunque ſubtepidam aquam iuſſit, deinde euomere. tunc primum ſycophantæ ortum uocabulum, eo ita appellato, qui ficos deuorauerat, culpamq; in innocentem cauillando, ac mentiendo reijciebat. alij tradunt atticos quondam iuuenes in hortos irrũpere ſolitos, ficoſq; colligere, quam 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, neq; puduit eum id ætatis Sycophantias ſtruere, & beneficijs me emere gnatum ſuum ſibi. idem, cum noſtris Sycophantijs. dolis. aſtutijſq;. ab hoc poſtea & Holophanta appellatus eſt omnia mentiens. Accius. Improbus, Holophanta, ſceleſtus. quippe græci ὅλον totum dicunt. de ſycophanta 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 ficulneã ſcribunt. ignorantia accidit linguæ latinæ. Item ficolea, Palus ficulnus Item caprificus. à quo caprificor. caprificatio. caprifici. caprotina Iuno, de quibus ſuperius diſſeruimus. cum uero ſigni-

ficat fructum, ficedula auis, de qua ſuperius diximus, quia fico fiat pinguis, & ficitas fructus fici, & ficitores, qui ficos colligunt. Næuius, Ficitores omnes capiunt ficitatim. ac 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 mammillarum habent ſimilitudinem, calliſtruciæ ficorum omnium frigidiſſimæ, candicantes turinæ, ac cognomine delicatæ appellantur. Liuiæ. & pompeianæ ad ſiccandum optimæ. herculaneæ, & albicératæ. & aracæ albæ pediculo minimo latiſſimæ. porphyrites lõgiſſimo 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 alſulæ ficus arundineæ, aſinaſtræ. chiæ. calphurnianæ. cucurbitanæ. leptoludiæ. numidicæ. pullæ. tellanæ. atræ & alij 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, brutumq; 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. at qui tertium inquit ante diem ſcitote eſſe decerptum Carthagine. tam propè à muris hoſtem habemus acerrimum, ſtatimq; ſumptum eſt tertium punicum bellum, quo Carthago deleta eſt. in Aegypto ficus eſt Aegyptia cognominata arbor moro ſimilis folio, magnitudine, aſpectu. pomum fert non ramis, ſed caudice ipſo, idq; 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 ſcalptatur fœtus quater æſtate prioremq; expellit immaturum. lignum ad multa commodiſſimum eſt Cæſum ſtatim ſtagnis mergitur, & hoc modo ſiccatur, primo ſidet, poſtea fluitare incipit, certoq; id fugit 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 adoleuere, fructus quaternos fundit toties, & germinat. ſed groſſus eius non matureſcit niſi inciſura emiſſo lacte. ſuauitas & interior fici, magnitudo ſimilis ſorbo. eſt & aliud fici genus, quod à loco caricam uocant. Item aliud quod ſimiliter à loco dicunt cauneam. utrunq; in albenſe rus intulit L. Vitellius, qui poſtea cenſor fuit, cum legatus in ea prouincia eſſet nouiſſimus Tiberij Cæſaris temporibus. cauneæ fuerunt, quæ M. Craſſo aduerſus Parthos nauigare uolenti, dum nauim conſcenderet omnem 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. rhenum, 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 ca-

rice paſtus acuta. hinc carecta dicuntur loca carice plena. Idẽ. tu poſt carecta latebas.

EPIGRAMMA XCV. AD CHOERYLVM.

e RRAS MEORVM FVR. Furem librorum ſuorum iocando deridet Chœrylum nomine. carmen trimetrũ iambicum. FVR AVARE. Quia per auaritiam libellos meos furaris, ut uẽdas TANTO. Pretio 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, oculiſq; uerſantur. RVDES CVRAS. Rudia opera, non dum perfecta, non dum limata. VNVS PATER CHARTAE VIRGINIS. Author ſcilicet qui ſcripſit. Virginem chartam appellat, quæ non dum peperit, hoc eſt non dum tranſcripta eſt. parere enim chartæ dicuntur cum ex ijs exempla ſumantur. SIGNATAS. Annulo impreſſas, quippe ita ſignare ſolemus, quæ non dum uolumus legi. SCRINIO. Chartophylatio, ſic enim græci ſcrinium uocant in quo libri, & ſcripturæ reponantur. TRITA. Contrita, aſſiduo tactu conſumpta. INHORVIT. Horrida eſt, hiſpida facta eſt. DVRO MENTO. Aſpero mento, hoc eſt quæ non dum emiſit barbam duriorẽ. 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. ideſt nõ barbata. Idem, Ne toga barbatos faciat, uel penula libros. FRONTE NON DVM PVMICATA. Facie non dum polita, metaphorice enim frons ad inanimata transfertur, ſignificat autem rudem adhuc, atq; imperfectum librũ. etenim pumice poliuntur libri, poſtquam perfecti & ligati ſunt. pumices dicuntur omnes lapides eroſi, ſed hi proprie, qui in uſu ſunt corporum leuigandorum, præcipui in æolijs inſulis. probatio eorum eſt in candore, ac minimo põdere, & ut maxime ſpongioſi, atq; aridi ſint. ac teri faciles, nec in fricãdo arenoſi. Theophraſtus ſcribit potores i certamine bibẽdi 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 dicimus, & pumigatio leuigatio eſt, & pumicoſum, quod pumicis uel naturam, uel ſimilitudinem habet. Item pumicoſum locum pumicibus plenum. CVLTVS. Ornatus. 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, Plynius. 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 repueraſcere maxime uidebantur, cum ex urbe tanquam è uinculiis ambulaſſent, & ad Caietam, Laurentumq; con-

chas, & umbilicos legere conſueuiſſent. Item umbilici ornamenta, & ueluti caliculi quidam, quibus libri ornantur, & gemmæ licantur. Martialis, Quid prodeſt mihi tam macer libellus Nullo craſſior ut ſit umbilico. Plynius, Indi mire gaudent longitudine beryllorum, ſolosq; gemmarum eſſe prædicant, qui carere auro malint, & ob id perforatos elephantorum ſetis relinquunt, & 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 nõ dum pumicatos, nec umbilicis cultos, atque membrana. ADEO. A patre uirginis chartæ, hoc eſt ab ipſo authore. SILENTIVM. Vt author ſileat, nec declaret librum, quem ille recitat à ſe fuiſſe compoſitum.

EPIGRAMMA. XCVI. AD CHOERYLVM.

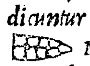
I

IBER HOMO ES. Facete iocatur in Chœrylum de hac uoce liber. dicebat Chœrilus 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.

q

VICQVID AGIT RVFVS. Rufum deridet, ita Næuiæ meretricis amore furentem, ut nihil aliud uel loqueretur, uel cogitaret, cum tamen (ut mos eſt meretricum) alios amantes haberet. Martia. de eiſdem, Nunquid pollicita eſt tibi beatam 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 conſuetudo inde initium habuit, quod principes Græciæ ſolenni die, quem philotheſiam uocant, miſcere aureis, atque argenteis poculis uina ſolebant, quæ è manu geſtantium ſumentes ori parumper admouebant, deinde alteri, quem uellent offerebant, ingens hoc argumentum beneuolentiæ exiſtimantes. hoc uero propinin, ſiue propinare, quod ſignificat præbibere dicebatur. hinc ergo factum eſt, ut propinin, ſiue propinare ſit cibum, potumq; extra ordinarium uoluptatis gratia cum amicis ſumere, & quod uulgo dicitur compotare, quod etiam coronati facere ſolebant, prægustantes (ut diximus) & ſibi inuicem pocula præbentes, quinetiam in abſentium memoriã idem factitantes, Socrates apud Platonem hoc poculum Critiæ propino. Martialis, Næuia ſex

cyathis, ſeptem Iuſtina bibatur. idem, Si triſti domicœnio laboras, Torani potes eſurire mecum, Non deerunt tibi ſi ſoles propinin, Viles cappadocæ, grauesq; porri. Terentius, Hunc 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, & muſſo frequentatiuum, quod eſt murmuro, & quaſi muti uocem reddo. Virgilius, Fit ſonitus, muſſantq; oras & limina circũm. 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 muſſo fit aliud frequentatiuum 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 factitium uerbum eſt, proprieq; de aqua dicitur. & murmur leuis aquæ ſtrepitus appellatur, ponitur tamen & pro quocunq; 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 Chœrylo 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.

c

OEPIT MAXIME. Iocatur ad Maximum ſcribẽs de Canio poëta familiari ſuo, qui natura ita hilaris erat, ut ſemper rideret. apud Terentum, de quo ſuperius locuti ſumus, in templo ditis Panis ſimulachrum erat, quod ſemper ridere uidebatur. cœperat Canius habitare in campo Martio, ubi Terẽtus erat. eſt ergo ſenſus. Terentus, qui ſolebat oſtendere Pana ridentem, cœpit nũc oſtendere Canium. hic eſt Canius, de quo ſuperius ſcripſit. gaudent iocoſæ canio ſuo gades, & inferius. Dic muſa quid agit canius meus rufus? poſtquam multa cõmemorauit petẽs, an talia ageret, reſpondit muſa, uis ſcire quid agit Canius tuus? ridet. TERENTVS. Terentus, ſiue terentum locus erat in campo Martio Diti, & Proſerpinæ ſacer de quo ſuperius diximus in hoc panis, & ſatyrorum, faunorumq; 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 paluſtrem calamum mutatam uidiſſe. ex hoc ſtatim compoſuiſſe fiſtulam, quæ ex illius nomine apud græcos ſyrinx eſt uocata, ſeptem imparibus calamis ſimul coniunctis. Virgilius. Pan primus calamos cera coniungere plures Inſtituit. hunc præterea prodiderunt cornua in fronte erecta habuiſſe, barbam prolixam, uirgam quoq; in manu geſtare ſolitam, & fiſtulam ſeptem acutis compactam, pedibus præterea caprinis, & aſſiduo 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, quam 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, et 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 non poſſe. fiſtula ordinem ſpiritus inæqualis oſtendit, quia uenti, in quibus nulla æqualitas eſt, propriam ſumunt de ſole ſubſtantiam. uirga poteſtatem ſolis oſtendit, quia cuncta moderatur. riſus autem ratio ab Arcadibus ſumpta eẽ, 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, quandocunque eſt in inferiorbus, diesq; 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) ſimulationeq; luctus perfecta celebrant lætitiæ exordiũ VIII. Calẽ. 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 ſtellarũ 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, qđ apud græcos totum ſignificat. Vnde Pamphilus proprium nomen quaſi totus amans. & Pamphilia quaſi tota frondoſa. regio eſt minoris Aſiæ inter Ciliciam, & Syriam, à qua uicinum mare Pamphilium dictum pammuſus, 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 libro 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 contineant. & Pandion proprium nomen quaſi totus δῖος hoc eſt totus Iouis. fuit Erithæi regis Athenarum filius, cui ſucceſſit in regno. Hic cum auxilio Terei regis Thracum fudit regem Pũti, qui Athenas obſidebat. propter quod meritum Pandion Prognẽ filiã ei dedit uxorem, & Panchaia quaſi tota dehiſcens, regio eſt Arabiæ tota arenoſa, in quã arbores ſponte natæ thus emittunt. Virgilius, Totaq; thuriferis panchaia pinguis arenis. & panegyris mercatus ἀπὸ τοῦ πάντα ἀγοράζειν, 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 quaſi totus terra ob nimiã ſcilicet fertilitatem. promontoriũ eſt Thraciæ Beſſis conterminum, & Macedoniæ iunctum, ad cuius radices Meſtus defluit amnis. hinc pangæa regio, & pangæa arua dicuntur. Statius, Procumbunt in arata diu pangæa iuuenci. & pantrepes, qđ omnia uertat, Scythiæ fluuius. & Pantagia, quod omnia agit, Siciliæ fluuius, q cum plenus incedit, totam penè Siciliã implet. & Panſelinos 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 Erithææ ſucceſſit in regno, et 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 experientiam habens. à quo panurgia calliditas, aſtutia. Plautus, Iſtuc panurgia tete in piſtrinũ dabit. & pantocrator omnipotens, & panaces, herba de qua ſuperius diximus, cuius ſuccus Opopanax appellatur ἀπὸ τοῦ πάντα ἀκεῖν, hoc eſt à ſanandis omnibus. Plynius, Panaces, ipſo nomine omnium morborum remedia promittit. à quo deducitur panacea. Virgilius, Ambroſios ſuccos & odoriferam panaceam. & pamphagi Aethiopiæ populi quibus eſca eſt qcquid mandi poteſt. & pandora, de quibus ſuperius diximus, quaſi omnium dona, uel quaſi ab omnibus donata, uel omnium rerum genere donata, de qua ſuperius diximus. & pãcarpiæ coronæ ex uarijs, & penè omnibus florum generibus factæ. CANIVM. Non minus ridẽtem, quàm facere Pan ſolebat.

EPIGRAMMA. XCVIII. AD
LIBRVM SVVM.

u

ADE 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 nitidõ, abluo Ennius. eam ſecum aduocant, eunt ad fontem. nitidant corpora ab hoc

nitiditas pro nitore. Acius formæ nitiditate præcarus regi. præterea à niteo nitedula animal noctu 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 abũde diximus ſuperius. Caſtor ēt animal eſt ex eorum genere, quæ græci ἀμφίβια uocant, quod tam terra, quàm aquis uiuant, caſtrant ſe dentibus periculo à uenatoribus urgente ob id ſe peti ſciẽtes 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 morſu, ſoluunt. cauda piſcium 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 habitant. 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. Plynius, Murium iecuſculis fibræ ad numerum lunæ dierum in menſe congruere dicuntur, totidem'q; inueniri, quotum lumen eius ſit. quando & radices fibræ dicuntur, quod arborum herbarum'ue extremitates ſint. Virgilius, Et amaris intuba fibris. VICINVM CANAE VESTAE. Propinquum ædi Victoriæ, in qua Veſta Peſſinunte allata poſita fuerat, & iuſta 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 et Opis filia fuit, quamuis & alia ueſta fuerit Saturni mater, quemadmodum ſuperius latiſſime diſſeruimus. DOMVM VIRGINEAM. Domum ueſtalium uirginum, quæ ignem perpetuum cuſtodiebant. PALATIA. Regiam Domitiani. Palatia ædes ſuperbæ, amplæq; uocantur, à Palatio præcipuo monte Vrbis 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, ideſt errare ibi pecudes ſolitæ ſint. palare enim à palis caſtrorum, hoc eſt ſudibus, modo huc, modo illuc translatis, pro uagari, & errare uſurpamus. item pro ſepere, & 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 tum ſola lingua poteſt loquendi manus impellere, 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. Cœlo

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 quadam ſimilitudine fit collatio aut laudis, aut uituperationis cauſa. icones etiam dicuntur imagines ex membris ipſis à pictoribus, ſiue ſtatuarijs expreſſæ. Plynius, Effigies hominum non ſolebant exprimi niſi aliqua illuſtri cauſa perpetuitatem merentium, & primo ſacrorum certaminum uictoria, maximéq; 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, adeoq; ars perfecta erat, ut in eo prælio iconicos duces pinxiſſe tradatur, Athenienſium Miltiadem Callimachum, Cinegyrum barbarorum, Darium, Tyſſaphernem. 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 gemmarum fulgore, Quæ ſuperimpoſito 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 operi. 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 poeta dicta eſt flexanima, atq; omniũ regina rerũ oratio. Item compoſita circũflecto, hoc eſt in gyrum flecto. à quo circunflexus accentus. deflecto, & inflecto notæ ſignificationis. reflecto, rurſus flecto, ſiue retro flecto. TECTA. Templũ. 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, ſiqua 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, diuûmq; æterna creatrix,
Quæ fluuio ſyluas, animantum ſemina mundi,
Cuncta, prometheasq; manus. pyrrheaq; ſaxa

Gignis. Alij eandem hanc cum Ope faciunt Saturni uxorẽ, de qua ſupra diximus. ꝑ illud qđ tympanũ habet. ſcribit Var. ſignificari hanc eſſe orbem terræ, quod turres in capite, oppida, quod ſedes figantur circa eam, cum omnia moueantur, ipſam non moueri, quod galli illi miniſtrent, eos, qui ſemine indigent, terram ſequi oportere, in qua omnia reperiũtur, quod ſe apud eam iactant, eos, qui terras colunt, ſedere non oportere, ſemper enim eſſe quod agant. Cymbalorum ſonitus, ferramentorum iactandorum, ac manuũ crepitus, qui fit in colendo agro, ſignificant, ideo ære, quia terram antiqui ære colebant ante quàm ferrum eſſet inuentum. Leonem adiungi ſolutum, atq; manſuetum, ut oſtendatur nullum genus terræ eſſe tam remotum, ac uehementer ferum, quod non ſubigi, coliq; 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 Cotytto,
Ille ſupercilium madida fuligine tinctum
Obliqua produxit 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 et 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 cuſtodẽ 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 qđ 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, qua facta haſta in illorum fines miſſa indicabat pugnæ principium, quod tetigiſſe uidetur Virgilius, Cum inquit, & iaculum torquens emittit in auras Principium pugnæ. Item clareo uerbum, quod eſt clarus ſum. Turpilius, Cuius aduentu inſulæ hodie claret cypros. ab hoc fit clareſco. Petronius, Et ille ante quàm dies clareſceret, 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 mo-

do temeritas 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 ἡδονή, 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, & è contrario 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 propè Neapolim. EXCELSAE. Altæ ſublimis, ut ſupra diximus. À LAEVA FRONTE. Templi ſcilicet Cybeles. frontem non modo animalium, ſed etiam inanimatarum rerum anteriorem partem dicimus, ſicut tergum 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. Plynius, 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 Phytonem miræ magnitudinis ſerpentem ex caleſcente 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 coronantur 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, qui adoleſcentiæ annos excederent, ſolebat. græci etenim φοῖβον, hoc eſt Phœbum, καθαρὸν καὶ λαμπρὸν dicunt, ideſt purum, & ſplendidum, qua ratione & Phœben ſororem eius appellatam uolunt. Idem, Apollo uocatur ἀπὸ τοῦ ἀποπάλλειν τὰς 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 locorum 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 decoratur. ſed quoniam idem author 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. proptereaq; huic deo medendi tribuebant poteſtatem, quia temperatus ſolis calor

omneis morbos expelleret. Vnde quidam ἀπόλλωνα quaſi ἀπελλῶντα cognominatum putauere tanquam ἀπελαύνοντα τὰς νόσους, hoc eſt morbos expellētem. nec defuerunt, qui latinam potius interpretationem ſecuti Apollinē 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 malorum ſignificare, ob eam rationem Lyndij λοίμιον, hoc eſt lœmium Apollinem colebant, qđ ei cognomen finita peſtilentia impoſuerunt, & uirgines ueſtales Romæ in ſacris, ita Apollinē uocabant, Apollo medice Apollo pæan. παιᾶν enim ἀπὸ τοῦ παύειν τὰς ἀνίας, hoc ē à ſedādis morbis nominauerūt. eundē quoq; deū Vliō appellauere, hoc eſt ſalubritatis authorem. Homerus, οὖλέ τε καὶ μάλα χαῖρε, Hinc Theſea ferunt, cum in Cretam ad minotaurū duceretur, Apollini Vlio pro ſalute, & reditu ſuo uotum feciſſe. hinc & apud Pachynum Siciliæ promontorium, Apollo libyſtinus eximia religione colebatur, quod cū 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; cū 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 ſpectacula dei ſoſpitalis 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 apollinarium ludorum origo fuit. hic obiter docendum eſt ſibyllinos libros dictos fuiſſe, quos Romani ſumma religione, atq; obſeruantia cuſtodiebant, et ad eos quaſi ad oraculum quindecimuiri adire ſolebant, cum dij immortales publice erāt conſulendi. horum inuentio talis memoratur fuiſſe. Anus hoſpita, atq; incognita Tarquinum ſuperbum regem adijt, nouem libros ferens, quos eſſe dicebat diuina oracula, eos dixit uelle uenundare. petito à rege pretio trecentos Philippeos aureos poſtulauit, riſit rex quaſi anus ætate deſiperet. tum illa foculo coràm rege cum igni appoſito treis libros ex nouem deuſſit, rurſusq; regem an reliquos ſex eodem pretio emere uellet, interrogauit. id rex multo deriſit magis, dixitq; anū iam proculdubio delirare. mulier ibidem ſtatim treis alios libros exuſſit, atq; id ipſum denuo placide rogauit, ut treis reliquos eodem illo pretio emeret. Tarquinus ore iam ſerio attentiore animo factus conſtantiam mulieris haud negligendā putauit, & treis reliquos libros, nihilo minori pretio, quàm quod pro omnibus fuerat à principio petitum, mercatus eſt. mulier, à rege digreſſa poſtea nuſquam loci uiſa conſtitit. propter quod Sibylla 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 σιοὺς deos uocant, βουλὴ græce conſilium dicitur. Varro in libris rerum diuinarum, quos ad C. Cæſarem pontificem maximū ſcripſit, decem fuiſſe ſibyllas commemorat. prima de Perſis fuit, cuius mentionem fecit Nicanor, qui res geſtas Alexādri Ma

cedonis ſcripſit. ſecunda libyca, cuius meminit Euripides. tertia Delphica, de qua locutus eſt Chryſippus de diuinatione. quarta Cumæa, quam Næuius ī libro belli punici, Piſo in ānalibus nominauit. quinta Erythræa, quam Apollodorus Erythræus ſuam ciuem eſſe affirmauit, graijsq; ilion petentibus uaticinatam, & perituram eſſe Troiā, & Homerum mendacia eſſe ſcripturum. ſexta Samia, de qua ſcripſit Eratoſthenes, ſeptima Cumana noīe Amalthea, quæ ab alijs Erophile, ſeu Demophile nominatur. hanc fuiſſe affirmant, quæ nouem, quos diximus libros attulit Tarquino 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 quicūq; libri ſub ſibyllarum nomine eſſent inuenti. octaua Helleſpontia in agro Troiano nata, uico Marmiſſo, circa oppidum Gergitheum, quam ſcripſit Heraclides pōticus ſolonis, & Cyri fuiſſe temporibus nona phrygia, quæ uaticinata eſt Ancyræ. decima Tyburs, quæ & Tyburtina dicta eſt nomine Albunea, quæ Tyburi, ut dea colitur, iuxta ripā Anienis, cuius in gurgite memorant ſimulachrum eius inuentum fuiſſe tenens librum in manibus. ſunt tamen qui hunc deum pæana appellatum uelint ἀπὸ τοῦ παίω, quod eſt percutio ferio, quoniam Phytonem percuſſit. Iuuenal. Parce precor Pæan, & tu depone ſagittas. Idem, ſed Pæan contrahit arcum. quoniam uero diſcerpto Phytone laudibus innumeris celebratus eſt Apollo, & uictoria eius paſſim decantata carminibus, factum eſt, ut Pæan etiam pro laude capiatur, quæ in Apollinis honorem decantatur. interdum etiā aliorum deorum. Virgilius, lætum Pæana canentes. Ouidius, Dicite io Pæan, & io bis dicite pæan. hinc aliqui Pæō quoq; ab hoc deriuatum exiſtimant, pedis genus quo eiuſcemodi carmen conſtabat, treis ſyllabas breues habens, & 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, ideſt quod ſemper exoriēs gignitur, & ipſe gignit uniuerſa. Et Lycius ob uarias cauſas, de quibus ſuperius late diſſeruimus. et Nomius, hoc eſt paſtor, non eſt officio paſtorali, & fabula, per quam fingitur Admeti regis armenta pauiſſe, ſed quia ſol paſſit omnia, quæ terra gignuntur. & Eleleus ἀπὸ τοῦ ἐλίττεσθαι περὶ τὴν γῆν, hoc eſt quod æterno circa terram meatu uolui uideatur, & chryſocomos à fulgore radiorum, quos aureas comas ſolis appellant. & Argyrotoxus, quod enaſcens per ſummum orbis ambitum uelut arcus quidam figuratur, qui græce τόξος dicitur alba, & argenti ſpecie, quod ἀργύρεον græci uocant. & Smintheus, quod ζέων θεῖ, hoc eſt feruens currat. et Tymbræus quaſi τὰ ὄμβρα θείς, hoc eſt imbres excitans, quāuis aliqui à tymbra potius ita nominatum uelint. herba hæc eſt quæ & Satureia dicitur, qua uicinus ilio ager mirum in modum abundat. Vnde templo ibi Apollini conſecrato Tymbræi nomen ei deo impoſuerunt, quin amnis quoq; eā tranſiens thymbra uocitatus eſt. Et Gryneus à gryneo nemore, quod ē Apollini conſecratū, id autē à Grynia urbe nomen hēt quæ eſt in Aetholia, & confinibus ioniæ, & Myrinus à myrina urbe, à qua & myrini campi uocitati ſunt, in qua religioſiſſime colebatur. & Cyrræus à cirra oppido phocidis in litore ſito iuxta Parnaſſum montem. quemadmodum criſſa, & Anticyra. à criſſa criſæus ſinus uocatus eſt. & phileſius, quod 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; parturienti, fertur Iuno immiſſo, Phytonis terrore obſtitiſſe, ſed ubi partus tandem effuſus eſt, Draconem memorant, qui phyton uocabatur inuaſiſſe deorum cunas, ſed Apollinē in prima infantia ſagittis belluam confeciſſe, quod ita intelligendum eſſe naturalis ratio ſuadet. poſt Chaos ubi primum cœpit confuſa deformitas in rerum formas, atq; elementa niteſcere, terraq; adhuc humida ſubſtantia, molli, atq; inſtabili ſede nutaret. conualeſcente paulatim ætherio calore, atq; inde ſeminibus igneis in eam defluentibus, hæc duo ſydera edita eſſe creduntur, & ſol quidem ingenti ui 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 ederentur, hoc eſt aer qui tunc humidus, grauiſq; obſtabat æther, ne fulgor luminum per humoris aerij denſitatem tanquam ex cuiuſdam partus progreſſione fulgeret, ſed diuinæ prouidentiæ uicit inſtantiā, quæ partum iuuaſſe exiſtimatur. ideo in inſula delo ad confirmandam fabulæ fidem ædes prouidentiæ, quam ναὸν προνοίας appellant, ſumma religione celebrabatur propterea in inſula dicūtur nati, qđ 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. Nam terræ adhuc humidæ exhalatio meando in ſuperiora uolubili impetu, atq; inde in ſeſe poſtquam caleſacta eſt inſtar mortiferi ſerpentis in inferiora reuoluendo omnīa ui putredinis corrumpebat, quæ non niſi ex calore, & humore generatur, ipſumq; ſolem denſitate caliginis obtegendo nebula quodammodo uidebatur lumen 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, Draconē confeciſſe dicebatur. inde fabula exorta eſt, de ſerpentis nece, ſagittarū autem nomine non niſi radiorū iactus oſtenditur. ſunt etiam qui hanc rationem huius appellationis affirant, quod cum ſol in ſigno cancri æſtiuum ſolſtitium facit, in quo longiſſimi diei terminus eſt, & inde retro greſſum agit ad diminutionem dierum. Pythius eo tempore appellatur ὡς πύματον θέων, hoc eſt quod ultimum curſum currat. Idem ei nomen conuenit & cum capricornū rurſus ingreditur ī quo ultimū breuiſſimi diei curſum intelligitur peregiſſe. & ideo in alterutro ſignorum peracto annuo ſpatio draconem Apollo. ideſt flexuoſum iter ſuum ibi confeciſſe memoratur, ideo autem his duobus ſignis, quæ portæ ſolis uocantur cancri, & capricorni nomina contigerunt, quod cancer animal retro, atq; oblique incedit, eademq; ratione ſol in eo ſigno obliquum, ut ſolet, incipit agere retro greſſum. capræ uero hæc in paſto conſuetudo uidetur, ut ſemper altum paſcendo petat, atqui ſol quoque in Capricorno incipit ab imis in alta remeare. Apollinem Didymæū uocant quod geminam, ſpeciem ſui numinis præfert illuminando, formandoq; lunam. etenim ex uno fonte lucis gemino ſydere ſpatia diei, ac noctis illuſtrat. græci autem δίδυμον geminum

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. Agyleum uero dicunt; quod agylei lingua attica uici uocantur. Apollini autem ex reſponſo in uicis publicis urbis ſuæ ſtatutis altaribus ſacrificia inſtituerunt, eumq; ob id Agyleum nominauere. lingua autē Scythica Apollo Oetoſcyros dicebatur. à Phœbus phœbeus dicitur. Virgil. 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, ideoq; non ſolum lauro, ſed etiam edera coronantur, quæ Baccho ſacra eſt. Vnde & niſia dicitur. Virg. Paſtores edera creſcentem ornate poetam. rationes autem cur poëtæ in Bacchi quoq; tutela ſint, præter eam, quod in Parnaſſo ſpeluncæ Bacchicæ ſunt, has quoq; tradunt, uel quod, ut Ariſtoteles inquit, Apollo & liber pater unus, idemq; deus ſit, uel qđ poëtæ uaticinari dicuntur. ex quo uates appellati. hoc autem optime fieri conſtat plurimo mero ſumpto, hinc eſt, qđ & Apollini ederam, & Baccho laurum aliquando tradunt poëtæ. Euripides δέσποτα φιλόδαφνε βάκχε παιὰν ἄπολλον εὔλυρε. Aeſchylus ὁ κισσεὺς ἀπόλλων· ὁ βάκχειος ὁ μάντις, quibus uerſibus uterq; poeta 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 putent, 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 dixerunt, mundus 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.

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AEVIA SEX CYATHIS. Iocus eſt in eos, qui potando, ſcortando, dormiendo uitam traducunt inertem, & turpem. mos ueterum fuit, ut paulo ante diximus, ſolutiorem aliquando potum exercere coronatos propinantes amicis, ſiue præſentibus, ſiue abſentibus, & quot in nominibus illorum literæ erant, toties merum haurientes. Aegyptij quoque ad coronas deuinciebant auiculas, quas primo 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 propoſita 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. Amicæ. nomina omnium amicarum. Veteres amecum, & amecam 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 Ennius, 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; o domitor

Somne malorum, requies animi,
Pars humanæ melior uitæ
Volucer matris genus Aſtreæ
Frater duræ languide mortis.
Veris miſces falſa. futuri
Certus, & idem peſſimus author.
Pater o rerum portus uitæ,
Lucis requies, noctisq; comes,
Qui par regi, famuloq; uenis,
Placidus feſſum lenisq; foues
Pauidum leti genus humanum
Cogis lentam diſcere mortem.
Preme deuictum torpore graui
Sopor ut domitos alliget artus,
Nec torua prius pectora linquat,
Quàm mens repetat priſtina curſum.

EPIGRAMMA. CI. AD FIDENTINVM.

OSTRIS VERSIBVS ESSE TE POETAM. Facete rurſus deridet Fidentinum, qui Martialis uerſibus ſe uideri poetam uolebat. EMPTIS OSSIBVS, INDICOQVE CORNV. Emptis oſſibus, hoc eſt ebore. quæ enim pro idest hoc loco accipitur. fiunt ex ebore dentes, inſerunturq; 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 Cybiratarum iugis oritur ſexaginta perēnes 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, & Plynius 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 & 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 caluā crinibus nudam habet. Eſt enim calua ſuperior pars capitis. unde huiuſmodi uitium 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, eaq; ſimplex ab occipitio, & temporibus duplex uſque ad uerticem à fronte eſt raro ſolida inuenitur, idq; caput firmiſſimum eſt, & à dolore tutiſſimum. Plynius, Terram ex caluaria pſilothrum eſſe palpebrarum tradunt. caluitium uni homini accidit, niſi ſit innatum, ut coruis aquaticis, qui phalacrocoraces, hoc eſt calui corui appellantur. à caluus fit caluco uerbum, quod eſt caluus fio. Plynius, Quædam animalium naturaliter caluent, ſicut ſtrutiocameli, & corui aquatici. ab hoc fit recaluco, quod eſt rurſus in caluitium reuertor, ſiue idem, quod calueo. à quo recaluaſter, ſicut à calueo caluaſtor.

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 ſeram, 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 pretio. 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.

OECHVS ERAT. Acerbum diſtichon in Paulam, quæ, cum uiuēte uiro conſuetudinem cum adultero haberet, negabat adulterum eſſe. ſecuta uero morte uiri, cum illum in coniugem duxiſſet, & adulterij auxit fidem, & ſuſpicionem præbuit machinatam ſe mortem in priorem uirum. MOECHVS ERAT. Qui nunc uir eſt. MOECHVS. Adulter. græci enim μοιχὸν adulterum dicunt. μοιχαλὶν mœcham, hoc eſt adulteram. μοιχείαν, mœchationem, hoc eſt adulterium. à mœchus fit uerbum mœchor, quod ſignificat adulterium committo. NVNQVID NEGARE POTES? te ſcilicet hunc pro adultero habuiſſe, & uiro mortem machinatam eſſe, ut hunc duceres.

EPIGRAMMA

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 hunc etiam ſcribit inferius dicens eum feciſſe rem difficilem, quod de diuite factus erat pauper, iocans in uerbis. difficilem quippe rem ſiue difficultatem, paupertatem uocamus, quemadmodum e contrario facultates diuitias.

EPIGRAMMA. CV. AD FLACCVM.

MIHI CVRARVM PRETIVM. Cum Flacco queritur nullum eſſe præmium muſis, & bonarum artium ſtudijs cauſidicos tantum, & legum peritos numos lucrari. FLACCE. Hic eſt Valerius Flaccus poeta, cuius ſuperius mentionem fecit gaudet Apona Linio ſuo tellus, Stellaq; nec Flacco minus de hoc ſcribens. Quintilia. Multum inquit, in Flacco nuper amiſimus. ſcripſit librum argonauticon, imitatus Apollonium Rhodiū, quod opus extat imperfectum. NON VILE. Magnum. CVRARVM MEARVM. Studiorum meorum. ALVMNVS ANTENOREI LARIS. Paduæ natus, educatusq;. Alumnus proprie dicitur, qui ab aliquo alitus eſt. non qui alit. Cice. Italia autem alumnum ſuum ſeruitutis extremo, ſummoq; ſupplicio fixū uideret. Var. et ecce de improuiſo ad nos accedit cana ueritas atticæ philoſophiæ alūna. hinc aliqn̄ alūnus pro filio accipitur, qđ à matre alitus ſit. Virg. Nec nō & Tityū terræ oīpotentis alūnum. Eſt etiā quādo alūnus pro eo qui alit, uſurpetur. Martianus, ut Cygnos ad alumna ſtagna reuolantes uidemus. ab alendo autem alumnus deſcendit. alere nutrire eſt, quod ab educare hoc modo diſtingunt, ut alere ſit uictu temporalem uitam ſuſtentare. educare uero ad ſacietatem 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, coniuncte ponuntur ab authoribus, 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. unde 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 conditur medulla, ita fient alicæ tria genera minimum, & ſe-

cundarium, ac grandiſſimum, quod apherema appellatur. poſtea mirum admiſcetur creta, quæ tranſit in corpus, coloremq; & teneritatem affert, ab alica alicarij dicti, qui cā conficiunt, ueduntq;. 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, et 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. unde Cupidinem alatum, & aligerum poëtæ nuncupant. & alacer, de quo diximus, alis acer. à quo alacriter, & alacritas ab axilla uero fit uerbum effaxillo, quod ſignificat exero, quod exerto brachio axilla oſtendatur. ANTENOREI LARIS. Antenoreæ urbis, hoc eſt Patauij ab Antenore conditi, quæ urbs & Padua dicitur à padi uicinitate. patauium autem uel ex eadem cauſa, quaſi Padauium, uel à græco πέτασθαι, quod uolare eſt, quia capto ex auium uolatu augurio condita fuerit, uel à petendo, quod telo auē petiiſſe dicitur, eoq; in loco urbem condidiſſe. Antenor Troianus fuit patriam prodidiſſe exiſtimatus, quia & legatos, qui propter Helenam uenerant, ſuſcepit hoſpitio, & Vlyſſem habitu falſo cognitum non indicauit. hic Venetiā uenit, urbemq; in ea condidit Antenoream primo dictam, à qua Antenoridæ uocitati, poſtea Patauium, deinde Paduam, à quibus Patauini, & Paduani. Virgilius,

Antenor potuit medijs elapſus Achiuis
Illyricos penetrare ſinus, atque intima tutus
Regna liburnorum, & fontem ſuperare timaui.
Hic tamen ille urbem Pataui, ſedesq; 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. à citharā enim, ſiue lyram cantari uatum carmina ſolebant. à cithara citharœdus dictus qui citharā canit, quod græci κιθαρίζειν dicunt, & fœmininum citariſtria, ſicut à cymbalo cymbaliſtria, & à ſambuco ſambuciſtria, quāuis ſambuca ēt machinæ militaris genus ſit, in quo ſic funes intenduntur, ſicut in organo muſico chordæ. & à pſallendo, hoc eſt canendo pſaltria. Citharā 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. Muſarū, 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, citharasq; habere. Mineruam uero, quæ ſapiens eſt, et ſtultam gloriam ſine utilitate nō 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 cælſa Herculi.
Minerua admirans, quare ſteriles ſumerent,
Interrogauit cauſam, dixit Iuppiter
Honorem fructu ne uideantur uendere.
At me hercules inquit quod quiſq; uoluerit,
Oliua nobis propter fructus eſt gratior.
Tum ſic deorum genitor, atq; hominum ſator.
O nata merito ſapiens dicere omnibus.
Niſi utile eſt, quod facimus, ſtulta eſt gloria.

Tradiderunt ueteres Cecropis tempore, cum poſt cōditas Athenas oliuæ arbor repente illic apparuiſſet, & alio loco aqua erupiſſet, Cecrope eius rei cauſam ſciſcitante reſpondiſſe Apollinem olea Mineruam, unda Neptunum ſignificari. itaq; Cecropem oraculo motum multitudinem conſuluiſſe, utrius dei nomine urbs dedicanda uideretur. itaq; 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, emiſſiſq; æquoreis fluctibus omnem Athenienſium 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 matureſcere 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 Copardem lacum labens, Phœbo, & muſis ſacer. quemadmodum fons Caballinus hic et permeſſus in ſecunda declinatione dicitur. Virg. Tum canit errantem permeſſi ad flumina gallum. 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 proſcenium dicebatur. Locus erat ante ſcenam editior, in quo omnis comœdia recitabatur. Ponitur & pro ſuggeſto, hoc eſt quocunq; loco edito. unde ſermo habeatur ad populum. CATHEDRAS. Subſellia. Horatius. Diſcipulorum inter uideo ſpectare cathedras. Græca enim uox eſt καθέδρα ἀπὸ τοῦ κατὰ καὶ τῆς ἕδρας. ἕδρα ſedes eſt. κατὰ uero præpoſitio, quæ di. dis. circū. undiq;. ſub. iuxta. per. ſecundum in compoſitione ſignificat, Vnde cataclyſmus diluuium, ſiue inundatio dicitur. Catarrytus irriguus. Catarrus diſtillatio. nam ῥέω fluo ſignificat. cataphractus circunquaq; munitus. φράττειν enim munire eſt. unde cataphracti equites dicuntur, qui ferro circunquaq; muniti ſunt, & equos ſimiliter ita munitos habent. Cataſcopiū

naüiculæ genus exploratoriæ, quod circunquaque ſpeculetur. σκοπεῖν enim ſpeculari eſt. Catorthoma, quod circunquaque ὀρθόν, hoc eſt rectum ſit. Quippe Cicero Catorthoma recte factum interpretatur. & catorthoſin rectam effectionem Catholicus uniuerſalis, quaſi circa omnia uerſetur. ὅλον quippe græci totum dicunt. & cathedra ſubſellium. & categoria 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 catapultæ ſolent. STERILES. Nullum fructum ferentes. Sterile infœcundū dicimus, & fructum non ferens, ἀπὸ τοῦ στέρεσθαι. quod eſt priuari, ſiue carere. unde & græci ſterinon ſterile dicunt. & ſtereſin orbitatem. à ſterilis fit ſterilitas, infœcunditas. & ſteriliter, infœcunde. Veteres ſterilam pro ſterilem dixere. Varro. Effœtæ mulieres, & ſterilæ.

PIGRAMMA. CVI. DE CARINO.

PVLCHRE VALET CARINVS. Acerbus iocus in Carinum cunnilingum. Hic uſqueadeo 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 bonum pro pulchro uſurpamus. Ter. Forma, bona fortaſſe. & econtrario malum pro deformi. Virgilius, haud illo ſegnior ibat. Aeneas. ideſt non deformior. Etenim ad pulchritudinem ea comparatio tendit, cū de Aenea amato loquatur. Eodem modo, & pro forti aliquando pulcher accipitur. Idem. ſatus Hercule pulchro, Pulcher Auentinus. item fortis pro pulchro. Plau. Quid nam fortis es. i. pulchra. à pulcher fit pulchre aduerbium, quod modo decore, modo fortiter ſignificat. & comparatiua, ſuperlatiuaq; eorum pulchrior. pulcherrimus. pulchrius. pulcherrime. & pulchritudo. & perpulcher, ac perpulchre. & pulchralis pro pulchro. Enni. Pulchralibus ludis. & pulchritas pro pulchritudine. Cæci. Dij boni, quid illud eſt pulchritatis.

EPIGRAMMA. CVII. DE FESTO.

INDIGNAS PREMERET. Laudatur Feſtus, quod non imbecillitate animi uictorem hoſtem non ſuſtinentis, ut Cato fecerat, ſed tædio fœdiſſimi morbi, et in ſe curam non recipientis, & in alios perículoſi gladio ſibi mortem conſciuerat. TABIDA PESTIS Putridus morbus impetiginem autem ſiue lichenas intelligit, de quibus ſuperius diximus. Quatuor eius morbi ſpecies ſunt. Prima minime mala eſt, quæ ſimilitudine ſcabiem repræſentat. Secunda peior eſt, ſimilis papulæ. figuras uarias habens, ſquamulæ ex ſumma cute diſcedunt. Tertia eſt deterior & magis in ſumma cute ſcinditur, ac uehementius redit. ipſa quoque ſquamoſa, ſed nigra procedit. Quarta, cuius nunc mentio fit. Curationem omnino non recipit, diſtat colore. nam ſubalbida eſt. et recenti cicatrici ſimilis, ſquamaſq; habet pallidas. ſubalbidas lenticulæ ſimilis. PREMERET. Vexaret. affligeret. premere proprie inniti alicui rei cum pondere. Virg. et ſpirātia cogere preſſis Mella fauis. Per metaphoram tamen modo pro effodere

accipitur. Idem, Sulcumq; ſibi premat ipſa carina. modo pro eludere. Idem, Preſſiue oculos, aut lumina laui. Aliquando pro inſequi. inſtare. idem. Hac fugerēt graij, premeret troiana iuuentus. Nonnunquam pro urgere. idem. Ingentem clamore premens ad retia ceruum interdum pro cohibere. idem, Imperio premit, ac uinclis & carcere frenat. Plerunq; pro tegere. occultare. idem. Spē uultu ſimulat, premit altum corde dolorem. idem, Quos Simois premit ille uiros. eſt enim Simois amnis, qui ex Ida troiano monte defluēs, iuxta Troiā labitur, & mari appropinquans commiſcetur Xantho, ac in paludem cogitur. deinde exit in mare iuxta Sigeum promontorium. Quandoq; pro remouere. excitare idem. Et ruris opaci Falce premes umbram. Item pro occidere. idem, Armigerumq; domi premit. & pro calcare. idem, Veluti qui ſentibus anguem Preſſit. & pro demergere. infodere. idem. Quod ſupereſt. quæcunq; premes uirgulta per agros Sparge fimo pingui. et pro uaſtare. populari. idē Et pelago premit arua ſonanti. & pro prohibere. expellere. Var inuitaq; preſſit ab ædibus. & pro uitiare. idē, Qui toties uillici tui uxorem abſente preſſiſti uiro. item pro uexare, ut hoc loco, & apud Virg. Numina nulla premunt, mortali urgemur ab hoſte. ab hoc preſſio deducitur. & preſſura, & preſſus quartæ declinationis pro preſſione. Cic. Valerium Soranum lenitate faucis, atq; in ipſo uocis preſſu. & ſono facile uincit. 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 onuſtu. grauato. Virg. Ceu preſſæ cum iā portum tetigere carinæ. item à premo prelum, quo uuæ premuntur, ut ſuperius diximus. & compoſita opprimo, quod interdum grauo ſignificat. Cic. Qui homini tot miſerijs, calamitatibuſq; oppreſſo ſubueniret. interdum plus eſt, quam extinguo. Idem, Quamobrem danda opera eſt, ne qua amicorum exci dia fiant. Sin tale aliquid euenerit, ut extinctæ potius amicitiæ, quam oppreſſæ uideantur. quandoq; etiam pro arcto. conſtringo. Vnde & oppreſſio arctatio, & conſtrictio dicitur. à quo oppreſſiuncula diminutiuum. Plau. Molles morſiunculæ, papillarum horridularum oppreſſiunculæ. Exprimo, quod modo ſignificat premendo extraho. Plyn. Expreſſo uino infunditur aqua uinaceis. modo declaro. manifeſto. Macro. Nihil unquam locutus fuit expreſſius. Ab hoc expreſſio. explicatio. & expreſſe aduerbium manifeſte. Imprimo, premendo immitto. modo obſigno. unde impreſſas literas obſignatas dicimus, hoc eſt quibus impreſſus eſt annulus. à quo impreſſio deducitur. Supprimo, occulo. abſcondo. Sene. E cuius operibus quædam edita, alia ſuppreſſa ſunt. à quo ſuppreſſio. deprimo, deijcio, Var. ab eo depreſſus, à quo erigi, extolliq; ſperabam. Reprimo, cohibeo. Cice. Reprime impetum. Cōprimo modo cohibeo. compeſco. Plau. Ne ſæui obſecro, comprime iracundiam. modo uitio. Mart. Villica, uel duri compreſſa eſt nupta coloni Incaluit quoties ſaucia uena mero. unde compreſſus pro coitu accipitur. Plau. Nunc ad amicam decimo die Athenas uiſo, quā grauidam hic reliqui compreſſu meo, quod ea agit. compreſſio etiam in eadē ſignificatione accipitur. à quo fit diminutiuum compreſſiuncula. idem, Dulces amantium compreſſiunculæ. FAVCES. Mentum. fauces enim uocamus ſuperiorem partem gulæ mento propinquam, ſed interiorem. Plyn. Summum gulæ fauces uocantur. poſtremum ſtomachus. hic fauces pro mento poſuit, ubi ſemper ferè hic morbus incipiebat. propter quod à principio mentagram uocauere. Mart. Nec triſte mentum, ſordidiue 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 animam dira uenena tuam. Ab hoc fit ſuffocatur. ſuffocatrix. ſuffocatio. item offuco, quod ueteres uſurpabant pro eo, quod eſt aquam in fauces do ad ſorbendum. 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, deſcenditq; 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 impatiētia quartanæ, quæ genera mortis homines timidi, & ferrū horrētes quærere conſueuerūt, ſed gladio impterritus occubuit. OBSCVRO. Quod extinctū corpus facit obſcurū. Sic lætum diem dicimus, qui nos lætos facit, pigrū frigus, quod inertiam nobis adducit. foſſam cæcam, quam nō uidemus. linguam politam. cuius compta & polita eſt oratio quietum tempus, in quo ab oībus curis, atq; moleſtijs quieſcimus TORSIT. Vi traxit. extorſit de quo ſuperius diximus. TRISTIA FATA. Solicitam & amarā mortem. Quia morte ipſa grauior eſt mortis expectatio. FAME. Inedia. LENTA. Quia non ſtatim hominem conficit, ut ferrum SANCTAM. integram immaculatam. ROMANA MORTE. Quā ſoliti ſunt oppetere Romani ſanguinis uiri, qualis fuit Scipionis mors. Cn. Pompeij ſoceri, cum in Africam cōtrario uento relatus teneri claſſem ſuā ab hoſtibus uidiſſet, qualis M. Catonis poſt pugnam pharſaliam, ne in Cæſaris uictoris poteſtatem ueniret. Vterq; .n. ſtricto gladio occubuit. ANIMAM Sanguinem, ſecundum quorūdam philoſophorū opinionem. NOBILIORE VIA. Vulnere. ſ. quæ nobilior uia fuit, quam ſi ueneno uel fame, aut per inferna emiſiſſet aut paulatim contabuiſſet. FATIS. Morti. HVIVS CAESAR AMICVS ERAT. Simul blanditur principi. Simul Feſtum 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 Attalū iocatur ſemper aliquid agentem, & 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 negotia. AGIS MVLAS. Ducis mulas. Clitellarias. ſ. hoc eſt uehendis oneribus uacas. AGAS ANIMAM. Emittas ſpiritum.

EPIGRAMMA. CIX. AD CANVM.

SPORTVLA CANE TIBI. Facete Cani intemperantiam notat, qui extremo uitæ ſuæ die, ſportulā petijt. Puto te inquit ob id Cane defunctū eſſe, quia una tamen ſportula fuit

hoc eſt quia cibum amplius capere nequiuiſti, perinde, ac ſi dixiſſet, inedia periſti. Sic enim omnes inedia moriuntur. SVPREMA. Nouiſſima. QVOD VNA FVIT. Quod cibum amplius capere non potuiſti.

EPIGRAMMA CX. AD SOSIBIANVM.

SERVO TE SCIS GENITVM. Iocus eſt in Soſibianum, q̃ cũ ſciret ſe ex ſeruo natum adulterio dominæ, uirũ matris ſuæ putatiuum patrem ſuum blandiendo dominum uocabat, q̄d nihil aliud erat, q̃ blande fateri ſe ex ſeruo natum. Notat autem hoc epigrammate uitiũ temporum ſuorũ, quibus dominæ paſſim cum ſeruis miſcebantur. SOSIBIANE. Haud diſſimile ueri eſt hunc Soſibianum Marullæ ex ſeruo filium fuiſſe, quæ Cinæ uxor erat. de quo ſcribit Martialis libro ſexto. Pater ex Marulla Cina factus es ſeptem non liberorum. nã q; nec tuus quiſq̃, nec eſt amici filius, uel uicini, Sed in grabatis, tegetibus q; concepti materna produnt capitibus ſuis furta. Et paulopoſt. Quartus cinæda fronte, candido uultu, ex cõcubino natus eſt tibi Lygdo, præcide ſi uis filium. nefas non eſt. FATERIS TE. ſe ſeruo genitum cum eum, qui pater putabatur, blandiendo appellas dominũ.

EPIGRAMMA CXI. DE REGVLO.

AEC QVAE PVLVERE DISSIPATA MVLTO. Rurſus blanditur Regulo de porticu ſtatim eo inde diſcedente collapſa. EXPLICAT. oſtendit. ABSOLVTA IN TANTO CASV. Purgata. liberata à crimine tanti caſus, quia non cecidit niſi poſtquam Regulus in tuto fuit. SECVRO DAMNO. Nullam curam, aut ſolicitudinem inferente, poſtquam Regulus ſaluus fuit. CVRAM. Amorem.

EPIGRAMMA. CXII. IN MANEIAM.

S, ET LABRA TIBI. Acerbus iocus in Maneiam, cui os grauiter fœtebat. Notat autem ex perſona huius fellatricis. NON MIROR. Quia non minus tibi ob turpem fellandi conſuetudinem, olent os, & labra, quã faciant hominis excrementa. ESSE. comedere. deuorare. MERDAS. Stercora. Nomen habent ex græco, latinoq; compoſitũ. ſicut epitogium, & anticato. fit enim à meros, q̄d eſt pars, & edo comedo, q̄d eſt excrementum cibi, hoc eſt pars eorum, quæ edimus. ab hoc fit (honor ſit audientium auribus) merdo uerbum. à quo permerdo cõpoſitum, q̄d eſt fœdo. conſpurco. Albinus. Vt faciunt pueri, qui omnia permingunt, atq; pmerdant. ſtercus uero ab extergendo deducitur, q̄d undiq; abſtergi ſoleat, ab eo fit ſtercoro uerbum, q̄d fimũ agris fœcunditatis gratia adhibeat. à quo ſtercoror paſſiuũ. & ſtercorator. ſtercoratrix. ſtercoratio. itẽ ſtercutius. ita. n. romani uocitauerunt Saturnum, quod primus ſtercorandi agri rationem inuenerit.

EPIGRAMMA CXIII. DE QVIRINALI.

XOREM HABENDAM. Quirinalem equitem romanum facete carpit, qui cum cuperet filios habere, non ducebat uxorẽ, ſed comprimebat ancillas. VXOREM. Coniu-

gem. uxores quemadmodum ſuperius diximus, ab ungendo quaſi unxores dictæ ſunt. Fuit enim mos ueterũ romanorũ, ut nouæ nuptæ mariti domum intrantes axungia poſtes ungerent. hanc enim religioſam habebant, & ea ſolennitate putabant mala omnia ab ea domo arceri ob innumeras (ut arbitror) axungiæ utilitates impreſſas ei à radicibus, quibus ſues ueſcuntur. uſus 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, tantaq; eſt uis eius, ut genibus etiam adalligata redeat in os ſapor. eaq; expui uideatur. è ſue, quæ non peperit, aptiſſime utuntur ad cutẽ mulieres contra ſcabiem prodeſt, partus in abortum uergentes mederit. Cicatrices concolores facit. unguium ſcabrities emendat. medetur capillo fluenti, & ulceribus capitis, & pilis oculorum. ſanat panos cum calce. Item furũculos, et duritias mammarũ. Ruptis, & conuulſis, & ſpaſmatibus, & luxatis medetur. Clauos & rimas, colliq; uitia tollit cum helleboro albo. Parotidas 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. unde nomen habet impoſitum. ſic quoq; cum illa rotarum ferrugine utilis ſedis, et uirilitates uitijs, Maſſurius tamen non axungiæ, ſed lupino adipi palmam dediſſe ueteres ſcripſit, & eo nouas nuptas perungere poſtes conſueuiſſe. Ab uxore uxorius deducitur, q̄d modo ſignificat ad uxorem pertinens. unde de re uxoria quoſdam ſcripſiſſe legimus, modo uxori deditus. Vir. Pulchramq; uxorius urbem Extruis. uxorem pependiſſe dicebatur, qui quod uxorem non habuiſſet, rem populo dabat. FILIOS. natos appellatione filiorũ (ut iuriſconſulti ſentiunt) etiam filiæ continentur, ſed non econ erario. filium 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 ſeruorum. Familia enim proprie de ſeruis dicitur, q̄d ab Oſcis originem habuit, apud quos Famel ſeruus nominabatur. unde famulus dictus, qui & famul uocitatus eſt. Ennius, Mortalem ſumma fortuna reddidit ſummo regno famul, ut optimus eſſet. & famulari ſeruire. Cic. Eſt enim genus iniuſtæ ſeruitutis, cum ij ſunt alterius, qui ſui poſſunt eſſe. cum autẽ hi famulantur. & famulitas ſeruitus. Accius. Nam poſtquam paruulos uos oppreſſit famulitas. Pac. Quos uexat famulitas. uis. egeſtas. fames. formido. pauor. & famuletium ſeruitium. Var. Apud ignauum dominum duro famuletio aſtrictus. Item ſeruorum copia. Macr. Vnus eſt famuletio, cui prouincia erat admittere uolentes dominum conuenire, & famulantur aduerbium pro eo, quod eſt ſuppliciter. Accius, Semel affare, & famulanter pete. Ergo et familia prius à famel, deĩde mutatione unius literæ familia dicta ẽ pro. ipſis ſeruis. Deinde paulatim inualuit uſus, ut etiam liberi familiæ nomine comprehenderentur. & quicũq; in eadem domo uiuerent tam liberi, q̃ ſerui, tã mares, q̃ fœminæ unius poteſtati natura, ſeu iure ſubiecti una familia diceretur. unde pater familias, ſiue familiæ, et mater familias, ſiue familiæ appellati ſunt, de quibus ſuperius diſſeruimus. Poſt hæc idipſum nomen ad eos quoq; translatum eſt, qui ex eadem ſunt cognatione. unde fabiorum. lentulorum, ac Ciceronum familias dicimus. Eſt & quando ad res refertur, ut in lege XII tabularũ. agnatus proximus familiã habeto. à familia deriuatur familiaris, q̄d modo adiectiuum eſt, ſignificatq; ad familiam pertinens. un-

de familiaria negotia dicimus, quæ ad familiam noſtram pertinent. & rem familiarem, rem noſtram domeſticam. Cic. 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 cõſuetudo familiaritas appellatur. & in aduerbio familiariter dicitur pro eo, quod eſt ad ſimilitudinem familiarium, & (ut ita dicam) domeſtice.

EPIGRAMMA CXIIII. DE PRAECONE AGRVM VENDENTE.

ENDERET EXCVLTOS COLLES. Facetum præconis ingenium laudat, qui cum Marij agrum uenderet deinde fingit ſe uelle oſtendere Mariũ ad hoc non inopiæ neceſſitate adduci, ueram cauſam uenditionis expreſſit, hoc eſt loci inſalubritatem. Quapropter nullum inuenit emptorem. Notat eos, quos non pudet uenditione rerum noxiarum fraudare emptores. INDE. Deinde poſt hæc facta. FACERET PRETIVM. Aliquid promitteret. HAERET. Remanet. non diſcedit ab co.

EPIGRAMMA CXV. DE NOVIO MICROPSYCHO.

ICINVS MEVS EST. Facetum epigramma de Nouio, quem licet uicinum & domui ſuæ hærentem haberet, uidere tamen nũquam poterat. Notat per eum homines humilis animi, atq; præparci, quos græci micropſychos uocant ad omnia timidos & hominum etiam conſortia naturali quadam puſillanimitate deuitantes. BEATVM. Felicem conſuetudine talis amici. Beatus proprie eſt, qui rebus omnibus ad uitæ uſum, ornatumq; ſpectantibus abundat dictus (ut quidam putant) quaſi bene auctus. ideo locupletes homines aliquando beatos uocamus. Iuue. Vetulæ ueſicæ beatæ. Item aliæ quoq; res beatæ dicuntur, cum plenæ, perfectæq; ſunt. Quintil. Ornata erit pronuntiatio, cui ſuffragatur uox facilis. magna. beata. flexibilis. ab hoc fit beatitas & beatitudo, de quibus ſuperius diximus. item beatæ aduerbiũ feliciter copioſe. & beo uerbum, quod eſt conſolor, & beatum, ac felicem facio. à quo ebeo, quod eſt beatitudine priuo, cuius paſſiuum & ebeor, à quo ebeati dicuntur, qui fœlicitate aliqua ceciderunt. Hebeo uero ſecundæ coniugationis cũ aſpiratione ſcriptum, fit ab hebes hebetis, quod proprie ſignificat obtuſum, hoc eſt carentem acumine. Cic. Aliás hebetiora, aliás acutiora uideantur cornua. unde per translationem, & ingenium hebes dicimus, quemadmodum etiam dicimus obtuſum. ab hebeo fit hebeſco, quod ſignificat hebetior fio. nam hebeo proprie idem eſt quod hebes ſum, & hebeto obtundo. à quo hebeteſco, quod proprie de oculis, & uiſu dicitur, cum oculorum acies minuitur, tolliturq; & 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 Fert 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 arboreũ trũco enodi, materie nigri ſplendoris, ac uel ſine arte protinus iucundi, alterum fruticoſum cy-

tiſi modo, & tota India diſperſum eſt. Herodotus ſcribit Aethiopas uicenos dentes elephantorum grandes, & è materia hebeni centenas phalangas, tertio quoq; anno tributi uice regibus pſidis pendere ſolitos. Sunt autem phalãges 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. Var. Cum pœnus in fretum obuiam ueniſſet noſtris, & quoſdam cœpiſſet crudeliſſime pro palangis carinis ſubijcere, quo metu debilitaret noſtros. Afranius. Et capream unam ſemilaceram quaterni ſimul palangabant. Phalanges etiã digitorum internodia dicuntur. Item araneorum genus, q̄d & 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 octo millia armatorum, nullumq; genus aciei apud Macedones ualidius erat, dicta, uel ἀπὸ τοῦ πελάσαι ἄγχι, hoc eſt à propius accedendo. uel ἀπὸ τοῦ φαλόν, quod clarum ſignificat. unde & Phalacra caluicium. & phaleræ ornamẽta equorum dicuntur. Iuue. frangebat pocula miles, Vt phaleris gauderet equus. Phaliſci populus erat Hetruriæ, quorũ oppidum Phalerij uocabatur. Oui. Adde ſenem, iunonicolasq; phaliſcos. Phalaris uero Agrigentinorum tyrannus, cui Perillus taurum ex ære fabricauit, quo impoſiti noxij ſubdito igni torquerentur, tauri mugitum reddentes. in eo primus author perijt, ante urbem conditam circa quatuor & ſexaginta annos. TERENTIANVS. Hic Martialis familiaris erat, & tunc proconſulatum gerebat in Aegypto. SYENEN. Aegyptum. pars pro toto. Syene enim urbs eſt in finibus Aethiopiæ, ubi puteus eſt, qui æſtiuum indicat ſolſtitium, quoniam 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, & alio ſe ad habitandum conferre priore habitatione relicta. Quint. Seu ad infernas ſedes anima migrauit. Animæ enim eorum, qui moriuntur, tanquam domicilium corporis relinquẽtes, alio ſe ad habitandum trãsferunt. Cic. Ante, q̃ ex hac uita migro, conſpicio ex meo regno, & his tectis, P. Cornelium Scipionem. A migro fit remigro, hoc eſt in priſtinum domiciliũ reuertor. Demigro, & emigro, & cõmigro, idem fere, quod migro. Tranſmigro, in longinquiorẽ locũ domiciliũ, habitationemq; cõmuto. immigro, in locũ aliquẽ habitandi gratia eo. Ab ijs migratio tranſmigratio. immigratio deducuntur. MIHI. Datiuus eſt primæ perſonæ. & aliquãdo figurate dicitur mi. Vir. Et mi genus ab Ioue ſummo. In quo notandum, q̄ mihi & tibi aliqñ ita ponũtur in oratiõe, ut neq; ad me, neq; ad te, neq; ad aliquẽ referãtur. Cic. Mihi gloriatur hic ſe oẽs honores ſine repulſa obtinuiſſe. idem. Ecce tibi põpeius. Apul. dũ ita loquimur, Ecce tibi amicus aduenit. Aliquãdo uero hæc dua pronomina ita ponuntur, ut ſub prima & ſecunda perſona ad oẽs ſermo referatur. Virg. Ne ue tibi ad ſolẽ uergant uineta cadentem. Cato Mihipte pro mihipſi poſuit. In quo ſignificato ſolemus hæc duo pronoĩa geminare, ut meme. tete. Virg. Meme adſum, q̃ feci, in me conuertite ferrũ. ILLI. Nouio. Veteres olli pro illi ſcripſere. Virg. Olli dura quies oculos, et ferreus urget Somnus. quẽadmodũ ẽt ollic pro illic. Enn.

Ollic hoſpes aderat. aliquando etiam olli pro tunc à poëtis uſurpatur. Virgilius, Olli ſubridens hominum ſator, atque deorum INQVILINVS. Cohabitator. de quo ſuperius diximus.

EPIGRAMMA. CXVI. AD FESCENNIAM.

E GRAVIS HESTERNO. Feſcenniæ ebrietatem ſimul, ac ſtultitiam damnat. hæc.n.& potando traducebat noctes.& uino madida paſtillos odoratos deuorabat, putans hoc modo deprehendi uini odorē nō poſſe. FASTIDIOSA. Faſtidium afferens ijs, cum quibus loqueris uino madida. PASTILLOS. Trochiſcos, ut ſuperius diximus. COSMI. Coſmus unguentarius fuit. & odorarius optimus. Vnguentarij.n.dicuntur, qui unguenta conficiunt, uenduntq;. Odorarij, q odores. illi à græcis myropolæ, hi aromatopolæ uocitantur. frequenter aūt ijdem utranq; exercent artem. Veteres utebantur uarijs odoribus, ut nunc quoq; pleriq; faciunt cōmendandi halitus gratia. hoc à Parthis primo inuentū tradunt, ut ſic ingluuie, ac nimio potu conceptum uirus extinguerent. Sunt qui eos ēt unguentorū inuentores fuiſſe exiſtiment. Iliacis certe temporibus nō erant unguenta, nec thure ſacrificia faciebant. Cedri tm̄ & citri odoribus, ac earū arborū ſuffitu utebantur. Primus caſtris Darij expugnantis inter reliquā ſupellectilem inuenit, & cepit Alexander ſcrinium unguentarium. poſtea ea uoluptas agere radices cœpit, & in Italiā quoq; trāslata ēt ad defunctorum corpora adhibita eſt. GRAVIS Moleſta. FRAGRES. Oleas. LINVNT. Cōplanant. poliūt. AB EXTREMO BARATHRO. A' fundo ſtomachi unde peruenire paſtillorū odor non poteſt. Barathrum græci appellant locum profundū, ex quo emergi non poſſit, dictum ab eo, quod ſit βαθὺς τοῦ ἀθρεῖν, hoc eſt profundus aſpectu. RVTVS. Rutationes, quēadmodum ſuperius diximus. Luci. Rutantur iuuenes & fœdant oīa ſputis. VIRVS. Grauitas odoris. fœtor. de quo diximus. DIAPASMATE. puluiſculi odorati, quēadmodū iam docuimus. DVPLEX. Bonus, & malus odor. nam malus bono commiſtus grauius olet. ſicut quæ amara ſunt ſi dulcibus in cibis commiſta ſumantur, uidētur amariora. SIMPLICITER. Aperte nullo adhibito fuco. Non diſſimulando odorem temeti.

EPIGRAMMA CXVII. AD ALCIMVM.

LCIME QVEM RAPTVM. Epitaphium Alcimi adoleſcentis, quem ob ingenij dotes, & miram indolem maiorem in modū amauerat, defunctoq; tumulum conſecrauerat in uirentibus pratis inter buxos, & palmites. Epitaphium enim proprie dicitur inſcriptio, quæ fit ſupra ſepulchrum. Virg. Et tumulum facite, & tumulo ſuperaddite carmen. Daphnis ego, in ſyluis, hinc uſq; ad ſydera notus. Nam quod in laudem 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 dextram ſyluæ algidæ. Liuius, Thuſculanis negotium datum aduerterent animos, nequid tumultus Lauicis oriretur. Nuntiarunt legati Lauicanos arma cepiſſe, & cum equorum exercitu depopulatos agrum Thuſculanum, caſtra in Algido poſuiſſe. Quintus Sulp. priſcus dictator capitis, direptiſq; illorū caſtris lauicos corona circundatum ſtatis captum diripuit, cenſuitq; ſenatus frequentem Coloniam la-

uicos deducendam. Coloni ab urbe mille quingenti miſſi bina iugera ceperunt. VELAT. tegit. LEVI non graui qualia ſunt ſepulchrorum ſaxa, quæ ſuo pondere conficiuntur & ruunt. CESPITE. Gleba cum ſua herba euulſa, de quo ſuperius diximus. RAPTVM. Sublatū ante legitimam ætatem. Hi.n. rapi proprie dicuntur, qui immatura morte præripiuntur. Plynius iunior. Nuper immatura morte nobis indigniſſime raptus. CRESCENTIBVS ANNIS. in ipſo adoleſcentiæ principio. ideo paulopoſt etiam puerum nominat. CRESCENTIBVS. Quibus adoleſcere, hoc eſt creſcere cœperat. Creſcere augeri eſt. Iuue. Creſcit amor nummi, quantum ipſa pecunia creſcit. Facit præteritum creui, quemadmodum cerno. Vnde creui modo ſignificat auctus ſum, modo hæreditatem adij, modo iudicaui, modo diuiſi, quæ oīa à duobus uerbis creſco, & cerno trahuntur. A' creſco crementum deducitur, hoc eſt augumētum. & Creta, de qua ſupra diximus. à quo creteū dicimus, qđ ex creta eſt. Cretoſum, creta plenū. Cretatum, creta infectum. & craſſus pinguis. groſſus. à quo craſſitudo. craſſicies. craſſe aduerbium. & eorū comparatiua, ſuperlatiuaq;, & craſſeſco uerbum, qđ ſignificat pingueſco, ſiue groſſior fio. & creber frequens quaſi creſcens numero. à quo crebro aduerbium, frequenter, & comparatiua, ac ſuperlatiua eorū, et crebeo, & crebeſco, ut rubeo, & rubeſco. & notādum, 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 etiā crebritudinem uſurparunt. Siſenna. Nā clandeſtina uerborum crebritudine tranſigi, apud notos cogitata dici debent nō explanari. itē à creſco fiunt compoſita accreſco, quod eſt adaugeor. Excreſco, creſco. decreſco. diminuor, increſco, creſco. à quo incrementum, augumentum. Virgilius increuit uſus eſt pro reuixit, dum de haſtis loquitur in tumulo Polydori. Succreſco, inferius creſco, uel paulatim creſco. Supercreſco notæ ſignificationis, Recreſco iterū creſco. concreſco, modo ſimul creſco. modo coniungor. conglutinor. à quo concreta coniuncta, & conglutinata dicimus. Virgilius, Multa diu cōcreta modis inoleſcere miris. idē. Cōcretam exemit labem. ideſt affixam, et 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, & uſqueadeo celebre, Vt Dipoenus, & Scylus, qui in ſcalpendo tantopere claruerunt, & poſt eos Melas, Micciades, Anthermus. Bupalus. Anthermus alter. Hipponax excellentes artifices in ſtatuis, ſepulchris, cæteriſq; 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. πύξος quippe dicunt græci. arbor eſt exigua. natura ſolida. & quadam ligni duritia, ac frondium pallore commendabilis. fractu facilis, & ad topiaria opera commodiſſima. uirens ſemper, ac tenſilis. Semen eius cunctis animantibus propter amaritudinem inuiſum. mel in Corſica amarum reddit. amat frigida, quæ ſint aprica. in igne duritia eī eſt, quæ ferro, nec flamma, nec carbone utilis. A' buxo

Buxeum

Buxeum dicimus, quod ex buxo eſt. A' pyxo autem græca uoce pyxide, quoniam primo ex eo ligno fieri cœpit, uaſculū 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 appellātur, quæ in modum palmarum humanarum uirgulas, quaſi digitos habent. palma uero planum, & ex parte concauum manus appellatur, quod in digitos deſinens decore pateat. ab huius ſimilitudine arbor quoq; illa nobilis palma uocatur, quam græci φοίνικα, hoc eſt phœnicem uocant, quod comam in cacumine habeat circum extenſam & ramos in digitorum modū protenſos. unde & genus earum dactylos, hoc eſt digitos uocamus. Multa enim palmarum genera ſunt. Prima ſterilis eſt, nec fruticis magnitudinē excedit. paſſim in Sicilia. & Genuæ, ac Caietæ naſcens, ex qua incolæ ſcopas faciunt. Sunt & proceriores ſylueſtres foliorum aculeis ex ipſa arbore fruticantibus. Reliquæ teretibus ramis in orbem ſparſis. folia habētibus 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 uterq; ſexus diſcernitur. Mas in palmite floret. Fœmina circa florem germinat tantum, ſpinæ modo. Vtriſq; prima naſcitur pomi caro. poſtea lignum intus, hoc eſt ſemen eius. Eſt autē longum, cenſumq; à dorſo puluinato, & in alio media fiſſura pleriſq; umbilicatum. Vnde primum ſpargitur radix. Certum eſt, ſine maribus non gignere fœminas ſponte edito nemore, hoc eſt oſtendente, in quo & circa ſingulos mares plures nutare fœminæ uidentur blandioribus comis. Quin & exciſo 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 qđ ſpadones appellant. 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 fructiferis habitæ ſunt, quas regias appellauere, quoniam regibus tantum Perſidis ſeruarentur. Babyloniæ natæ uno in horto, q ſemper dominantis fuit, Bagoo appellato, quod apud eos Spadonē ſignificat. Poſt hanc nobilitatem obtinent Syagri habentes neſcio quid ſaporis ferini, qualem in apris nouimus, unde nomē ijs inditum. σῦν enim ſus eſt, ἄγριος ſylueſtris. Poſthac Margaridæ à margaritis nomen habētes, quoniam breues, & candidæ & rotundæ ſunt acinis, quàm balanis ſimiliores. Quarta authoritas eſt ſcandalidum à ſcandalarum ſimilitudine appellatarum, in Aethiopia caryotæ maxime celebrantur optime cibo, ſed & ſucco uberrimo, ex quibus præcipua uina faciunt. iniqua capiti propter quod ἀπὸ τῆς κάρας, hoc eſt à capite caryotæ uocitantur. in iudæa uero et præſertim in hiericūte nobiliſſimæ ſunt, quibus dos præcipua pinguis ſuccus quodam uini ſapore in melle prædulci. inter quas ſicciores Nicolai uocantur amplitudinis præcipue minus ſpecioſæ, ſed ſapore caryotarum ſorores, quæ ob hoc Adelphides dicuntur. Suum genus dactyli habent prælonga gracilitate curuati in terram, ex qbus honori deorum dicati idæi appellati ſunt à iudæis, numinum multitudinem irridentibus. A' lōgitudine autem digitali dactyli appellati ſunt. nam δάκτυλον græci digitum uocant. Vnde & dactylus dictus eſt pes conſtans ex una longa,

& duabus breuibus ſyllabis à ſimilitudine uidelicet digitorū. qui ex tribus partibus conſtant, una lōgiore 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. A' palma arbore palmetum dicitur locus palmis conſitus. & palmifer, palmas ferens, q & palmiger dicitur. Item palma uictoria. quoniam apud ueteres in certaminibus uictoriæ ſignum palma erat. Quod ideo inſtitutum conſtat, quoniam ingenium huius ligni eſt, ut urgentibus, prementibuſq; nō cedat. Nanq; (ut ſcribit Ariſtote.) 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, recuruaturq; ut pondus reijciat. A' palma uero cum uictoriam ſignificat Palmata, ſiue palmaris toga dicta eſt. Qua triumphantes, ut ſuperius diximus, & qui palmam meruerant, utebantur. item à palma manus extrema pars remi 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. et Phœnicæ prouincia. à qua phenice ſydus. phœnicia. phœnicium mare phœnix auis. Phœnicopterus, de quibus ſuperius diſſeruimus. Sed illud obiter addendum hoc loco uidetur non defuiſſe claros authores, qui phœnicem auem non à purpureo alarum colore nominatam uelint, ſed à phœnices, hoc eſt palmæ arbore, quā paulo ante ſyagron appellari diximus, cuius generis unicam eſſe prodiderunt, quæ cum phœnice aue moritur, ac renaſcitur ex ſeipſa pomis referta. ROSCIDA. Humore oculorum meorum, quaſi rore perfuſa. Peruenerit. Finguntur enim parcæ lanificæ eſſe, & uitam hominum nendo ducere. ut ſuperius diximus. Neo eſt filum 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, atq; renodo, quæ ſignificant nodum ſoluo. & ſubnodo, nodum ſubter facio. & connodo, ſimul nodo. & nodoſe aduerbium cum nodis. Et internodia ligaturæ, quæ in medio ſunt. Plynius. Arundinum internodia. A' necto uero fit nexus. nexio. et alia ab eo deriuata, atq; compoſita, de quibus ſuperius diſſeruimus. IACERE. Sepultum eſſe, quemadmodum ſuperius diximus.

EPIGRAMMA. CXVIII. AD CINNAM.

ARIS IN AVREM. Facete in Cinnam inuehitur, qui quadam maledicendi conſuetudine loq ſemper in auribus ſolebat, etiā ſi Cæſarem laudaret. Hic Cinnamus uocabatur. ſed detracta ultima ſyllaba Cinna dici uolebat. Vnde lepide cum eo alibi iocatur poëta.

Cinnam Cinname te iubes uocari.
Non eſt hoc rogo Cinna barbariſmus.
Tu ſi Furius ante dictus eſſes
Fur iſta ratione diceris.

Alibi quoq; maledicentiam eius hoc diſticho 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, atq; inſuſurrator pro eo uſurpatur, q occulte maledicendo odium in aliquẽ, aut diſſenſionem mo itur. & ſuſurratio, atq; inſuſurratio pro maledicẽtia. idẽ alio quoq; factitio uerbo, quidã gannire dicunt, ſed hoc proprie uulpium eſt. Vſurpatur aliquando pro eo, quod eſt obſtrepere, & ueluti uapulantis uocem emittere. Teren. Quid ille gannit? qd uult? Ab eo fit compoſitum obgannio. ET ILLVD. Etiam illud, quod liceret loqui populo audiente. PLORAS. Fles. Hinc ploratus ducitur 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. Vir. exire, locoſq; Explorare nouos. itaq; 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, & referant nobis, quàm & ij, qui ſecreta noſtra hoſtibus nuntiant, quos pro proditoribus haberi leges definiunt, et pœna capitis damnant. Explorare etiam interdum pro obſeruare accipitur. Virg. Trepidi formidine portas Explorant. interdum pro comperire Cic. Quis eſt tam ſtultus, quamuis adoleſcens, cui ſit exploratum ſe ad ueſperum eſſe uicturum? Nõnunquam pro ſiccare, quaſi prolatum, atq; humorem omnem extrahere. Virg. Et ſuſpenſa focis explorat robora fumus. Quãdoq; pro deliberare. idẽ, Tuus ô regina quid optes Explorare labor, mihi iuſſa capeſſere fas eſt. imploro, quod eſt auxilium cum miſericordia, et quaſi cum lachrymis poſco. Virg. Nanq; aliud quid ſit, quod iam implorare queamus. Comploro, ſimul fleo. ab his deploratio. exploratio. imploratio. & comploratio deducuntur. Quidam ploro, & plango ita diſtinguunt, ut plorare ſit uoce flebili, & effuſa dolorem ſuum aperire. Plãgere uero percuſſione, ac uerberatione pectoris. capitis. uultus, aliorum'ue membrorum ſe in dolore afficere. unde plangere aliquando pro percutere accipitur. Lucil. plãgunt littora fluctus. ab eo fit plangor. & plãctus, hoc eſt fletus impatiens, cum corporis percuſſione. Eiulare uero eſt uoce in altum ſublata plorare. à quo eiulatio, ſiue eiulatus dicitur ploratus rationis expers eſtq; uerbum factitiũ, quẽadmodum leſſus. ita enim, à ueteribus dicebatur lugũbris eiulatio, unde eſt lex illa apud Ciceronem. Muliẽris genas ne radunto, ne'ue leſſum funeris ergo faciant. SEDET. Placet. ut ſuperius diximus. Virg. Idq; pio ſedet Aeneæ probat author Aceſtes.

EPIGRAMMA. CXIX. AD BASSAM.

VOD NVNQVAM MARIBVS. In Baſſam inuehitur, quæ portentoſo coitus genere in ſexum ſuum libidinem exercebat' huiuſmodi mulĩeres ἀπὸ τοῦ τρίβειν, quod fricare eſt, tribades dicuntur, hoc eſt fricatrices. Notat eas Iuuenalis, cum inquit frictum Criſſantis adorat. & Martialis alibi. Ipſarũ 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, & unà Collatinus Lucretiæ uir, inter quos orto forte de eorum uxoribus ſermone, dum ſuã quiſq; laudaret, Collatinus nullam ſuæ præferri oportere affirmabat. Facile hoc iudicari poſſe, ſi inopinato ſeſe illarum oculis exhibeant. Communi itaq; conſilio equos conſcendunt. & citato curſu aduolant Romam, quo cum primis tenebris perueniſſent, offendunt regias nurus in conuiuio, luxu'q; cum æqualibus tempus terentes. Pergunt inde Collatiam oppidum Romæ propinquum, ubi Lucretia erat. hanc nocte ſera deditam lanæ inter lucubrantes ancillas in medio ædium ſedentem inueniunt. Muliẽbris certaminis laus penes Lucretiam fuit. à qua aduemente uiro Tarquinijs benigne ſuſceptis. Victor maritus regios iuuenes inuitat. Ibi Sextus Tarquinius libidine ſtuprandæ puim Lucretiæ incenditur, ad qđ eum tum forma, tũ ſpectata caſtitas magis, atque magis ſtimulat, Ac tunc quidem è nocturno ludo in caſtra rediere. Paucis uero interiectis diebus, Sextus Tarquinius inſcio Collatino, uno tantum comitatus Collatiam uenit, ubi benigne ab ignaris conſilij ſuſceptus, cum poſt cœnam ductus in cubiculum hoſpitale fuiſſet, amore ardens poſtquam ſopiti omnes uidebantur, ſtricto gladio iã dormientem Lucretiam adit, ſiniſtra'q; manu muliẽris pectore oppreſſo, Tace Lucretia inquit, Sextus Tarquinius ſum ferrum in manu eſt, morieris, ſi uocem emiſeris. Cum pauida è ſomno mulier mortem ſibi imminẽtem uideret, Tarquinius fateri amorem. orare, miſcere precibus minas. uerſare in omneis partes muliẽbrem 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 muliẽbri 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 lachrymas nõ potuit, cum'q; eius rei cauſam quæreret Collatinus, & ſaluæ'ne res eſſent interrogaret, Ecquid inquit ſalui eſſe muliẽri poteſt amiſſa pudicitia? Veſtigia uiri alieni Collatine in lecto tuo ſunt, ſed corpus tantũ uiolatum eſt. animus inſons. mors teſtis erit. Verũ date dextras, fidemq; haud impune adultero fore. Tum rem ordine geſtam memorat. illi dant fidẽ. conſolantur ægrã noxam à coacta in authorem delicti auertunt. addunt mentẽ eſſe, quæ peccat, non corpus, & unde conſilium abfuerit, culpã 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; cultrum, quem ſub ueſte habebat, in corde defixit. prolapſa'q; in uulnus moribunda cecidit. COMMITTERE. coniungere. PRODIGIOSA. Contra naturã eſt muliẽrẽ cũ muliẽre concũbere. VENVS. Libido. unde maſcula uenus dicitur libido in mares. MENTITVR VIRVM. Quoniã facit. facere autem uiri proprium eſt, ſicut pati muliẽris. THEBANO AENIGMATE. Quæſtione à Sphinge propoſita, quam ſoluit Oedipus. de quo ſuperius diximus. ADVLTERIVM. Quia concubitus cum aliena, ſiue non ſua uxore adulterium eſt. Baſſa autem cum aliena uxore concumbebat.

EPIGRAMMA. CXX. AD LAELIVM.

VM TVA NON EDAS. Aſperum diſtichon ad Lælium Martialis carmina carpentem. hortatur eum, ut uel ſua edat, 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 uiã eſt ambulare. Papi. Sed iam carpe uiam. Carpere linum eſt euellere. Plyn. Herbaſq; cum ſemine, & radicibus carpunt. Carpere uitales auras, haurire. Virg. uitales carpimus auras. Carpere lanam, attenuare. idem. Nec nocturna quidem carpentes penſa puellæ, Neſciuere hyemem. Carpere agrum, celeriter præterire. idem. Et acri carpere prata fuga. Carpere hominem reprehẽdere, quaſi dentibus lacerare. Martia. Carpere uel noli noſtra, uel ede tua. Carpere cibũ, paſci. Virg. Carpamus dum mane nouũ, dum gramina canent. A` carpo caper & capra deducuntur cum eorum deriuatiuis, atq; compoſitis, de quibus ſuperius locuti ſumus, et carptim aduerbium quod ſignificat hinc, atq; hinc carpendo, non ipſam ſeriem ſequendo. & compoſita decerpo, quod eſt aliquid ex aliqua re detraho unde decermina di uniur, quæ decerpũtur purgandi gratia. Excerpo ſecernendo extraho. unde excerpta dicimus, quæ ex libris, quos legimus, ueluti floſculos quoſdam extrahimus, priuatim'q; conſcribimus. quidam excerptiones, & excerptiunculas nominant. Diſcerpo, quod eſt diſtraho. diſcindo. Varro. Duabus'q; admotis quadrigis alligatum 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 καρπὸν, hoc eſt à ferendo fructu appellatus, qui dici latine ad uerbum fructifer poteſt.

EPIGRAMMA CXXI. AD MAMVRIANVM.

AEPE MIHI QVERITVR. Lepidum epigramma. plurimum tamen fellis habens in Mamurianum, qui ad extremã calamitatem redactus, laſciuire tamen cum puero Martialis non erubeſcebat. NON SICCIS. Lachrymantibus. 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 quidẽ fragmentum ſine culcitra. Sic inferius. Nulla tegit fractos, nec inanis culcitra lectos. SPONDA. Latus. ſpondæ enim tabulæ ſunt, quæ utrinq; ſuſtinent lectum. NVDI. Sine culcitra. GRABATI. Lecti. Grabatum proprie uocamus exiguum lectum, quo meridiari ſolemus, dictum quaſi carabatũ, quod in eo capite recumbamus. κάραν enim caput βατὸν peruium græci appellant. Ab eo fit diminutiuum grabatulus. NEC CVRTVS CHIONES ANTIOPES'QVE CALIX. Et ne fractus quidem, ac meretritius calix. Chione & Antiope meretricularum nomina ſunt, quarum mos eſt immunda, ac fracta pocula menſæ apponere, CALIX. Vas potorium. Calix eſt rotundæ ſpecie, quod uocabulũ à græcis mutuati ſumus, apud quos κύλιξ uocatur ἀπὸ τοῦ κυλίω, quod eſt uoluo, roto. Cice. Quid hic calix mulſi impingendus eſt, ut plorare ſe deſinat. Varro tamen à calido uocatum calicem putat, quod calida eo haurire ſolebant. CVRTVS. Fractus, non integer dictus (ut quidam putant) quaſi carẽs 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 qbus 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 lumborũ. Et elumbis, ſiue elumbus, qui lumbos debilitatos habet ita, ut ægre ingrediatur, ac ſe erigat. & delumbo uerbum, quod ſignificat lumbos debilito. quandoq; etiam lumbos extraho. unde & delumbatum, ſiue elumbẽ 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. unde & nidere, & renidere aliquando odorem, aliquando fulgorẽ reddere ſignificant. Iuue. Captum te nidore ſuæ putat eſſe culinæ. Plau. Tota renidet domus. Quidam nidum hinc deductum uolunt, quod fœdi & mali odoris ſint auium cubilia. Nidi .n. pennatorum cubilia dicuntur. quamuis interdũ nidus & pro ipſis auibus uſurpetur, quaſi cõtinens pro contento. Vir. ipſæ'q; uolantes Ore ferunt dulcem nidis immitibus eſcam. Hinc fit nidifico uerbum, à quo nidificatio. Item nidulor. idem quod nidifico. Var. Quibus temporibus halcyones in mari nidulantur. Nidus etiam uaſis genus eſt, à nidorum ſimilitudine ita appellatus. idẽ. Lymphaq; è lacuna fontium allata nidos implent. item nidos dicimus, in quibus merces in tabernis ſeparatim, ac diſtincte tenentur. Martia. De primo dabit, altero'ue nido Raſum pumice, purpuraq; cultum. PRONVS. Incuruatus, de quo ſuperius diximus. FODIAM OCVLVM DIGITO. ut tu puero meo facis. Digitus (ut nonnulli putant) à digerendo deducitur, quod natura miro, ac decentiſſimo ordine digitos degeſſerit, hoc eſt diſpoſuerit, uno à cæteris ita ſeparato, ut & cum ipſa manu oriatur & indiuerſum ipſius manus findatur. qui ſe ueluti obuium cæteris præbens, omnem tenendi, faciendi'q; rationem, uel ſolus, uel præcipue poſſidet, tanquam rector omnium, atq; moderator. Cæteris deinde ſequentibus digitis quibuſdam longioribus, quibuſdam breuioribus alijs tenuioribus, item alijs craſſioribus, de quibus ſuperius locuti ſumus. prælongos digitos ſcribit Ariſt. Vitæ breuioris argumentum eſſe, quemadmodum dẽtes raros. plumbeũ colorem, pluresq; 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 tantũ authorẽ perſecutũ eſſe. At Trogus & ipſe author ſeueriſſimus morũ quoq; argumenta addidit, Magnã frontem, ſegnem animum ſignificare. paruam, mobilẽ. rotundã iracundũ. porrecta in rectum ſupercilia mollẽ. iuxta naſum flexa, auſterum, iuxta tẽpora inflexa, deriſorẽ. in totũ demiſſa, maleuolũ, atq; inuidũ. longos oculos, maleficũ. Carnoſos à naribus oculos malitioſum. Parte cãdidi extẽta ĩpudentẽ. Auricularũ deniq; magnitudinẽ loquacitatis, et ſtultitiæ notã eſſe. A` digitus fit indigito uerbũ. & digitellus herba, de quibus ſuperius locuti ſumus. OLIM. Iam longo tempore præterito. Olim enim aliquando tẽpus præteritũ ſignificat, Virg. tumidis qđ fluctibus olim Tunditur. Aliquãdo futurũ. idem. Progeniem ſed enim troiano à ſanguine duci Audierat, tyrias olim quæ uerteret arces. OCVLVM. qui ſuperat. Luſcus enim erat, hoc eſt altero lu-

mine orbus. ZELOTYPVM. Solicitum de pueri amore ne à quoquã tangatur. Zelotypus æmulator formæ interpretari poteſt. nam ζῆλος æmulatio eſt. τύπος forma. q. igitur ita amat, ut ſolicitus ſit, nequis amore ſuo perfruatur, Zelotypus eſt. & Zelotypia definitur à Chryſippo ægritudo animi ex eo prouenie͂s, quod timeas ne adſit alteri, quod cum nemine uelis habere commune. MALIGNVM. Inuidũ. de quo ſuperius diximus. SATVR. Quando non deerit tibi, quod edas. nam ſine cerere & libero friget uenus.

EPI. CXXII. DE AQVINO ET FABRITIO.

ABRITIO IVNCTVS. Epitaphium Aquini & Fabritij, q & ſi ambo primipilares eſſent, tanta tamen inter ſe, qđ raro dignitate paribus accidit, beneuolentia cõiuncti fuere, ut uterq; præmori uoluiſſet, ne ſuperſtitẽ flentem uideret. FABRITIO. prius mortuo. QVI Fabritius. ELYSIAS DOMOS. Habitacula Elyſij campi. Elyſium campum ueteres putauerunt eſſe in medio inferorũ, in quo piorũ animæ quieſcerent poſt diſſolutionẽ earũ à corpore. Virg. Solemq; ſuũ ſua ſydera norunt. Philoſophi elyſium eſſe dixerunt in inſulis fortunatis. Hora.

Nos manet oceanus circumuagus, arua beata
Petamus arua diuites, & inſulas,
Reddit ubi cererem tellus inarata quotannis,
Et imputata floret uſq; uinea.

Has Salluſtius ſcripſit carminibus Homeri inclytas eſſe. Fuerũt etiã, q Elyſiũ ſciberent eſſe circa lunarẽ circulũ, ubi purior eſt aër. Virg. Aëris in campis. græci ἠλύσιον πεδίον uocant ἀπὸ τῆς ἠλύσεως hoc eſt, à profectione, quod qui ſancte & iuſte uixerunt, ad eos proficiſcantur. ARA DVPLEX. Vtriq; ſua ara poſita erat, & in utraq; nomẽ defuncti cum titulo primipilatus inſcriptum. MVNERA. Officium. FOEDERE. Coniunctione officij, hoc eſt primipilatus. Fœdus enim licet proprie pactionem illã ſignificet, quæ fit inter hoſtes, dũ à bello diſceditur, abuſiue tamen pro quacũq; coniunctione accipitur. unde fœdus amoris. fœdus beneuolentiæ. fœdus amicitiæ. fœdus officij dicimus. SACRO. Epitheton fœderis ſacrum eſt, quia porca in faciendo fœdere ſacrabatur. & ſacra uerba addebantur, ut ſuperius diximus. FVNCTVS VTERQVE SACRO. Senſus eſt. Vterq; primipilaris fuit. & tamen uterq; ſibi inuicem amicus, quod fama raro nouit, quia inter eos, qui dignitate ſunt pares, ſolet eſſe inuidia.

EPIGRAMMA CXXIII. IN AEGLEN.

ANTASTI MALE. Ridiculum diſtichon in Aeglen fellatricem. cuius ſuperius mentionẽ fecit. Sic dẽtata ſibi uidetur Aegle. in iuuentute inquit, quoniam nimio coitu raucæ eras, male cantaſti. Nunc uero quãdo ætate confecta non habes cum quo coeas, ideoq; rauceſcere deſiiſti. bene quidẽ cantas, ſed fœtet tibi anima ex frequenti fellatione.

EPIGRAMMA. CXXIIII. IN HELIVM.

VOD CLAMAS SEMPER. Lepidum diſtichon in Helium, qui cum eſſet cauſidicus clamore, & ſtrepitu complere forum ſolebat, propter qđ aduerſarij ſæpe pecunia eum clàm ſubornabant, 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 inuoluta in forum proceſſit, et ſe loqui non poſſe affirmauit, quoniam ſynanchen, hoc eſt anginam pateretur, propter quod reſponſum ei à quodam per contumeliam fuit, non ſynanchen, quam patiebatur, ſed argyranchen, hoc eſt non morbum 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. & quarumcunq; rerum colliſione. & ex factitium uocabulum. quemadmodum fremitus. ſtridor, & ſimilia. Aliquando tamen ſtrepitus accipitur pro faſtu. & pompa diuitiarũ, quod fit quaſi ſtrepitus comitantium. Quinti. Hic cum me euocaſſet, trepidũq; toto fortunæ ſtrepitu circunſtetiſſet. Ab hoc fit ſtrepo uerbum. & ab eo frequentatiuum ſtrepito. Item cõpoſita inter ſtrepo. inſtrepo. conſtrepo. obſtrepo. ſubſtrepo omnia ferè eiuſdem ſignificationis. GRATIS. Sine mercede.

EPIGRAMMA. CXXV. AD SCAZONEM SVVM.

I NON EST MOLESTVM. Rurſus in cinædum inuehitur, qui habitu corporis, & auſteritate quadam uerborum uolebat ſocraticus uideri. Alloquitur autem carmen ſuum, quod eſt trimetrum iambicum id quoties penultimam ſyllabam breuem habet, rectum eſt & integrũ iambicum, ut, Vos iſtæc intro auferte, abite. Soſia. Quando uero penultima eſt producta, delumbe eſt, & claudum, & huiuſmodi uerſus uocant ſcazontes, ſiue choliambos. Scazontes ἀπὸ τοῦ χάζειν, quod claudicare eſt. Priſci. 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 fonte labra prolui Caballino, Nec i bicipiti ſomniaſſe Parnaſſo Memini, ut repente ſic poëta prodirẽ. Et iſti. Si non eſt moleſtum, teq; non piget ſcazon. Choliambos uero nominant, quaſi claudos iambos. nam græci χωλὸν claudum dicunt. MATERNO. Maternus uir doctiſſimus fuit Martialis tempore. cuius & Plyn. iunior, & Corne. tacitus ſæpe faciunt mentionẽ. TRISTIVM. Vilium horridarum, 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. AMETHISTINAS. Violaceas, ut ſupra. MVLIERVM. Muliẽbres, molles, non uiriles. NATIVA. Natiui coloris, qualis eſt bæticus, & leucophus. FVSCOS. Atros, horridos, quos ſuperius dixit triſtes. fuſcus proprie ſignificat nigrum. à quo fit offuſco uerbum, quod eſt obumbro, obſcuro, denigro, à quo offuſcator. offuſcatrix. & offuſcatio. GALBANOS. Molles. laſciuos. effœminatos, de quo ſuperius diximus. VIRVM MOLLEM. Cinædum. SVSVM. Surſum, utroq; enim modo dicimus, ſignificat in ſuperiorem partem. SVSPECTAT. Deorſum ſpectat quemadmodum ſuperius diximus. DEVORANTIBVS. Tota acie in mentulas intentis, & iam animo fellitantibus, ideo ſubiunxit. NEC OTIOSIS LABRIS. Quia iam mouebat labra, quaſi in fellando eſſet.

EPIGRAMMA. CXXVI. AD NAEVOLVM.

VM CLAMANT OMNES. Facete deridet Næuolum ineptum cauſidicum, qui nunquam niſi cæteris clamantibus loquebatur, nequis eum audiret, et tamen uideretur aliquid agere. NEMO NON. Conſtat enim negationem quando alicui ſigno præponitur, ſic enim Dialectici uocant uniuerſales, ac particulares uoces, reddere ſenſum contradictorij. ſi uero poſtponatur ſenſum contrarij, unde non omnis idẽ eſt, quod aliqs non, ſed omnis nõ, idẽ eſt, quod nullus, et ecõtrario nonnullus ſignificat aliquẽ. nullus non ſignificat omnẽ, eodẽ modo, nõ aliquis, nullus eſt, aliquis non ſimplicem ſuam habet ſignificationem.

EPIGRAMMA. CXXVII. AD FLACCVM.

ITIGAT 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.

EPIGRAMMA. CXXVIII. AD CALENVM.

ON PLENVM MODO. Lepidiſſimum epigramma in Caleni auaritiam. hic cum pauper munificus eſſet, ac liberalis, omnes ei diuitias optabant. factus uero morte propinquorum diues, auariſſimus euaſit. quaproter imprecatur ei Martia. Vt ex diuite ditiſſimus fiat, quo creſcẽte in ſummum auaritia tandem ob nimeam parſimoniã fame moriatur. NON PLENVM. Nõ 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 πλέον plenum dicunt. & πληρῶ 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 deo omni genere frumenti, quo modo etiam refercio uſurpatur. Cice. Quod ſi tantam uim rerum maximarum arte ſua rhetorica amplecterentur, quærebat cur de procemijs & epilogis, & de huiuſmodi nugis (ſic enim appellat) referti eſſent eorum libri. hic nequaquam licuiſſet ſine præpoſitione loqui. non enim libri illi referti ſunt procemijs, & epilogis, ſed præceptis procemiorum, & epilogorum. Item ab codẽ oppleo eiuſdem ſignificationis. expleo, quod modo pro impleo capitur. Varro. Mœroreq;, & lachrymis domũ expleuit. modo pro ſatio. Virg. Improbus illuuiẽ, raniſq; loquacibus explet. hoc tamen expleri, & ſatiari differunt, quod expleri ſine faſtidio ẽ, ſatiari uero cum faſtidio. eſt etiam quando expleo pro minuo uſurpatur. Nam ex præpoſitio aliquando priuatiua eſt. Ennius Nauibus explebant ſeſe, terriſq; replebant. Virg. Diſcedam. explebo numerum, reddarq; tenebris. Veteres explenunt pro explent ſcripſere. ſuppleo, quod eſt in deficientis locum aliud pono, à quo ſupplementum. Curtius. Miſſo illuc militum ſupplemento ad ſe uocat. compleo, impleo. perficio. Virg. Vterũq;, armato milite complent. Item à plenus plene, et plenum aduerbia, & comparatiua, ſuperlatiuaq; eorum & quod à quibus

dam uſurpatur. plenitudo. VICIES. ſupple ſeſtertium. CENTIES. Seſtertiũ. SEPTIMAS CALENDAS. Septem menſes, quorum initia Calendæ ſunt, de quibus ſuperius diximus. QVATVOR MORTES. Quatuor hæreditates, quas tuorum morte conſecutus es. CENTIES. Seſtertium. IN TANTAM ESVRITIONEM. In tantum parcitatem, atq; auaritiam. NIGRAE. Aeneæ, in qua non ſit admiſtum argentum. SELIBRA. Dimidia libra, aſſis minima pars ſextula erat. hoc eſt ſexta pars unciæ. ſemũcia 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. n. ex eo metallo factæ ſunt monetæ, ſed plũbeæ nigra. liuida ad ſimilitudinem plumbi, de quo ſuperius diximus. MILLIES. Seſtertium. HOC SI CONTIGERIT FAME PERIBIS. Si tantum creſcet auaritia à centum Seſtertijs ad mille, quantum creuit à uiginti ad centum neceſſe erit te fame perire.

EPIGRAMMA. CXXIX. DE AFRA VETVLA.

AMMAS, ATQVE TATAS. Afram deridet, quod iam ætate confecta puerilibus uerbis, quaſi tum primum fari inciperet, uteretur, matrem mammam. patrem tatam appellans, putanſq; ſe hoc modo puellam 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. Itẽ auiæ proauiæ. abauiæ cõtinentur. itaq; magnus pater auus eſt, maior pater proauus, maximus pater abauus. Item magna mater auia, maior mater proauia, maxima mater abauia. proprie autem mamma papillã ſignificat, quæ & uber dicitur, unde mammoſa, ſiue mammeata mulier dicitur, quæ magna habet ubera. Plautus. Cuius amicam mammeatam uidimus. à mamma etiam fit mamilla diminutiuum, quæ primam ſyllabam corripit. Iuue. Illa loqui recta facie, ſtrictiſq; mamillis. & mamillare amiculi genus, quo ubera muliẽres tegere conſueuerunt. Martia. de mamillari.

Taurino poteras pectus conſtringere tergo,
Nam pellis mammas non capit iſta tuas.

Item Mamilia nomẽ poprium muliẽris. Mamiliorum familia a Mamilia Telageni filia, qua Thuſculi procreati feruntur, eſt appellata. Mamilia turris intra Saburræ regionem à Mamilio nomen accepit.

EPIGRAMMA. CXXX. DE DEMETRIO.

LLA MANVS QVONDAM. Dulce epitaphium Demetrij, qui ſeruus, ac notarius fuit Martialis & pauloante mortem ab eo manumiſſus. MANVS FIDA STVDIORVM MEORVM. Quæ à me lucubrata fideliter conſcribebat, & ſine mendis. FELIX DOMINO. Propter quã dominus erat felix, uel felix, hoc eſt utilis, & commoda domino. NOTA CAESARIBVS. Qui epigrãmata mea manu illius ſcripta ſæpe legerũt. VIRIDES ANNOS.

Adoleſcentiæ annos, tractum à plantis, & ſatis, quæ tum maxime uirent, cum non dum deſiuerunt 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 accipiunt, quia ſol ſingulis diebus curſum admotum cœli peragit. Luna ſingulis menſibus propriũ. Eſt autem proprie meſſis decerptio fructuum, & aliquando ipſa ſeges iam matura, nec ſolum de frugibus dicitur, ſed etiam de uua. unde & metere quoq; tam de uua, quàm de ſegetibus dicimus. Virgi. Poſtremo metito. i. uindemiato. A` meto fit meſſor. & meſſio pro ipſa meſſe. & compoſitum 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. Virgl. Inuicto bipedum curſu metitur equorum. facitq; in ſupino menſum. à quo mẽſores appellantur agrorum definitores. & demenſum, æſtimatum, uel æquatum, ac menſuratum dicimus. Cicero. Quæ non inſidijs, ſed aperte, & palàm elaborat, ut uerba uerbis, quaſi demenſa, & paria reſpondeant. Terenti. 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. Virgi. Iam medium tenuere rates. item medium commune. Vt in medium uenit, in medium quærebat. 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 eiuſdẽ 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. itaq; à dimidio differt. nam dimidium eſt, non quod ipſum dimidiatum, ſed quod ex dimidiato pars altera eſt. et 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 ẽ, 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. & mediaſtinus balneorum, ædiumq; miniſter, & curator. Luci. Villicum Ariſtocratem mediaſtinum, atque bubulcum. Cato. ille imperator, tu illi, ac cæteris mediaſtinus. & medioximus, medius proximus.

à quo medioxime aduerbium. & mediterraneus à mari remotus, quaſi in media terra. & medeſcuticus 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. Lucil. Paulo hoc melius, quàm mediocre. hoc minus multum quàm quod peſſimum. Teren. Et tamen hæc omnia mediocriter. & medulla, quod in oſſibus media ſit, à quo fit aduerbium medullitus, quod ſignificat ex intimo, uel intime. Plau. Oſtendit ſe iam mihi medullitus infidelem nunquam dum uiuã fore. Varro. Medullitus aquiloniam intus ſeruat frigedinem. & emedullo uerbum, quod proprie eſt medullam extraho. Plyni. de limonio. Item graueolentiam alarum emendat radicis emedullatæ uncia in uini falerni eminis tribus decocta. aliquando tamen per tranſlationem capitur pro declaro. Plau. Narra iam rem nobis omnem, atq; emedulla. & medeor, quia medijs quibuſdam, hoc eſt temperatis rebus hoc fieri oportet. à quo medicor. medicus. medicina. medicamentum. medicamen. medela notæ ſignificationis. item medicabilis, cui adhiberi medicina poteſt. Ouidi. Hei mihi quod nullis amor ẽ medicabilis herbis. & remedium medicamentum. cura. medicina. & protomedicus qui princeps eſt medicorum, & græca uoce, ſed apud noſtros quoq; uſitata archiatrus dicitur. medicamentum tamen aliquando pro ueneno accipitur, ſicut uenenum pro medicamento, quoniam græci utrunq; pharmacon uocant. à quo pharmacopolæ, qui medicinas conficiunt, 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 adhibitum 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. Plau. 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 tenuimuſam meditaris auena. unde meditatio fit, quæ modo cogitationem, modo exercitationem ſignificat. nos meditor à græco potius deductum exiſtimamus L. litera in d. conuerſa. etenim græci μελετῶ meditor dicunt, & μελέτην meditationem exercitationem. declamationem. à meditor etiam meditabundus deducitur, hoc eſt cogitabundus, & meditabunde aduerbium cogitabunde, & meditullum locus meditationis, & exercitij, & meditatiuum cogitatiuum, à quo meditatiua uerba à grãmaticis appellantur, quod ſenſum quẽdam meditandi uidentur habere. medica herba non à medendo, ſed à Medis nomen habet, quod à Medis in græciam trãslata fuit, quo tempore eam prouinciam inuaſerunt. plena hac eſt Venetiæ regio trium foliorum, & ſemper uirens. cuius natura eſt, ut ubi ſemel ſeratur pluribus poſtea annis ſponte proueniat. Virgi. cum te quoq; medica putres Accipiunt ſulci. Medi autem à Media prouincia appellati ſunt, quæ in Aſia eſt contermina Aſſyriæ. Perſiæ, & 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. & pyramidẽ quoque ſignificat, quod agrorum terminos pyramidali forma effigiari mos fuerit. à meta fit uerbum metor primæ coniugationis. eſt autẽ proprie metari metas in agris terminandi gratia

diſponere, hinc uſus inualuit, ut ſimpliciter pro diſponere, deparare uſurpetur. Virgi. ſi pinguis agros metabere campi, Dẽſa ſere. Cæcilius. omnes ſimul ad terram cum claſſe accedunt, nauibus, atq; ſcaphis egrediuntur locorum diſpoſitores. & commetabulum, uirgæ ſiue baculus, quo agros metiuntur. abuſiue tamen commetabula dicuntur etiam uirgæ, quas homines portare ſoliti ſunt ad ſacrificia pergentes, ut à ſe homines amoueant. 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 aduerbium trãsformatio poteſt. eſt autem tranſlatio quædam recti, ſolitiq; ſermonis in alterã ſpeciem uel metri, uel ornatus, uel neceſſitatis gratia. & metatheſis hoc eſt tranſpoſitio & Metamorphoſis tranfiguratio, & Metalepſis figura, quam modo tranſumptiuam, modo tranſpoſitiuam, modo translatiuam uocamus. Virgli. Poſt aliquot mea regna uidens mirabor ariſtas, hoc eſt ſegetes. Et metaphora. quæ à Cice. translatio dicitur, fitq; cum nomen aut uerbũ ex proprio loco in eum transfertur, in quo aut propriũ 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, et ferrum armare translatio eſt. TRIBVS LVSTRIS. Tribus quinquennijs. CAVIMVS. Vitauimus. cauere nuitare eſt. & aliquando cum negatione, aliquando ſine negatione ponitur eadem manente ſignificatione. ut caue cuiquam hoc dicas. & caue, ne cuiquam hoc dicas. interdum etiam cauere ponitur pro eo, quod eſt animaduertere, & diligenter attendere. 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 uocitati. Itẽ cautio, & cautela. Veteres tamen cauitionem dicebant, quam nunc dicimus cautionem. & cauſa, de qua cum eius deriuatis 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, qđ eſt ante caueo. 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 relatiuum liberti.

EPIGRAMMA. CXXXI. AD LYCORIVM.

VI PINXIT VENEREM. Factum diſtichõ de tabella Lycorij in qua Venus picta erat deformi facie. BLANDITVS EST MINERVAE. Quoniam ſcilicet hanc pinxit deformem. Nã Minerua aliâs 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, contentione, quoniam in eo ſcriptum erat pulchriori detur iudicium à Ioue Paridi delegatum fuiſſe, cui cum Pallas, ſi pro ſe iudicaret rerum omnium ſcientiã, Iuno ingenteis diuitias, ac regna. Venus uero pulcherrimam muliẽrem promiſit. Paridem tandem ſententiam pro Venere tuliſſe, quod duæ reliquæ deæ graui,

& iniquo animo tulerunt. Virglius. manet alta mente repoſtum Iudicium Paridis, ſpretaq; iniuria formæ.

EPIGRAMMA. CXXXII. AD SCAEVOLAM.

I DEDERINT SVPERI. Scæuolæ auaritiam carpit, qui cum paupertate uexaretur, iactare uulgo ſolebat ſe, ſi quãdo diues foret, ſplendidiſſime, lautiſſimeq; uicturum. poſtea uero diues factus omniũ auariſſimus fuit. NONDVM IVSTVS EQVES. Quia non dũ poterat eſſe uerus eques. ſtatutum quippe erat, nequis pro equite haberetur, cuius cenſus non aſcenderet ad quadringenta ſeſtertia. DECIES CENTVM MILLIA. Seſtertium ſcilicet. Veteres, ut ſuperius diximus, non numerabant ultra centum millia. Itaq; hic numerus & hodie multiplicatur. dicimus enim bis centena millia, decies centena millia, ac etiã ſæpius. à centum fit ducenti. trecenti. quadringenti. quingenti. ſexcenti. ſeptingenti. octingenti. nongenti. Item centies. ducenties. tricenties, 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. Item centuplus. ducentuplus. tricentuplus. quadringentuplus. quingentuplus. ſexcentuplus. ſeptingentuplus. octingentuplus. noningentuplus. præterea centimanus, qui centum manus habet. centipes, qui centum pedes. centipeda uermis, qui & ſcolopendra, & multipeda dicitur, & centurio, de quo ſuperius locuti ſumus, qui & centurionus dictus eſt, ſicut decurio decurionus, & ab eo ſuccenturio uerbum, à quo ſuccenturiatus, & ſuccenturia. & centuria, quæ ſub uno centurione erat, quarum centenarius iuſtus erat numerus. Item centuria in agris ducenta iugera, quia Romulus centenis ciuibus ducenta iugera tribuit. & centuriatus ager in ducenta iugera definitus. & centuriata comitia, quia po. Ro. per centenas turmas diuiſus erat, & centumuiri magiſtratus, qui ad iudicandum præerant, à quibus centumuiralia iudicia appellata. Nam cum eſſent Romæ XXXV tribus, quæ & curiæ uocitatæ ſunt, terni ex ſingulis tribubus ſunt electi ad iudicandum, & licet quandoq; amplius, quàm centum fuerunt tamen quo facilius nominarentur, centũuiri ſunt nominati & cẽtenariæ cœnæ, in quibus lege licinia non plus centuſſibus, hoc eſt centum aſſibus impendebatur, qui erant numi breues ex ære, & centones à uillorum multitudine, quoniam finitus numerus pro infinito ponitur. ſunt. n. ſtragula groſſiora uillis paſſim pendentibus, quibus & lecti uiliſſimarum perſonarũ ſternuntur, & tabernacula, omniſq; caſtrenſis ſupellex pluuioſo tempore uelantur. Macro. Tremellius uero ſcropha cognominatus eſt. euentu tali. erat enim cum omni familia, ac liberis in uilla. ſerui eius cum de uicino ſcropha erraret, ſubreptam conficiunt. uicinus aduocatis cuſtodibus, omnia circũuenit, nequa efferri poſſit. iſq; ad dominum appellat reſtitui ſibi pecudem. Tremellius, qui ex uillico rem comperiſſet ſcrophæ cadauer ſub centonibus collocat, ſuper quos uxor cubabat quæſtionem uicino permittit. cum uentum eſt ad cubiculum uerba iurationis concipit nullam eſſe in ſua uilla ſcropham niſi iſtam inqt, quæ in centonibus iacet lectum mõſtrat, hæc facetiſſima iuratio Tremellio ſcrophæ cognomentum dedit. Itẽ centones à grãmaticis noſtræ ætatis dñr, qui ex operibus Homeri, apud græcos, apud

noſtros Virgilij carmina hinc inde delecta ſumpſere, & nouum 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. Turpillius. O dic mihi an oblita es eius crebras manſiones ad amicam, & ſumpti largitatem. et large aduerbium, à quo fit diminutiuũ largiuſcule. Item largior largiſſimus. largius. largiſſime. CALCEVS. Indumentũ pedis, quod fit ex pellibus animalium. à calce autem calceus deducitur. calx poſtrema pars pedis eſt, qui & pes imus appellatur. Virg. Ecce. uolat, calcemq; terit iã calce Diores, unde etiam pro extremo, & fine ſæpenumero uſurpatur. ut cum dicimus, à uertice ad calcem, hoc eſt à principio ad finem, quod perinde eſt, ac ſi diceretur à capite ad pedes. ab hoc fit calcaneus poſterior pars imi pedis globoſa, & calceo, à quo calceamentum, & calceamen. & calceatus quartæ declinationis pro calceamento. Plyn. Itaq; longo itinere ſine calceatu atteruntur pedes, & calcar equorum ac iumentorum ſtimulus, quod ad calcem alligatur. & calcitro uerbum, quod eſt pede percutio, à quo recalcitro, & calcitratus, & calcitratio, & calcitro calcitronis, qui calcibus infeſtat. Gelli. Equus mordax, & calcitro. Plau. Clamat procul ſiquem uidet ire à ſe calcitronem. & calco uerbum, quod proprie eſt pede comprimo. ponitur tamẽ pro comprimo ſimpliciter, à quo calculus, breuis, ac politus lapillus terræ admiſtus, ita dictus, quod ob paruitatem ſine moleſtia calcetur. Ouid. per quas numerabilis alte Calculus omnis erat. Vnde et pro ſcrupo ponitur. Martia. Calculus hic gemino diſcolor hoſte perit, & pro minima parte ponderis, quæ continet duo grana. ab hoc fit calculator, hoc eſt computator, à quo calculatrix. computatrix, & calculatio computatio, quod calculos manu tenentes numeros componamus. Item à calco. inculco, quod eſt infarcio, inſpiſſo, à quo inculcator. inculcatrix. inculcatio, & conculco calce, à quo conculcatio. & culcitra, quod tomentum, ſiue pluma, ſiue aliud quid ſimile in ea calcetur, culcitula uero faſciculus quidam ligneus in ſacris dicebatur. & calx fœminini generis qua ueluti glutino unguntur cementa, quod in ædificijs calcetur, à quo calcata ædificia dicuntur calce polita. & fornax calcaria, in qua calx decoquitur. SARCTA. Reſarcta redintegrata. CVTE. Pelle ex qua fiunt calcei. EXPLICAT ET COENAS VNICA MENSA DVAS. Quia pars eorum, quæ appoſita ſunt, ſeruantur in alteram cœnam. menſa à mandendo dicta eſt, ſiue qđ manditur, nam modo diſcum ſignificat. Virg. Poſtquam exempta fames epulis, menſæq; remotæ, modo ipſa cibaria. Vnde ſecundæ menſæ dicuntur cibi, qui ſecundo loco apponuntur. Idem. Non ego te dijs, & menſis accepto ſecundis Tranſierim Rhodia. Aliquando etiam capitur pro quadra, ſiue orbe, de quibus ſuperius diximus. Idem. Heus etiam menſas conſumimus inquit Iulus. Item menſa per tranſlationem etiam pro alijs diſcis accipitur, nam & numulariorũ diſci menſæ uocantur, à quo numularij appellantur menſarij. dicitur etiã abacus uocabulo à græcis ſumpto, apud quos ἄβαξ nuncupatur. FEX CRASSA VEIENTANI RVBELLI. Veij urbs fuit inſignis, maxime bellorum frequentia cum Romanis, quam tandem cœpit Camillus, & ad quam transferre ſe aliquando Romani cogitauerunt, unde Nerone domum illam ampliſſimam Romæ ædificante editi in eius contumeliam fuerunt illi uerſus. Roma domus fiet, Veios migrate quirites, Si non & Veios occupat iſta domus. à Veis ueientes, & ueientanus deducitur. hinc ueientana uina appellata, quæ peſſima erant, & dilutum ruborem, ac fecis plurimum habebant. Perſius, ueientanumq;

rubellum Exhalet napida læſum pice ſeſſilis obba. Horatius. Qui ueientanum feſtis potare diebus. ASSE. Vili moneta ex ære. ſiquidem decem. & aliquando ſexdecim aſſibus denarius permutabatur. VENVS. Coitus meretricis. INFICIATOR. Qui debitum negas, de quo ſuperius diximus. IN IVS. In forum, ubi ius dicitur. VIVE. Indulge uitæ. hoc eſt enim uiuere apud Martialem. ſic alibi. Frange toros, pete uina, roſas cape. tingere Nardo. Ipſe iubet mortis te meminiſſe deus. Virg. Pone merum, & talos. pereat qui craſtina curat, Mors aurem uellens, uiuite ait, uenio. DECIES. Centum millia ſcilicet, quia non obſeruas, quod dijs promiſiſti.

EPIGRAMMA. CXXXIII. DE VENATIONE LEONVM, ET LEPORVM.

PICTO QVOD IVGA DELICATA COLLO. Rurſus Leporũ, ac Leonum luſus admiratur anteponens hoc ſpectaculum cæteris uenatibus, & clementiæ, ac manſuetudini Cæſaris hoc tribuens, quam feræ quoq; conentur imitari. INDVLGENT. Concedunt. præſtant, exhibent, de quo ſuperius diximus. CALYDON. Vrbs Aetoliæ, de qua ſupra dictum eſt. Vbi Meleager aprum interfecit. ESSEDA. Vehicula. Eſſedum uehiculi genus eſt, quo galli utebantur apud Belgas Galliæ ciuitatem repertum, quemadmodum etiam petoritum, quod gallicum uocabulum eſt, ut Varro ſcribit, quamuis ſint, qui ex græco uocabulo, ac latino compoſitum uelint, dictumq; à uoluendis rotis, ut Gellius teſtatur. NIGRA BELLVA. Elephantus. MOLLES CHOREAS. Laſciuas ſaltationes. diximus ſuperius quam docile animal ſit Elephantus, & ut ſub germanici principatu munere gladiatorio, quoſdam incõditos motus edere uiſus ſit ſaltãtium modo. TIMOR VELOX LEPORVM. Timor uelocium leporum, LAXOS RICTVS. Patentia ora. PERVIOS. Per quos poſſunt tutò ire, et redire. TIMIDOS. 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 intelligunt principi placere.

EPIGRAMMA. CXXXIIII. AD OVIDIVM.

IN NOMENTANIS. Laudat uina Nomentani agri, in quo uilla erat Ouidij familiaris ſui. ſenſus eſt, Nomentanum uinum. uetuſte fit præſtans, ita ut quod uis uinum appellari poſſit ut puta Chium, aut falernum. aut aliud huiuſmodi. Nomentum oppidum fuit Sabinorum, cuius ager quondam nimis ſterilis fuit, poſtea cura colonorũ factus eſt fertilitate celeberrimus, ubi præſertim campos habuit Seneca excellentis uir ingenij, cuius in prædijs ſingula iugera culeos uini octonos reddidiſſe plerunq; compertum eſt. hic Palæmon grammaticus. & Q. Ouid. & Martia. uillas habuere. TESTA ANVS. Doliũ inueteratum. nam in mitioribus plagis dolijs figulinis utebantur, in quibus uina condebant, infodiebantq; terræ tota, aut ad portionem ſitus circa alpes uero ligneis uaſis utebãtur, circulisq; cingebant. VOCATVR QVICQVID VOLVIT. Aſſumit quodcunq; placet nomen. ratio autem cur nomentana uina uetuſtate meliora fierent, hæc erat, qđ craſſitudo fecis

tudo fecis ea optime tuebatur. Columella. nomentanæ uineæ nobilitate ſequuntur amineas, fœcunditate uero etiam præueniunt, quippe cum ſe frequenter impleant, & quod ediderunt 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.

Quoniam ſcilicet Quintus uetuſtiora habet, unde alibi ad Quintum ſcribẽs inqt. qđ ſub rege Numa Cõdita uina bibis.

EPIGRAMMA. CXXXV. AD RVFVM.

INTERPONIS AQVAM. Rufum rurſus deridet, qui cum ſciret Næuiã amicam nequaquam ad ſe uenturam tam ſobrie tamen potabat quaſi eam expectaret. SVBINDE. Frequenter. SI COGERIS. Senſus eſt. ſemper ferè potas aquam, & ſi cogeris à ſodale uinum ſumere, raro potas pauxillum falerni lymphati. ſi dubitatiua coniunctio eſt. Virgili. Si me fata meis paterentur ducere uitam Auſpicijs. aliquando pro confirmatiua accipitur. Idem, ueſtro ſi munere tellus Chaoniam pingui glandem mutauit ariſta. aliquando utimur ſi in rebus certis, ueruntamen quaſi dubitatiua, cum ſcilicet præſtitimus aliquid, quod nolumus exprobrare. Terentius. Si te in germani fratris dilexi loco. à ſi deducitur ſic aduerbium affirmantis, & o ſi quod ſignificat utinam. & ſin quod ex ſi & ne componitur abiecta e, & ſignificat ſi uero nunquam enim in prima parte collocatur, ſed in ſecunda, ubi ferè duorum eſt oppoſitio. Terentius, Si illum relinquo, eius uitæ timeo, ſin opitulor, huius minas. habet enim quandam uim negationis perinde, ac ſi diceretur. ſi autem non relinquo, ſed opitulor. aliquando ſin ſolum repetitur, ſed quod ſecundi loci uim obtinet. Salluſtius, Imperat ut pretio, ſicuti multa confecerat, inſidiatores maxime paret, ac maxime occulte. ſin id parum procedat, quo uis modo Numidam interficiat, ideſt ſi poteſt, occulte, ſi nũ poteſt, ut cunq;. & ſiquidem quod ex ſi et quidem componitur, tamen primam ſyllabam breuem habet, cum ſi producta ſit ſignificat nam. Quintilianus, Atque natura ipſa uidetur ad tolerãdos facilius labores muſicam nobis dediſſe. ſiquidem remigem cantus hortatur. aliquando tamen ſiquidem pro ſi dubitatiua coniunctione inuenitur, quod internoſcere facile eſt. Cicero, deinde profectus eſt id temporis, cum iam Clodius, ſiquidem eo die Romam uenturus erat, redire potuiſſet. Ouidius. Quæ mihi uentura eſt, ſiqdem uentura ſenectus. Item & ſi et tametſi, quæ pro quamuis accipiuntur, quemadmodum ſuperius diximus, & ſine præpoſitione, quæ ſignificat abſq;, et ſiquis. ſiqua ſiquid, de quibus diſſeruimus. DILVTI. Lymphati. NEQVITIAS. Luſus. laſciuias. SOBRIAS. Hominis ſobrij, temperato enim potu uenus iuuatur, nimio elangueſcit. CERTAE. Exploratæ. SVSPIRAS. Spiritum à pectore imo trahis. hoc eſt enim ſuſpirare, quod eſt ſolicitudinis, ac doloris argumentum. ab hoc ſuſpirium deducitur, quod modo ipſam, quam diximus, ab imo pectore ſuſpirationem ſignificat modo ſpirandi difficultatem, de qua ſuperius diximus, unde qui eam difficultatem patiuntur, appellantur ſuſpirioſi. ſuſpiro autem à ſpiro compoſitum eſt, quod ſignificat exhalo. Virgilius. Ambroſiæq; comæ diuinum uertice odorẽ Spirauere. ab hoc fit ſpirabile, quod uitale ſignificat, & ſpiraculum ſpiramentum, per quod exit ſpiritus. & ſpiritus halitus. nam ſpiritus. halitus. anima pro eodẽ uſurpantur.

Plynius. Animæ leonis uirus graue, urſi peſtilens, hominis tantũ anima infici uoluit pluribus modis, & ciborum ac dentium uitijs. ſed maxime ſenio, ut ne idipſum quidem, quo uiuitur in uita, iuuaret. Parthorum populis hoc præcipue accidit, & à iuuenta propter indiſcretos cibos, nanq; & uino fœtent ora nimio. ſed ſibi proceres medentur grano aſſirij mali cuius eſt ſuauitas præcipua in eſculentia addito. ſpiritus etiam pro aura, & uẽto ponitur, quẽadmodũ animæ. à ſpiritu fit ſpiritalis, unde ſpiritales auras dicimus, hoc eſt uitales. Item à ſpiro cõpoſita fiũt aſpiro, qđ ſignificat faueo, tractũ à nauigantibus, qbus ſpirãtes auræ fauent. Virg. Aſpirãt auræ in noctem. Idem. aſpirat primo fortuna labori. qđ ſi poſt ſe accuſatiuum habeat cũ præpoſitione ad, ſignificat modo incũbo, et quaſi toto ſpiritu intẽtus ſum, ut Scipio aſpirat ad conſulatũ modo accedo, peruenio. Cice. Nunq̃ aſpirant ad curiã. expiro, ſpiritum reddo, morior. Lucre. Expirans animam pulmonibus æger agebat. ab hoc expiratio. inſpiro diuino quodã ſpiritu in mentẽ inijcio. Vnde inſpiratio. reſpiro reciprocum ſpũm capio. à quo reſpiratio. conſpiro, coniuro. à quo cõſpirator. conſpiratrix. conſpiratio, de quo ſuperius locuti ſumus. GEMIS. Ploras. Gemere proprie pectoris, cum præ anguſtia in ſonum prorumpit. ideo & iumenta ſub nimio põdere gemere dicuntur. Item etiã inanimata, cũ nimis onuſta ſunt. Vir. gemuit ſub pondere cimba Sutilis ponitur tamen gemere pro flere. itẽ pro canere de ijs dũtaxat auibus, quæ flebilem quẽdã habent cantũ, ut eſt turtur & columba. Vir. Nec gemere aëria ceſſabit turtur ab ulmo. à gemo fit ingemo cõpoſitum eiuſdem ſignificationis. & gemitus ploratus, ſeu uox illa, quã diximus pectoris. & gemebũdus plorans. & gemma, qđ emittere primũ plãta incipit. Ouid. Et noua de nitido cortice gemma tumet. qđ ſimilis ſit lachrymæ. à quo gemmo uerbũ, qđ eſt gemmam emitto. Columella. Cũ primum gemmare uites icipiũt. à quo gẽmaſco. Plyn. Atq; ut gemmaſcere incipiens ligetur calamus. & ab huius gemmæ ſimilitudine gemma etiã lapillus uocatur, cuius diminutiuũ eſt gemmula. à quo gemmatus ſplendens, ſeu gemmis ornatus. Papinius. hic ubi ſydereo moles gemmata coloſſo. Item à gemo gemurſa tuberculũ ſub minimo digito pedis, qđ gemere faciat eũ, q id gerit. TRIENTES. Triens modo numi genus eſt, modo menſura quatuor uncias capiens. MERO. Vino puro. non diluto. PARCIS TIBI. Parcis uitæ tuæ conſulere. DORMIENDVM EST. Larga potatio nõ impedit ſomnũ, ſed iuuat.

EPIGRAMMA. CXXXVI. AD LVCIAM.

SAEPE MIHI DICIS. Reſpondet Lucio ſodali ſuo, q ſæpe eum hortatus fuerat, ut ſcriberet aliqd memoria dignũ, & taciturnitatis ſuæ cauſam afferret, qđ nullũ ſit uirtuti, ac doctrinæ præmiũ, in quo temporũ ſuorũ infelicitatem notat. CARISSIME IVLI. Verba ſunt Lucij cariſſime Martialis. DA NOBIS OTIA. Reſponſio eſt Martia. OTIA. Quietem ac uacationem à curis, atque negotijs. MECOENAS. Hic ex Hetruſcorũ regibus ortus, magnæ apud Auguſtum authoritatis fuit, mire fauit ingenijs, præſertimq; Horatio & Vir. quorũ alterũ, q Bruti partes ſecutus & ab Octauio captus fuerat nõ modo ſeruauit, ſed Cæſari cariſſimũ reddidit, alteri agros in Mãtuano à militibus direptos reſtitui fecit, & Octauij gratiã, ac beneuolentiam conciliauit. ſic utriq; datum eſt otiũ ad ſcribendum. FLACCO. Horatius Flaccus poëta lyricus fuit libertino patre natus. patria Venuſinus dubiũ appullus'ne, an Luca. ut ipſe fatetur. Nam ue

nuſinus arat finem ſub utrinq; colonus. puer admodum cum parente migrauit, & difficultatem inopiæ paternæ uicit ingenio. Athenas iuuenis petijt, & bello ciuili Bruti partes 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. omnium & græcorum, et latinorum poëtarum Homero proximus fuit etiam Domitij Afri authoritate, qui cum interrogatus fuiſſet, quem Homero proximum eſſe exiſtimaret, ſecundus inquit, eſt Virg. propior tamen primo, quam 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 Thebanorũ ſeruitutem primo ſub Creõte, poſtea ſub Theſeo, defuncto iam patre ad diuerſa loca fertur fugiſſe, & primo in Aſiã ueniſſe, in cuius litore Clarij Apollinis fanũ 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 formã redactum à matris nomine Mantuam appellauit. Vir. Ille etiã patrijs agmen ciet Ocnus ab oris Fatidicæ Mãtus, et thuſci filius amnis, Qui muros, matriſq; dedit tibi Mantua nomen. CONDERE. componere. CVRAS. Operam. FLAMMIS. Morte, ſiquidem mortuorum cadauera urebantur, ut ſuperius diximus. LASSAT. Fatiget laſſum reddit. IVVAT. delectat propter fructum, qui ſequitur.

EPIGRAMMA. CXXXVII. AD GALLVM.

e

ST TIBI SIT QVE PRECOR. Lepidum epigramma ad Gallum, in quo eorum ferè argumento 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 etiam quartæ declinationis inuenitur. Plyn. 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 mihiipſi aufero, & 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 meridiebantur, partim otio indulgebant. octaua exercebantur palæſtris. ac lauabantur. nona cœnabant.

DE ISSA CATELLA, ET PVBLIO PICTORE. EPIGRAMMA. CXXXVIII.

i

SSA EST PASSERE. Iocatur de iſſa catella in laudem Publij pictoris, qui eam in delitijs habebat, & in tabella, quo eã immortalem redderet, ita expreſſerat, ut uera uideretur. de hoc etiam alibi. Publius exiguæ ſufflagrat amore catellæ.

ISSA. Nomen eſt proprium Catellæ, de qua ſcribit. fideliſſimum omnium animalium homini canis eſt, & pugnaſſe aduerſus latrones pro domino aliquando legitur. Caramantum regem canes ducenti ab exilio reduxere prælíantes cõtra 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 Ceſelium 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 cũ 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 gemitorijs mœſtos edens ululatus magna Po. Ro. corona circunſtante, ex qua cum quidam ei cibum obieciſſet, ad os defuncti tulit, deinde cadauere in Tyberim abiecto, innatauit ad illud ſummo nixu ſuſtentare conatus multitudine ad ſpectandam animalis fidem undiq; confluente. ſoli dominum nouere. ſoli uocem. ſoli nomina ſua agnoſcunt. itinera quamuis longa meminere, nec ulli præter hominem memoria maior. in uenatu 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 tanquam nimis feroces abijciunt, tertio demũ educant, hoc idẽ è lupis faciunt galli. optimum eſſe in fœtu canem dicunt, qui nouiſſimus cernere incipit, aut quem primum fert in cubile fera. rabies canum Syrio ardente homini peſtifera eſt. Item morſis, letalis aquæ metus. quamobrem obuiam itur per XXX eos dies gallinaceo fimo cibis canũ admiſto, aut ſi præuenerit morbus ueratro. ad morſum uero unicum remedium oraculo quodam repertum Plyn. 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 caudam creſcere, nec canes rabidos fieri. NEQVIOR. 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 tantum in ijs eſt adulterij. tunc plenum guttur murmure, tunc ſæui roſtris ictus, tunc in reconciliatione frequens exoſculatio. Lucil. Vincit columbos oſculis Cn. Martius, ſinuq; amicam reficere frigidam caldo columbatim labra conſerens 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 Plynium legiſſe, qui & ſuccina, & murina, & Margaritas inter gemmas, ac lapillos commemorat, nec Varronem qui uniones ſcribit lapillos eſſe, qui in conchis reperiuntur, nec Horatiũ, cum ſcribit. Nec magis huic intra niueos, uirideſq; lapillos, ubi nemo dubitat de margaritis, ac Smaragdis intelligi. VENTRIS. Purgandi ſcilicet.

cet. NON FEFELLIT. Non decepit, fœdando ſcilicet. LVX. ſuprema. mors.

EPIGRAMMA. CXXXIX. AD VELOCEM.

s

CRIBERE ME QVERERIS. Facete Velocem arguit reprehendentem ſe quod longiora epigrammata faceret. tu inquit, breuiora facis, quoniam nihil ſcribis.

EPIGRAMMA. CXL. AD REGVLVM.

c

VM TIBI SIT SOPHIAE. Facete cũ Regulo ludit, ne uideatur libros ſuos ad eum mittens intempeſtiue forenſibus negotijs occupatum interpellare, cum inquit par fama ſit & doctrinæ tuæ, et negotiorum nõ debet mirari qui & iura clientum tibi porrigi uidet, quæ defendas, & libros quos legas. SOPHIAE PAR FAMA ET CVRA LABORVM. Ordo eſt. cum in te fama hoc eſt decor ſapientiæ, & cura laborum ſit par, hoc eſt cum & doctrina, & forenſium negotiorum exercitatione pariter excellas. SOPHIAE. Sapientiæ. quemadmodum autem ſophon, hoc eſt ſapientem pro docto, ita ſophiam hoc eſt ſapientiam pro doctrina uſurpamus. unde & ſophiſten uocamus modo eum, qui in arte rhetorica proponit quæ imitari debemus. ſic enim oratorem, rhetoremq; & ſophiſtam diſtingunt, 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 cõmentum, & oratio ita compoſita, ut uera eſſe uideatur. LABORVM. Quos in cauſis defendendis ſuſtines.

EPIGRAMMA. CXLI. AD PRISCVM.

c

VM TE NON NOSSEM. Facete Priſci Fauſeij ambitionem carpit. hic ut nomen patroni ſibi uendicaret, pecuniam fœnore capiebat, ut cultus incederet, ac diues uideretur, turba togatorum eum comitante. quapropter maternum inferius admonet, ne illum hoc modo incedentem uidens falſa opinione ducatur. Eſt ergo ſenſus. ante, quàm te noſſem putãs te diuitem eſſe, ac liberalem, ſalutabam te, & dominum, ac regem uocabam. iam uero poſtquam te noui, non exiſtimabo aut dicam te alium eſſe, quàm Priſcum.

EPIGRAMMA. CXLII. AD LECTOREM.

q

VAECVNQVE LVSI. Admonet lectorem, à quo emere libellos ſuos poſſit, ſi in ijs legendis tempus terere uoluerit. APINAS. Nugas, ineptias, de quo ſuperius diximus. MALE COLLOCARE. Legendo. ſcilicet quæ uana & inutilia ſunt. INVIDEBIS OTIO TVO. Terendo tempus in nugis meis lectitandis. PER QVEM NON LICET PERIRE MEIS NVGIS. Qui epigrammata mea colligit, uenditq; nec ſinit ea perire. honeſtus loquendi modus per me nõ licebit hominem occidere. p me non licebit homini abire, hoc eſt permittam quantum uires

meæ ſufficient, hominem abire.

EPIGRAMMA. CXLIII. AD FAVSTINVM.

b

OS TIBI VICINOS. Feninum Theleſphorũ laudat, quod in prato ſuo Anthillam filiam defunctam mira pietate ſepeliuerit, & epitaphium poſuerit. DIGNIOR IPSE LEGI. Quia mori ante filiã debuit, unde mox ſubdit. ad Stygias æquum fuerat patrem iſſe ſub umbras.

EPIGRAMMA. CXLIIII. AD PROCILLVM.

q

VAEDAM ME CVPIT. Facete Procilli inuidiam carpit formoſiſſima inquit me mulier petit ex inuidia moreris. at ego uolo turpiſſimam, iam incipis reſpirare. ARGENTO. Candidũ enim eſt argentum, unde à græcis ἀργύρων à nobis argentum uocatur, quod græci ἀργὸν album dicunt. Homerus κύνας ἀργὸς, hinc argema, morbus oculorũ dictus eſt, cũ ulcus circulũ oculi infeſtat, quem græci irim dicunt, latine. albugo nuncupatur. argentũ in puteis reperitur, excoqui nõ poteſt, niſi cũ plũbo nigro, aut cũ uena plũbi, quæ iuxta argenti uenas plerunq; reperitur, gallenam uocant, inuenitur ferè in omnibus prouincijs, & ubicunq; una inuenta eſt uena, non procul inuenitur & alia, qđ in omni ferè materia accidit, unde græci metalla appellarunt ἀπὸ τοῦ μετὰ τὰ ἄλλα εὑρεῖσθαι. hoc eſt qđ alia poſt alia inueniantur. à metallo uero metalli dicti ſunt in re militari quaſi mercenarij. Accius. calones, famuliq;, metalli, caulæq;, à quo nomine Cæciliæ familiæ Metelli cognomen datum putatur. argenti uena, quæ in ſummo reperta eſt, crudaria appellatur. odor ex argenti fodinis inimicus eſt omnibus animalibus ſed maxime canibus. mirũ eſt cum albũ ſit argentũ lineas ex eo nigras produci. eſt lapis in eius uenis, ex quo fluit argentũ uiuũ, qđ omniũ rerũ uenenũ eſt. itẽ lapis ſpumæ candidæ, nitentiſq; nõ tamen trãslucentis, quod ſtimin appellãt, alij ſtibiã, alij alabaſtrũ, aliqui Turbaſin, nõnulli etiã Platyophthalmon, quaſi dilatãs oculos. πλατὺς enim latus, ὀφθαλμὸς oculus dicitur, quoniam in callibleparis dilatet oculos, & eorum fluctiones, exulcerationeſq; inhibent. calliblepharũ medicamentũ ẽ accõmodatũ uitijs oculorũ præſertim cũ palpebræ cohæreſcũt, & ulcera oculorum male ſunt curata. nomen habet à pulchritudine generũ, κάλλος enim pulchritudo, βλέφαρα genæ dicũtur. Scoria in argento eſt, quam græci uocãt heleſma. ſpuma argenti argyritis uocatur, ſicut auri chryſitis, plũbi molybditis. omnis autem fit ex cocta ſua materia ex ſuperiori catino defluens in inferiorem. diſtat ſpuma à ſcoria tanq̃ à fece. alterum purgantis ſe materiæ, alterũ purgatæ uitiũ eſt. inuenitur & in argentarijs metallis minũ, & hydrargyrũ & coticula lapis, de qbus ſuperius diximus. ab argentum argentarius deducitur hoc ẽ Trapezeta, qui & menſarius, & nummularius uocatur, & argentaria argenti fodina, & argentarius adiectiuũ, unde fabrũ argentariũ dicimus, & argenteus ex argento. & philargyrus amicus argenti. & lithargyrus lapis argenteus, & argyrõdes Aetoliæ fluuius propter argenteũ aquæ candorẽ, ut quidã exiſtimãt, et argyranche, de qua ſuperius diximus. LILIO. Lilium flos eſt candidiſſimus, nobilitate proximus roſæ, & quadam

cognatione unguenti, oleiq́; quod ab eo lirion appellatur nulli florum excelſitas maior, folijs foris ſtratis, & ab anguſto in latum paulatim ſe laxantibus, effigie calathi, reſupinis per ambitum labris, tenuiq́; filo, & ſeminibus croceis in medio ſtantibus. eſt & rubẽs 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 arborũ reſinis ad ignẽ 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, undiq́; igni extra circundato, ut primus ſudor aquæ modo fluat in canali. hoc cedrum uocatur, quod ſit aqua ignis ardentis, καίειν enim uere, ὕδωρ aqua. tantaq́; eius uis eſt, ut in Aegypto corpora hominum defunctorũ 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, breuiq́; auulſus conciditur. ad cribrum minuta deinde feruenti aqua perfunditur, donec coquatur. huius expreſſum pingue, præcipua pix eſt. datq́; uino odorem. & acumen quoddam ſaporis. econtrario uitia reſinæ, corticiſq́; eam picem faciunt, quæ dicitur crapula, qua uini uirus frangitur, compeſciturq́; illius nimia feritas. reſina à pice hoc differt, quod pix nihil aliud ẽ, 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, liquidiorq́; 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. pluſculum 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. Et piſſaſphaltus miſta bitumini. pix naturaliter, quæ in Apolloniatarum 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.

h

OC NEMVS AETERNO. Dulce epitaphium Anthillæ, cuius pauloante mentionem fecit. FENNIVS. Theſporus. Fennius pater Anthillæ.

EPIGRAMMA. CXLVI. AD LVPERCVM.

o

CCVRRIS QVOTIES LVPERCE NOBIS. Lepidiſſimũ epigrãma ad Lupercum ita petentem epigrãmata Martia. quaſi remiſſurus. monet eum poëta, ut à propinquo ſibi bibliopola emat, in quo ſalſe hominis auaritiam carpit. PVERVM. Seruum. 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 pinum, quod eſt apud Senecã. ad malum punicum. quod eſt apud Tranquillum. ad gallinas apud Plyn. propter laurum ibi ſatam ex ramo ſuis bacis onuſto, quem gallina conſpicui candoris ore geſtauerat ut ſuperius meminimus. ARGI NEMPE SOLES SVBIRE LETVM. Dictionem diuiſit more poëtico, ut Virg. ſeptemq́; triones, & in oratione ſoluta. Cicero. Experge te facias. NEMPE. Certe, & eſt primogenium uocabulum. CONTRA. Ex aduerſo. contra præpoſitio eſt, ſeparaturq́; & componitur quando κατὰ, uel ἀντὶ ſignificat, & tunc proprie eſt præpoſitio, ut contra adulterium dico, & contradico. quando uero ſine caſu ponitur, ſignificatq́; ἐξ ἐναντίας aduerbium eſt. Iuuenalis. Stat contra, ſtariq́; iubet. ab hoc fit contrarius, hoc eſt oppoſitus repugnans. & contrarior uerbum aduerſor repugno. & aduerbium econtrario, quod ſignificat e diuerſo. contra. FORVM CAESARIS. De quo ſuperius locuti ſumus. SCRIPTIS POSTIBVS. Suſpendi mos eſt tabellas in poſtibus tabernarum librariarum, 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 pretiũ. È PRIMO ALTERO'VE NIDO. È primo aut ſecundo genere ſunt enim alij pretioſiores libri, alij uiliores ad uendendũ expoſiti. RASVM PVMICE PVRPVRA'QVE CVLTVM. Ligatum, ornatum ex omni parte perfectũ. TANTI NON ES. Ironice loquitur. SAPIS. Ironice loquitur. quis enim quinq; denarijs qualẽcunque librum nõ emat? Ironia figura eſt, quæ ſimulatio dici poteſt. græci enim εἰρωνεύεσθαι cauillari dicũt, cum aliud uerbis ſignificamus, aliud re ſentimus, quale eſt illud apud Virg. Egregiam uero laudẽ, & ſpolia ampla refertis Tuq́; puerq́; tuus, magnũ & memorabile numẽ, Vna dolo diuũ ſi fœmina uicta duorũ eſt.

EPIGRAMMA. CXLVII. AD CAEDICIANVM

q

VI LEGISSE SATIS. Lepidum ſimul ac grauitatis plenum diſtichon, quo primum claudit librum, qui inquit, plus quàm centũ epigrammatibus à nobis reprehenſus, 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.

h

ABES FEDERICE PRINCEPS. Interpretationem 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, & quanti eſſent, in quibus ante hac uerſabamur errores, quàm multa forent à clariſſimis etiam latinæ linguæ authoribus per ignorantiam rerum, ac

uocabulorum

uocabulorũ falſò expoſita, quàm multa ob nimiã difficultatem præterita, ac prorſus omiſſa. nos enim famæ omniũ parcimus, nec altera ea iudicamus. diligentis lectorijs officiũ erit aliorum ſcripta cũ noſtris cõferre. qđ ſiquando à nobis alicubi ꝗcquã præteritũ uidebitur, qđ dici eo loco cõmode potuiſſet, nolim deſperet lector id alio loco ſe nõ minus apte, cõmodeq́; lecturum. ſi uero aliqua, bis tertioq́; nonnunꝗ̃ à nobis repetita uidebuntur, id quoq; quiſquis diligenter animaduertat, non ſine cauſa à nobis factũ intelliget, nec inculcatũ ꝗcꝗ̃, ſed neceſſario aliquando replicatũ iudicabit. uerũ tu quidẽ Federice princeps quãuis in præſentia Thuſcos domas, & rebellantes Romanæ eccleſiæ populos iugũ ferre cõpellis, nõ deſinis tamẽ nos ſubinde hortari, ut reliqua proſequamur, qđ certe libẽter facimus, ut oẽs non modo tuis armis ac uiribus ſacro ſanctæ Romanæ eccleſiæ imperiũ auctũ, ſed ſacram etiam Romanã linguã te imperatore, te duce illuſtratam, locupletamq́; cognoſcant. VALE.

NICOLAVS, Perottus Pontifex Sipuntinus Franciſco Guarnerio Salutem.

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Olebã nuper ætati noſtræ gratulari mi Frãciſce quaſi magnũ quoddã ac uere diuinũ beneficiũ hac tempeſtate adepti eſſemus, ob nouũ ſcribendi genus è Germania nuper ad nos delatũ. uidebã enim tantum uno mẽſe ab uno homine hoc tẽpore imprimi literarũ poſſe, quãtũ uix toto anno ſcribi aliâs à pluribus potuiſſet. qđ uno uerſu Cãpanus noſter Aprutinus pontifex elegãtiſſime ſcripſit. Imprimit ille die quantũ nõ ſcribitur anno. ex qua re tantum breui tẽpore librorũ copiã ſperabã, ut nullũ ſuperfuturũ eſſet opus, qđ uel ab inope atq; egeno homine poſſet amplius deſyderari. Hinc fore exiſtimabã ut uigerẽt in dies magis ingenia hominũ, & florerent ſtudia literarum, omneſq́; ad capeſſendas præclaras artes tãta librorũ commoditate allicerentur. iam uero, ó uanas hoĩum cogitatiões, lõge aliter, quàm ſperabã uideo rẽ 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 ſiquid ſcribũt boni, ita peruertant atq; corrũpant, ut melius ſit his libris carere, ꝗ̃ in exemplaria mille trãſcriptos ꝑ orbis omneis prouincias mittere, ne ſcilicet ſtudioſis occaſio detur tot mẽdacia legẽdi. ꝗppe ſatius eſt uera ignorare, quàm falſa ꝑdiſcere, quẽadmodũ tacere uerũ, minus peccatum eſt quàm mentiri. huius aũt rei cauſa eſt nõ tã inſcitia eorũ, ꝗ ĩprimũt, quàm negligẽtia, neꝗ grauius dicã quorundã ꝗ ſe correctores ac magiſtros ueterũ librorũ cõſtituũt. hi. n. dũ falſa exiſtimant, quæ parum animaduertũt recte ſcripta & de ſummorũ uirorũ opibus ſententiã temere ferre nõ dubitãt. o rẽ indignã, in qua nõ mõ graues uiri & prudẽtes, ſed etiã qualeſcunq; ſtudioſi merito ꝑturbãtur. nõ eſt facile ab his diſcedendũ quæ paſſim ſcripta repeniũtur, nec cũ primũ difficultatis aliꝗd occurrit errori adſcribendũ eſt, nõ rectũ iter relinquẽdũ, ut deuios ſequamur anfractus, nec plana deſerẽda ſunt, ut ꝑ præcipitia labamur. alioꝗn quæ ſtultitia ẽ tm̃ ſtudiũ, tantã curã, et (ut ita dicã) tantã ſolicitudinẽ adhibere, ut doctiſſimorũ uirorũ libros depraues, atq; corrũpas, neq; me iſta ad te uelim exiſtimes ſcribere, qđ eorũ labores dãnãdũ putẽ ꝗ hãc corrigendorũ librorũ prouinciã ſumpſere, ꝗn potius laudo doctrinã eorũ, laudo ſtudiũ, laudo laborẽ, ſed quatenus modũ nõ excedũt, hoc eſt quatenus nihil addũt de ſuo, ſed uel alijs exẽplaribus, uel ſentẽtia ipſius authoris alibi clarius expreſſa, uel eius ſcriptoris, à quo id

ſumptũ eſt authoritate, uel explicata alicuius imitatione uel alterius linguæ ueritate aliquẽ locũ emẽdat, qđ nos nuꝑ in Marco, & Papinio fecimus. Aliter. n. fruſtra eos tm̃ laboris haurire exiſtimo fruſtra dixi, immo cũ ingenti hominũ detrimẽto, quandoꝗdem freꝗ̃tius corrumpunt, quàm emendent. quãꝗ̃ illud quoq; laudare uix poſſum, ꝙ proœmia ſua clariſſimorũ uirorum libris inſerunt. Quid. n. turpius uideri poteſt? Quid magis indignũ, ꝗ̃ aræ cloacã iungere? Nõ bene conueniunt, nec in una ſede morãtur Maieſtas & amor. eo magis ſordeſcit uitium, quo uicinius eſt uirtuti, eo deformior eſt turpis facies, quo formoſæ, proximior eſt, ꝗs autem eorũ, ꝗ in præſentia uiuũt tã temerarius ſit, ut auſit ſcripta ſua etiã cũ infimis ueterũ cõferre? equidẽ in libris, quos redemi omnibus tantã deformitatem non potui pati, ſed uel abraſi proœmia, uel ſuſtuli. excepta Cãpani epiſtola, quæ & grauitate, & facundia, & breuitate digna uiſa eſt, quæ Plutarchi uitis præponeretur. ſed cur iſta ad me ſcribis inꝗes, ut Principẽ tuũ M. Barbũ Cardinalem Vicẽtinũ uirum non modo doctrina, ac omni uirtutis genere præſtantem, ſed fauentem ingenijs, fauẽtem ſtudijs doctorũ omnium præſidem, & quaſi Mecœnatem alterũ apud Cæſarẽ ad prouidendũ rei tã neceſſariæ horteris, atq; inflãmes. prouiſio autẽ facillima eſt, ut authoritate Pontificis maxime unus aut alter huic muneri præficiatur, ꝗ et ĩprimẽdorũ librorũ legẽ ĩpreſſoribus præſcribat, & adhibeat aliquẽ mediocriter peritũ qui ſingulas quaſq; tabellas ante impreſſionẽ examinet, atq; emendet. ſummo præterea ſtudio curet, ne primi iſti correctores augurari aliꝗd temere auſint, ſed modũ, quẽ pauloante diximus, ſeruent. In his acre ſit ingeniũ, 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 autem manifeſtius oſtẽdere ei poſſis correctorũ noſtrorũ errores, recognoſce quæſo mecum parumꝑ, ꝗ̃ multis in locis Plynianum proœmium deprauauerint, qđ eo magis admiratione dignũ eſt, quo maiorẽ huic uni libro, ꝗ̃ cæteris omnibus diligentiam adhibuerunt. Idq́; & palã profeſſi ſunt, & nunc profitentur. eſt autem proœmiũ totius opis, ut noſti, pars facillima, & in qua uel exponẽda uel emendanda, ut plus ſtudij ita minus laboris ponere conſueuimus. qđ ſi proœmio ſolo tot errores deprehẽdemus, ꝗd in reliquo opere poterimus ſperare? quãꝗ̃ ſcio multa illic & intellecta acute & emendata diligenter à Theodoro Gaza Beſſarioneæ academiæ principe, cuius præſidio uſi ſunt correctores quẽ ſi pari modo ſecuti in oĩbus fuiſſent, certe non modo proœmiũ, ſed totũ opus integrũ haberemus. atqui nos ſimul & errores rimabimur, & proœmiũ ipſum exponemus, partim ut cognita authoris ſententia, errores ipſi facilius deprehendendi ſint, partim ut opera, ac diligentia noſtra intelligant ſtudioſi loca quædã, quæ ſexcẽtis iã annis uel nemo, uel quã pauciſſimi intellexere. ſed iã proœmiũ ipſum uideamus. Plyn. Veſpaſiano ſuo ſalutem. præponit author operi ſuo epiſtolã pro more ſcribentium, quã Tito D. Veſpaſiani filio ſcribit. habent autem codices omnes Veſpaſiano. corrector, quia animaduerterat nõ poſſe referri epiſtolã ad patrem, qm̃ paulopoſt ita author ſubdit: Sit. n. hæc tui præfatio ueriſſima, dum maximo conſeneſcit in patre. mendoſum putauit hunc locum, & ita corrigendũ cenſuit. Plyn. Domitiano ſuo ſalutem, O ſubtilitatem hominis ſingularem. An quia referri ad Veſpaſianũ epiſtola nõ poterat, quoniã patrẽ non habuit imperatorem, tu ſtatim ad Domitianũ referẽdũ duxiſti? Cur nõ ad Titũ potius? in quo omnia Plynij uerba mirifice quadrant. ille. n. paulopoſt ita ſubdit, ut ſciant omnes, ꝗ̃ ex æquo tecum uiuat imperium triũphale, & cẽſuriũ ius exeaſq́; cõſul, ac tribunitiæ poteſtatis particeps, &

qđ his nobilius feciſti, dū illud patri pariter, & equeſtri ordini preſtas, præfectus prætorij eius. Certe hic nihil eſt qđ referri ad Domitianū poſſit. Quis enim de eo legit unq̃, qđ æquū cum patre imperium habuerit? exercuit quidem fateor dominationis uim patre uiuente tam licenter, ut iam tum qualis futurus eſſet, oſtenderet. officia urbana ac pegrina ita diſtribuit, ut mirari ſe Veſpaſianus dixerit, qđ non ſucceſſorum ſibi miſiſſet. habitauit cū patre unà, ſellamq́; eius ac fratris quoties prodirent lecticæ ſecutus eſt. triūphum quoq; iudaicū equo albo comitatus, ſex conſulatus geſſit, ex quibus unū dūtaxat ordinarium, eumq; cedēte, ac ſuffragāte fratre. hæc certe legere de Domitiano poſſumus, tū apud Suetoniū, tum apud hiſtoriarū ſcriptores, qđ uero æquū cū patre impium geſſerit, qđ cū eo triūphauerit, qđ cenſor, qđ tribunus ſimul fuerit, qđ prætorij eius curam habuerit, nemo unq̃ legit, niſi id forte corrector noſter in bicipiti Parnaſſo, ut Perſius inq̃t, ſomniauerit. de Tito uero utrū referri hæc ueriſſime poſſint, dicat Suetonius, cuius uerba hæc ſunt. cum nata de Tito ſuſpicio eſſet, quaſi deſciſcere à patre, orientiſq́; ſibi regnū uendicare tentaſſet, auxit eā ſuſpicionem, poſtq̃ Alexandriā petens in conſecrādo apud Memphim boue api diadema geſtauit, de more quidem, rituq; priſcæ religionis, ſed nō deerant, q̃ ſecus interpretarētur. quare feſtinās in Italiā, cū ſe Rhegyū, deinde puteolos oneraria naue appuliſſet, Romā deinde cōtendit expeditiſſimus, inopinātiq; patri, uelut arguens rumorū de ſe temeritatem, ueni inquit pater ueni, neq; ex eo deſtitit participem, atq; etiā tutorem imperij agere. triūphauit cū patre, cenſuramq́; geſſit unà eidē collega & in tribunitia poteſtate, & in VII conſulatibus, fuit etiā quæſtoris uice. præfecturam quoq; prætori ſuſcepit, nunq̃ ad id tempus, niſi ab eq̃te romano adminiſtratam. En quā aperte Suetonius oſtendit Plynij dicta non ad Domitianum, ſed ad Titum referri debere. Quandoquidem in ſingulis ferè uerbis, ita cum Plynio conuenit, ut ab eo ſumpſiſſe quæ ſcribit planè uideatur. atq; corrector noſter, dū Veſpaſiani nomen ponere perhorreſcit, in errorem lapſus eſt longe maiorem, & ut ueteri prouerbio eſt, Cecidit in Scyllā cupiēs uitare charybdim. uides igitur mi Franciſce quā dānanda ſit ſiue incuria, ſiue negligentia huius hominis, qui principium ipſum tanti operis, quod pari modo in omnibus libris legebatur, ſine ratione, ſine authoritate aliqua mutare auſus ſit, & ita mutare, ut planè peruerterit. hāccine igitur librorū correctionem dicemus, an potius deprauationem ac corruptionē? hancine librorum copiam, & felicitatem noſtri temporis, an potius cōmunem calamitatē, atq; iacturā? non eſt hoc excitari literas, & florere, ſed potius dānū facere, atq; perire. uerū rogabit me quiſpiā fortaſſe, qua ipſe quoq; uel ratione, uel authoritate mutare hunc locum auſim. & pro Veſpaſiano Titum ponere. ego uero ita illi reſpōdeo, me nec mutaſſe quidē hunc locum, nec mutandū cēſere, illud uero et ratiōe & authoritate docuiſſe Plyniū, nō ad Domitianum, ſed ad Titum ſcribere. huius uero cognomine potius, quàm nomine uti uoluiſſe, & quēadmodum iperij. ita etiam nominis appellatiōe patri ſuo quamſimillimum faceret, qđ etiā libri ipſius ſecundo uolumine longe apertius facit, cum inquit. Nam ut in duodecim diebus utrunq; ſydus quæreretur, & noſtro æuo accidit impatoribus Veſpaſianis patre III filio iterū cōſulibus. En quàm aperte & diuū Veſpaſianum patrē, & diuū Titum Veſpaſianum filium, & imperatores & Veſpaſianos uocat. quēadmodum libro ſeptimo & Veſpaſianos nominat & cenſores, cum ſic ait. accedunt experimenta & exempla recentiſſimi cenſus, quē intra quadrienniū imperatores Cæſares Veſpaſiani pater filiuſq; cenſores egerunt. Item libro tertio imperatoribus, cenſoribuſq; Veſpaſianis, qđ autem Titus cognomine Veſpaſianus

ſit dictus, teſtatur etiā Suetonius, dum Titū inquit cognomine paterno fuiſſe teſtātur ueterū cōplura numiſmata, in q̃bus ita ſcriptū legimus. diuus Titus Veſpaſianus Auguſtus. teſtatur ingens arcus adhuc Romæ integer in honorem eius dicatus, ubi nunc quoq́; literæ extant huiuſmodi, diuo Tito diui Veſpaſiani filio Veſpaſiano auguſto. ſed faceſſat corrector noſter cum correctiōibus ſuis nos cū erroribus patrū noſtrorum potius erremus, non Domitiano, ſed Veſpaſiano legentes. nunc reliqua proſequamur. Libros naturalis hiſtoriæ nouitium camœnis quiritiū tuorū opus natos apud me proxima fœtura licentiore epiſtola narrare cōſtitui tibi iucundiſſime im pator. ordo eſt, ô iocundiſſime im pator cōſtitui narrare tibi hac licentiore epiſtola libros naturalis hiſtoriæ, appoſitiue nouitium opus camœnis, hoc eſt muſis quiritiū 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. quædā potius ad male agēdum, fitq́; à uerbo licet, cum licet quicq̃d libet ideo autē licentiorem epiſtolam dicit, qđ nimis temerarium uideatur libris ſuis tanti principis iudicium flagitare, qđ ipſe author paulo inferius exponit, præſertim dum inq̃d meæ quidē temeritati acceſſit hoc quoq;, ꝙ leuioris operæ hos tibi dedicaui libellos. Sit enim hæc tui præfacio uerissima, dum maximo conſeneſcit in patre. hoc per παρένθεσιν dictum eſt nam quia eum imperatorem nominauit, hæc inquit ſit uerissima appellatio tui, quādo quidem in maximo imperatore patre tuo iam cōſeneſcit, nāq; tu ſolebas meas eſſe aliquid putare nugas, hæc eſt ratio, cur conſtituerit dicare ei libros naturalis hiſtoriæ, quia ſcilicet ſolitus erat in pretio habere res ſuas etiā quæ leuioris operæ & nugas ſimiles erant. Eſt autē Catulli Veronenſis poetæ carmē qđ iure emendare corrector potuiſſet cum in omnibus ferè codicibus mēdoſe ſcriptum reperiatur hoc modo, putare eſſe aliquid meas nugas. Sed non eſt mirandum eum, qui recta deprauat etiam quæ deprauata reperit dimittere. ut obijcere moliar Catullum conterraneum meum. conterraneum inuſitato uerbo conciuem uocat. Plyn. enim Veronenſis fuit quanquam alter Plyn. ſororis huius filius aliquando ſe Nouocomenſem facit aliquando Veronenſem. cuius rei ratio eſt, quia in illa urbe natus. In hac auunculi gratia aſcitus fuit. Nouocomenſem ſe facit libri quarti epiſtolarum, epiſtola ultima cum attuliſſe ſe ex patria ſua refert pro munuſculo quæſtionem. patriam autem deſcribit iuxta larinum lacum, qui eſt Nouocomi. Veronenſem autē ſe oſtendit nouiſſima epiſtola ſexti libri cum ita inquit, recte feciſti, ꝙ gladiatorum munus Veronenſibus noſtris promiſiſti. ſunt qui hunc quoq; Plyn. Nouocomenſem fuiſſe ſcribant, ſed ego cum eo ſentire malui, qui ſe Veronenſem quidem facit, Nouocomenſem non facit. agnoſcis, & hoc caſtrenſe uerbum idest nō tam eruditum, quàm militare & quaſi uernaculum. raro enim quiſquam hoc uerbo uſus eſt, & uix alius præter Plynium. ille enim, ut ſcis, permutatis prioribus ſyllabis duriuſculum ſe fecit quam uolebat exiſtimari à uernaculis ſuis. hic locus diligenter animaduertendus eſt. nam auſim dicere neminem norſtæ dūtaxat ætatis eū ſatis intellexiſſe. ſenſus autem talis eſt, non ſine ratione obijcere molior Catullum, quia & conterraneus meus eſt, & quēadmodum ego ſum, duriuſculus fuit ob priores ſyllabas immutatas. coſtat ſanè Catullum metri legem præuaricatum de induſtria fuiſſe, præſertim in endecaſyllabis uerſibus ponendo primam ſyllabam carminis breuem cum requireretur producta, ut in ipſo uerſu, quē nunc Plyn. adduxit, Meas eſſe aliquid putare nugas, & alibi legiſtis male me marem putaſtis. Item alibi duobus continuis uerſibus

amabo

Amabo mea dulcis Ipſitilla, Meæ delitiæ mei lepores. Itē, Poëtæ tenero meo ſodali, & alijs penè infinitis in locis. hoc autem facit uerſum proculdubio duriorem, quàm cum ſpondeum in principio habet, unde deriſum à quibuſdam ſui temporis Catullum tradunt, qđ iambum in endecaſyllabo poneret. iactareq́; nihilo minus probari ſe à ciuibus ſuis, quod non illepidos neq; inuenuſtos ſuos endecaſyllabos putarent. À uernaculis ſuis. à ciuibus & in eadem urbe natis. uerna. n. ſeruus dicitur ex ancilla noſtra in noſtris edibus natus. unde uernaculū appellamus quicq̃d in domo & patria noſtra natum eſt, & uernaculam linguam communem, atq; uulgarem. recte igitur uernaculis. idest ciuibus uernacula utentibus lingua. hunc quoq; locum emendare corrector debuiſſet, & ſuis ſcribere, non tuis. & abradere famulis, quæ dictio ab ignaris expoſitoribus addita fuit. equidem oſtendere poſſum Plynij librum ſatis ueterē 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 occaſionem haberet aliquid de eo ſcribendi, quod in alia epiſtola omiſſum à ſe Titus fuerat conqueſtus. petulantia quod p̃aloante licentiam dixerat hic dicit petulātiam. eſt autem petulantia nimia quædam audacia & procacitas à petendo dicta, quaſi ea petantur, quæ abſurda ſunt, quemadmodum procacitas à procando dicitur. procari enim ueteres petere dicebant. unde proci quaſi petitores dicti. in alia procaci epiſtola noſtra. licentiorem petulantem, procacē in eundem ſenſum accepit, ut in quædam acta exeam. ut aliquid de rebus eius ſcribam. modus eſt loquendi apud doctos. Quintilianus. Et ſiquid exierit numeris aptius fortaſſe nō poſſit. ſed tamen ſiquid exierit, non erit atticum. in quo Perſiū ſecutus uidetur qui ita inq̃t Non ego cum ſcribo ſi forte q̃d aptius exit, Quādo hæc rara auis eſt, ſiquid tamen aptius exit Laudari metuam. hic quoq; locus à correctore præteritus eſt. Exeam. n. ſcribendum eſt non exeant, quemadmodum ipſe facit uulgarem errorem ſecutus. Sciantq́; omnes, quàm ex æquo tecum uiuat im pium. quomodo particeps ſis im pij paterni. hoc eſt qđ ſupius dixit. Sit enim hæc tui præfatio uerissima dū maximo cōſeneſcit in patre. hoc eſt quod Suetonius ait, neq; ex eo deſtitit imperij participē agere. triumphale & cenſorium ius ſubintelligendū eſt, quàm ex æquo tecum uiuat. hoc eſt. n. quod ſcripſiſſe Suetonium ſupra memorauimus. triūphauit cum patre, cenſuramq́; geſſit una. ſed animaduerte obſecro quomodo corrector noſter corrumpat hunc locum. Ita. n. ſcribit. triumphalis & cenſorius tu. multa ſunt hic planè ridicula. primo non cohæret oratio, deinde nullum eſt uerbum, cum quo hæc uocabula cōſtruātur, præterea, quis adeo rudis & barbarus ita loqueretur? triūphalis & cēſorius tu. non eo inficias dici cenſorium hominem, q̃ cenſuram geſſit, ſicut prætorium qui fuit prætor, & quæſtorium, qui fuit queſtor. Item triumphalem aliquando accipi pro eo, qui triumphum geſſit, quemadmodum cōſularem accipimus pro eo, qui geſſit cōſulatum, & primipilarem pro eo, qui geſſit primipilatū, frequentius tamen hæc nomina cum rebus quā cum hominibus iunguntur, ut cenſorium dictum, prætorium ius, quæſtorium munus, triumphalis corone, primipilaris authoritas. dicimus etiam cenſorias. prætorias. quæſtorias. triumphales. conſulares. primipilares ueſtes. idest ueſtes cenſoris. prætoris quæſtoris. cōſulis primipilatum gerentis, & triumphantis, uel ueſtes q̃bus cenſores. prætores. quæſtores. triūphantes. conſules, primipilatum gerentes digne uti poſſent, ſicut regalem ueſtem dicimus, non regiam. idest eam, qua utitur rex, ſed eam qua uti rex merito poſſet. Enimuerò huius tam ridiculi erroris cauſam hanc fuiſſe exiſtimo, quod corrector, quoniam ſcribi ad Domi-

tianum 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. exeaſq; conſul ac tribunitiæ poteſtatis particeps, hic quoq; ſubintelligendum eſt, quàm ex æquo, ut ſit ſenſus, ſciantq́; omnes, quàm ex æquo exeas conſul, & tribunus. corrector exeas mutauit in ſextum, emēdauitq́; uel potius puertit hoc modo. ſextumq́; conſul, cum Titus, ad quem Plynius ſcribit, non in ſex tantum, ſed in ſeptē conſulatibus collega fuit genitoris ſui. Et quod his nobilius feciſti. dum illud patri pariter & equeſtri ordini præſtas præfectus prætorij eius. hæc particula cum ſupiori connectatur, & eſt ordo. ſciantq́; omnes, quàm ex æquo exeas conſul & tribunitiæ poteſtatis particeps, & præfectus prætorij paterni, quod 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 ornamentum à Tito additum eſſe, ut iam ſine dubio præferatur etiam cæteris magiſtratibus, qui nō ab equitibus, ſed à patricijs atque ipſis imperatoribus geri ſolebāt. præfectus prætorij eius. præfectus prætorij talis apud Cæſares erat, qualis olim apud reges tribunus celerum, & apud dictatores magiſter equitum. gerebat enim ſecundas partes poſt Cæſarem. præeratq́; diſciplinæ publicæ emendandæ, ſed à principio parua huius magiſtratus authoritas fuit nec niſi per equites romanos exerceri ſolita. poſtea uero à paruis orta principijs uſqueadeò creuit, ut cum aliàs prouocare à præfecto prætorij licuiſſet, omnis poſtea ab eo ſublata fuerit prouocatio. Merito enim exiſtimauit imperator, eum qui fidei atq; integritatis ſuæ teſtimonio præſtito ad huius poteſtatis amplitudinem ſublatus eſſet. non aliter pro dignitatis ſuæ ſplendore iudicaturum, quàm ipſe faceret. ab huius quoq; ſententia minores ætate, ſicuti ab aliorum magiſtratuum iudicijs reſtitui non licebat. Omniaq́; hæc Reip. 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 quoq; locum pro more ſuo emendare uolens deprauauit. & pro ut uelles, ſcripſit & uelles hac cauſa (ut arbitror) deceptus, quod tantundem putauit bis tantum ſignificare, quemadmodum uulgus indoctorum opinatur. exiſtimauit igitur hunc eſſe authoris 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 plyniano acumine. nel enim Plynius non uoluntatem in eo mutatam eſſe, ſed poteſtatem, & nihil inquit mutauit in te fortunæ amplitudo, niſi qđ 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. Itaq; cum cæteris in ueneratione tui pareant omnia illa nobis ad colendum te familiarius audacia ſola ſupereſt. Senſus talis eſt. Cum cæteri in te experiātur omnia illa, quæ de dignitate atque authoritate tua ſupra memoraui, nos uero in caſtrenſi contubernio etiam humanitate tua fruamur, fit ut cæteri te mirum in modum uenerentur. nobis uero ſuperſit audacia, ut te colamus familiarius. ideo addit. Hanc igitur tibi imputabis. idest 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 profici 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, cum præſertim pudor nihil aliud ſit, quàm timor futuræ reprehenſionis. ita enim ab eo definitur. αἰδὼς ἐστὶ φόβος τῆς ἀδοξίας. Hinc ergo ortum eſt prouerbiũ, ut quoties dicere uolumus nos pudorem deponere. Dicamus perfricui faciem, hoc eſt pudorem expuli. eſt ergo ſenſus authoris. 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, & ſubmouens me longius faſcibus, hoc eſt magnitudine & pondere ingenij tui. Fulgurat in nullo unquam uerius dicta uis eloquentiæ tribunitiæ poteſtatis facundia. ordo eſt. fulgurat in te tribunitiæ poteſtatis facundia, quæ in nullo unquam uerius dicta fuit uis eloquentiæ, quaſi plus in Tito poſſit facundia, quàm in aliquo antea potuerit. eloquentiſſimus certe habitus & Titus, in primiſq; in extemporaria dictione commendatus. Fulgurat autem traxit à ſimilitudine fulguris. unde mox ſubiunxit. Quanto tu ore primo 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 Plynij eloquentiam uoluit. O magna fœcunditas animi quemadmodum fratrem quoq; imitareris excogitaſti. Laudat in Tito ſtudium poeticæ. & facilitatem ingenij, quod fratrem quoq; natu minorem non ſit dedignatus imitari. Conſtat enim Domitianum in poetica maxime claruiſſe. unde de illo ſcribit Sylius italicus. Quin & Romuleos ſuperabit uoce nepotes, Quis erit eloquio patrum decus, huic ſue muſæ Sacra ferent, meliorq; lyra cui ſubſtitit Hebrus, Et uenit Rodope, phœbo miranda loquetur. Item. M. Valerius Martialis ad eum ſcribens, 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, conſyderare, Aeſtimare enim & exiſtimare differunt. nam prius rem æſtimamus. ideſt cogitamus. deinde qualis ſit, exiſtimamus. Vnde æſtimare conſyderare eſt exiſtimare uero iudicare. Quintilianus. Velauit ei caput, & ſuo cuiuſq; animo dedit æſtimandum. dictum autem æſtimare ab æs æris, & τιμὴ pretium. ſæpe enim latina nomina cum peregrinis componuntur, ut biclinium, & epitogium, & de quo paulopoſt loquemur flexibula. Ouidius. Quod quicunq; leget, ſiquis leget æſtimet ante. Compoſitum quo ſit tempore, ſiue loco. Laceſſitum, prouocatum propter illud, quod mox ſubdit, quia aliud eſt opus ſimpliciter edere. aliud alicuius nomini dedicare. Publicantium ſimpliciter libros edentium, 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 ſtudent, quales ſunt mercatores, atq; 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 coràm quibus cauſæ agebantur. Eſt igitur ſenſus, cum denuntiarem, me hanc cau-

ſam acturum 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 quãquam uerum ſit, non tamen abſolute deffiniuit, quid ſit opera. non ſolum enim perſona eſt, quæ aliquid agit, ſed etiam actio ipſa, & labor, ut do operam uirtuti. do operã rei militari. do operam agriculturæ. Cicero operam inquit exigendam à ſeruis. ideſt 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 operæ pretium dicitur. ideſt fructuoſum & ad rem pertinens. Iuuenalis Eſt operæ pretium 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. ideſt non eras inter iudices deſcriptus. in albo enim nomina ſcribebantur eorum, qui magiſtratus & dignitates principis iudicio conſecuti erant. unde diuini uiri primo, deinde centum uiri in albo deſcripti, lege etiam in albo prætoris deſcribebantur. unde qui album uitiaſſet, uel quodcũq; 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 tranſtulerunt, & formulæ, uel (ut Cicero ait) quædam legum eſſe maluerunt, perinde itaq; eſt, ac ſi dixiſſet, cum hoc opus editurus eſſem, non putabam te ipſum lecturum, nec iudicem eius futurum. ideo cauſam ſubdit. Quia maiorem te ſciebam, quàm ut deſcenſurum huc putarem. Praterea 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 præfertur. Alea dicitur omnis ludus magna ex parte in fortunæ uarietate cõſiſtẽs. unde Martialis de nucibus ita inqt. Alea parua nuces, & non dãnoſa uidetur, Sæpe tamen pueris abſtulit illa nates. Sed proprie de teſſeris dicitur. ſunt autẽ teſſeræ, qbus in fritillis hoc eſt alueolis luditur. à pleriſq; κῦβοι appellatæ ſunt. eſt. n. κῦβος ex ſex lateribus æquali latitudine planiciẽ pquadratus, is cũ eſt iactus, quãcũq; in partẽ incubuerit, qdiu eſt intactus, immotã habet ſtabilitatem. Imperiti quidem hũc uocant talum, ſiue taxillum. Eſt enim talus oſſis genus, non plani, ſed omnibus quatuor lateribus parum 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 compoſitos 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 timens. Quoniam uero fortunæ omnis euentus anceps, ac periculoſus eſt, & continue mutatione obnoxius. unde Apelles quondam interrogatur 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 miremur. quia Cicero ob ſummam excellentiam non uidetur egere defenſore. Per aduocatum defenditur, qa utitur authoritate Lucilij. Hæc doctiſſimum omnium Perſium legere nolo. Lælium decimum uolo. Verba ſunt Lucilij, quibus uſus eſt Cicero in libro de Rep. Qui primus condidit ſtyli naſum, qui primus ſcripſit ſatyram, quæ acerbitatem quandam & acrimoniã ſtyli habet, in uitijs inſectandis. Nam (ut Quintil. inquit) primus Lucilius in ſatyra inſignem adeptus eſt laudẽ. Naſum autem dixit acrimoniam. quoniam irati & ſeueriores obrugare naſum ſolent, atq; torquere, quod etiam deriſores faciunt. unde Valerius marti. exprimere uolens multos Romæ deriſores eſſe, ita inquit. Maiores nuſquam ronchi, iuueneſq;, ſeneſq;, Et pueri naſum rhinocerotis habẽt. hoc eſt repandum atq; contortum, ac ſi diceret indignabundum, et ſemper deridentem. & alibi. Non cuicũq; datum eſt habere naſum, hoc eſt uerborum acrimoniam, & dicacitatem. Idẽ acres atq; deriſores frequenter naſutos uocat. Quod ſi hoc Luci, qui primus condidit ſtyli naſum dicendum ſibi putauit, ſi Cic. mutuãdum, præſertim cum de Rep. ſcriberet. Qui enim de Repub. ſcribit, uidetur non adhũc 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 defendit nos ab illo tanquam iniuriam inferẽte, ut ſi nobis aduerſentur iudices, & Cicero tueatur. Recte dicemus defendi nos à iudicibus, nõ quod illi nos defendant, ſed quod præſidio Ciceronis, ab illorum iniuria defendamur. Hoc ſecundo modo intelligendus eſt hic locus, ut ſit ſenſus, quanto honeſtius poterimus ipſi nos tueri ab ijs, qui uolẽt de opere noſtro ſententiam ferre. Nã ſi Lucilio & Ciceroni licuit iudices, quos uoluerunt reijcere, longe profecto id nobis licebit. Verum corrector noſter, cum hunc loquendi morem ignoraret, errorẽ alium fecit magis inſignem, & pro defendimur diffidimus ſcripſit, hoc modo quãto nos cauſatius ab aliquo iudice diffidimus. Sed hæc ego non mihi patrocinia ademi nuncupatione, quia ſcilicet nuncupaui, & aduocaui te iudicem dicando tibi libros meos. Quamplurimum refert ſortiatur aliquis iudicem, an eligat, quia ſiquis ſponte ſe iudicem fecerit, poſſem, quod ſupra retuli dicere. Quid te iudicem facis? Si uero elegi iudicem, nullã habeo culpæ deprecationem corrector addidit ne hoc modo quamplurimum refert ſortiatur ne aliquis iudicẽ, an eligat. Putans in eo errorem eſſe. quod elegantius dicitur. Cic. parum intereſt noſter, an illius ſit. Quintil. Quid enim refert aduerſas res an ſecundas æquo animo feras. Multumq; apparatus intereſt apud inuitatum hoſpitem, & oblatum. Nam ſi oblatus eſt hoſpes. non poteſt accuſari tenuis apparatus. ſi uero inuitatus, facile reprehendi poteſt. Intereſt poc loco author 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, quoniã quicunq; eligat, facit eum ſummum ſuæ cauſæ iudicem, qui uero ſortitur, poteſt ei, ſi uelit, contra dicere. Primum exemplum eſt Catonis. hic cum popu. Roma. largitionibus corrũptus, tanquam mercenaria opera ſuffragijs uteretur (ut Plutarchus refert) perſuaſit ſenatui, ut decerneret quoſcunq; deſignatos cogi debere, etiam ſi nullos accuſatores haberet ſubire iudicium, & rationẽ ſenatui reddere, quod etſi inique tuliſſet, & qui magiſtratum petebant, & plebs largitionibus aſſueta mox tamen candidati omnes inunũ conuenerunt, contulerũtq; 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 atq; integritatem hominis admirati, multam remiſerunt, ſatis pœnarum dediſſe eum exiſtimantes, quando à Catone damnatus fuerat. Conflauit ea res Catoni non mediocrem inuidiam, quaſi ſenatus, iudiciumq; ac magiſtratuum, uim & 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. tributum omnes, atque etiam ſinguli ſalutandi, prehenſandæ obuiorum manus. omnibus arridendum. Candidati autem dicebantur, quod candidis utebantur ueſtibus, ſiue ad denotandum integritatẽ, quod ſolus hic color ſyncerus, ac purus, & minime inquinatus eſt. Siue ut proſpicere ab omnibus poſſit eos pecuniam nõ habere, quam ciues corrumperent, unde & tunicati id faciebant, & non togati, quod tunicæ nullum ſinum habebant, ſiue ut cicatrices uulnerum, quæ pro repub. in bello ſuſceperant, uiderẽtur, 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 dãnatus eſſet ob antiochenam pecuniam, & ob eam rem Caius Minutius Augurinus tribunus plebis, quod prædes nõ daret, duci eum 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 nõ 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 Plynij. 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 eſſe cauſam ſuam ſciebat, quæ non poſſet & ab hoſte non probari. Ego uero merito temerarius uideri poſſum. qui libellos meos leuioris opere 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 appellendo. 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, & appellatur, non autem collitigator, cuius gratia appellatum eſt (ut uulgus accipit)

in quo ferè omnes noſtri iuriſconſulti errare conſueuerunt. Summa eloquentia. ſumma eruditione præditum. ſummam eloquentiam & ſummam eruditionem habentem. præditus enim non dicitur ornatus (ut quidam putant) quod duntaxat in bonam partē accipitur, ſed uſurpatur in bonam, & malam partē, ut præditus ſum bono, & præditus malo quaſi affectus. Ci. pro Scylla. Me ſingulari immanitate, & crudelitate præditum. idem pro Papyrio. Senectute affectus. morbo præditus, quod autem eloquens atq; eruditus fuerit Titus, Teſtatur Suetonius cum inquit, latinæ, græcæq; linguæ, uel in orando, uel in fingendis poematibus promptus, & facilis ad extemporalitatem uſq;. Et mola tantum ſalſa litant. Mola dicitur far toſtum & ſale ſparſum, qđ eo molito hoſtiæ aſperguntur. leuioris operæ. leuioris laboris, propter rationes, quæ ſequuntur. Perquam mediocre, ualde mediocre, hoc eſt minus, quam mediocre. Orationes ſermones'ue. orationes & ſermones differunt. oratio enim magis ad oratorem pertinet omniq; ex parti pfecta eſt. habet numeros. figuras. affectus. Sermo uero magis ad philoſophū. unde Ci. Mollis eſt oratio philoſophorum umbratilis, nec ſententijs, nec uerbis inſtructa popularibus, nec iūcta numeris & ſoluta, nihil ratum habet, nihil inuidum. nihil atrox. nihil mirabile. nihil aſtutum. Caſta. uerecunda, uirgo incorrupta quodammodo. itaq; ſermo potius, quàm oratio dicitur. Quāquam enim oīs locutio oratio eſt, tñ unius oratiōis locutio hoc proprio ſignata noīe eſt. Aut caſus mirabiles, euētus uarios, oēs antiqui codices habēt mirabiles. Corrector emendauit miſerabiles, qua rōne id fecerit neſcio cū præſertim mox ſequatur, nō alia iucūda dictu, qđ certe nō ſequeretur recte poſt caſus miſerabiles. non enim iucunditatem, ſed mœſtitiam potius nobis afferunt, quæ miſerabilia ſunt. Sterili materia natura rerū, hoc eſt uita narratur propter ea, quæ ſupra dicta ſunt, quaſi mollis eſt oratio philoſophorū, & umbratilis, nec laborat ut facunde, ornate, copioſe dicat, ſed ut rē, de qua agitur, declaret. Et hæc ſordidiſſima ſui parte, narratur. ſ. ſterili materia, utpote uocabulis plurimarum rerum aut ruſticis, aut externis immo barbaris. Cum honoris præfatione ponendis. i. temporibus, & non ponendis, niſi cum præfatione reuerētiæ. ſolemus enim quoties turpe aliquid uel parū honeſtum uerbum 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. Non trita authoribus uia, propter id quod ſequitur. quia apud latinos qdē nemo fuit, qui hæc tentauerit, apud græcos nemo, qui oīa ſcripſerit. Nec quà peregrinari animus expetet, hoc eſt deſyderet, naſcio cur corrector expectet dicere maluerit. Magna pars ſtudiorum amœnitates quærimus. elegans loquēdi modus pro magna pars noſtrorum quærit, uel nos magna ex parte quærimus, quod genus figuræ apud grāmaticos dicitur ſyntheſis, ſic Virgili. pars in fruſta ſecant. Studiorum amœnitates, ſtudia amœna, quemadmodum econtrario Virgil. ferimur per opaca locorum. i. 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 attingenda nobis. ſ. ſunt. obijcit enim quædam, quæ retrahere eum à ſcribendo uidentur. deinde ea ſoluit quæ τὰς ἰδιοπαιδείας uocant, hoc eſt particularium rerum diſciplinas. ἴδιον enim proprium dicitur. παιδεία diſciplina. Equidem ita ſentio. ſoluit obiectionem quam fecerat. quanquam enim uideantur inquit illa, quæ dixi me retrahere, tamen magis cen-

ſeo laudandū, ut utilitas iuuandi præferatur gratiæ placendi. Ni animus inqes. animus inquietus, adiectiuum enim nomen eſt hic & hæc & hoc inquies inquietis. profecto enim populi gentium uictoris. Et non nominus gloriæ, & reliqua. ordo eſt. decuit enim profecto illa compoſuiſſe Liuium nō ſibi ſed gloriæ populi gentium uictoris & gloriæ Romani nominis, & 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, ideſt 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 authores centum, ex quibus ſumpſit uiginti millia rerum, quæ. xxxvi. uoluminibus incluſit, multis additis, quæ aut neſciuerunt priores, licet extarent, aut non extabant tunc ſed poſtea 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 authoribus, hoc eſt electis. Quærere enim & exquirere differunt. nam quærere eſt ſcrutari. inquire. 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 deūm uoluntate erit, quantumq; à cura, & à re familiari procurandoq; 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, ideſt 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 putatis nos, à ſtudio ceſſare. & his horis, quæ curando corpori natura indulſit, quod mox declarat Dies uobis impendimus, dum exercemus officia nobis à Cæſare delegata. multas enim procurationes geſſit Plynius. multos magiſtratus obiuit (ut ſcribit Suetonius) Dum ſomno ualetudinem computans, facta cum ſomno ratione tantum ei impendimus, quantum curandæ ualetudini ſatis ſit. Cum iſta muſſitamus ideſt 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. Profecto enim uita uigilia eſt, quia ſomnus morti ſimilis eſt, & homo ſoporatus parum difert à mortuo. Quibus de cauſis atq; 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 audeā 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 pretioſa uidentur, quia

ſunt templis dicata. Corrector non emendauit hunc locum, ut dicatura ſcriberetur, ſed ſcripſit indicatura uulgarem ſecutus errorem, nec animaduertit Plynium declarare ſeſe cum inqt. multa enim ideo pretioſa uidentur, quia ſunt tēplis dicata, nec fiducia operis hæc eſt, quæ me audacem facit. nos quidē omnes patrem te, fratremq; diximus. excuſat ſe quod non amplius in laudibus uagaretur, ſcripſimus inquit, de uobis oībus patre. ſ. Veſpaſiano & te, & Domitiano fratre. Quo loco nō poſſum non admirari, quod corrector noſter non aduertit ad Titum, non ad Domitianam epiſtolam fratri ſcribi, cum eum tanquā natu maiorem præpoſuerit, alioqn enim dixiſſet fratrē teq; diximus. opere iuſto temporum noſtrorum hiſtoriam orſi à fine Aufidij Baſſi. ordo eſt. niſi hiſtoriā tēporum noſtrorum à fine Aufidij Baſſi. iuſto, hoc eſt magno uolumine. dicimus enim iuſtam rem magnam, quemadmodum bonam, ut bonam partem, & iuſtam partem magnam partē, & bene doctus. i. ualde doctu. ſcripſit autem Plyn. unum, & . xxx. libros hiſtoriarum à fine Aufidij Baſſi. Quæ iampridem pacta ſancitur, quæ iampridem confirmatur per res geſtas noſtras, hoc eſt uera eſſe cōprobatur, ſic ſuperius, ut in quædā acta exeāt, hoc eſt in quaſdam res geſtas. Sācire eſt firmare. roborare. decernere. unde ſanctio dicitur, & ſancta res. i. decreta & inuiolabilis. Et alioquin ſtatutum erat hæredi mandare nequid ambitioni dediſſe uita iudicaretur, niſi uirtute ueſtra & rebus geſtis confirmarētur uera eſſe, quæ de patre te & fratre ſcripſi. ſtatuerā hiſtoriā oēm delegare hæredi, ut ſi uiuus ederem, quæ uerū excederet uiderem conſuluiſſe ambitioni, & per mēdacia principum gratiā quæſiuiſſe. Vbi ſit ea quæres. à correctore temere additum eſt. Perinde uero occupātibus locū faueo ego & poſteris. Hic opus ſuū cōmendat Plyn. dicit enim ſe ſcribēdo fauere æque & ijs qui ante eum ſcripſere, & ijs qui poſt eum ſcripturi ſunt. nam & gloriæ illorum conſuluit, nō fraudando illos nominibus ſuis, & hos ad certandum ſecum prouocat, quēadmodū fecit ipſe cum prioribus. pinde aliqñ ſignificat ita, & tunc flagitat poſt ſe ac, uel ac ſi, uel atq;, uel atq; ſi, ut fac pinde, ac ſi res tua eēt. & faueo rei tuæ, pindæ ac meæ. Si uero negatio præcedat, flagitat quàm. Suetonius in uita Domitiani, nulla tamē re pinde motus quàm reſpōſo mathematici. aliquando uero ſignificat ſatis, ſiue multum, cum abſolute ponitur, ut idē Suetonius in uita Galbæ, quare aduentus eius non pinde gratus fuit, hoc eſt nō ſatis gratus, uel non multum gratus. nonnunquam ſignificat æque, ut hoc loco, & apud Ciceronem in epiſtolis, Ego te et Dolabellam pinde diligo. Corrector non pinde, ſed proinde ſcripſit, quod cum ſignificet ideo, uel potius, ideoq; & ſemp à ſuperiore ſententia dependeat, quomodo hic ſtare poſſit, ipſe dicat. Argumentum huius ſtomachi mei habebis, quod. ſ. æque faueam prioribus & poſteris. ſtomachus aliquando in malam partem capitur pro indignatione, ut non poſſum ſine ſtomacho ſcribere. aliquando in bonam pro facilitate, ut hoc loco huius ſtomachi mei. i. huius meæ facilitatis & manſuetudinis, & benignitatis. Non ut pleriq; ex ijs, quos antiqui, quos commemoraui corrector ſecutus communem errorem Attici ſcripſit, quod uſq; adeo admiror, ut non ſciam quem locum corrigere potuerit, qñ hunc nō correxit, præſertim cum Plyn. mox dicti ſui rationem reddat, cum inquit. Scito enim conferētem me authores deprehendiſſe ab adiuratiſſimis & proximis, ueteres tranſcriptos ad uerbum, neq; nominatus. adiurati, cuius uerbi ſuplatiuo Plyn. utitur hi dicuntur, q uinculo quodā amicitiæ, quaſi ſacramento aſtricti ſunt. hi ab alijs deuoti dicuntur ſoriantes. Galli ſolidurios uocant. adiuratiſſimi igitur. i. coniunctiſſimis. Non illa uirgiliana uirtute, ut certarent. Virg. licet non nominauerit authores à quibus ſumpſit, ita tamen uerſus illorum ſu-

is inſeruit, ut uideremur de carminis excellentia uelle certare. Non ciceroniana ſimplicitate, qui & Platonem, & Cratorem, & Panætium, quos ſecutus eſt, nominauit. Alioquin ſi neq; authores nominent, neq; de doctrina certent, ut Cicero, & Virg. fecere, non tam ſcribere, quàm aliorum ſcripta furari dicendi ſunt. Obnoxij animi, non liberi, ſed ſeruilis, id enim obnoxiū dicitur, quod alicui obligatum eſt, & ſubditum. Cum ſors fiat ex uſura. tunc enim fœnus minime dānandum eſt, cum uſura cedit in ſortem. ſors principale mutuum dicitur uſura, quod ſorti accedit. Inſcriptionis apud græcos mira felicitas. nunc de titulo operis acturus primo irridet copiam titulorū, quibus græci utuntur. deinde oſtendit noſtros feſtiuioribus 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 & iucundū, græci enim κήριον uocant fauum. alij κέρας ἀμαλθείας inſcripſerunt, hoc eſt copiæ cornu. ita enim dicunt κέρας ἀμαλθείας. hoc aūt feciſſe inter alios dicitur Helius Meliſſus in libro, quem ſcripſit de loquendi proprietate, quem cum ederet ingentis cuiuſdam illecebræ titulo inſcripſit, & ceras amaltheas appellauit. uelut lactis gallinacei ſperare poſſis in uolumine hauſtum, pinde 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 inuentum eſſe. Iam iā mox pandectæ. genitiui caſus pandectæ. dicitur autem pandecta ἀπὸ τοῦ πάντα δέχεσθαι, quod omnia habeat, quaſi omne rerū atq; doctrinarum contineat genus. inſcripſit autem, hoc nomine opus ſuum Tiro Tullius (ut Aulus Gellius refert) cū quid pandectæ dicuntur, exponit. Enchiridiō. pinachidion. genitiui caſus ſunt, iā inquit mox πανδέκτης, ἐγχειριδίων. ita enim apud græcos dicuntur. Enchiridion aliquando gladiolum ſignificat, aliquando libellum, qui haberi frequenter in manibus debeat, quale eſt enchiridion Epicteti. & enchiridion Aurelij Auguſtini. appellabant igitur opera ſua enchiridia, hoc eſt utiles libros, & ſemper habēdos in manibus. πίνακες autem & per diminutiuum πινακίδια dicuntur tabellæ, in quibus capita omnium rerum continentur. latine indices dicimus. itaque pinachidia 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, pinachidion, 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 polliceātur, cum libros aperis nihil inuenis. Noſtri craſſiores antiquitatum exemplorum artium quam 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. Aul. Gel. 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, præſertimq; 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 egregiā imitationem Pātomimus dicebatur. Refert Varro, in ſatyris ſuis, Suſtulit inſcriptionem, quam fecerat .i. flexibula, quaſi pœniteret opus ſuum tam illecebroſo titulo nuncupaſſe. ita enim flexibula dici poteſt, quemadmodum flexanima dicebatur. Cic. Sed tantum uim habet illa, quæ recte à bono poeta dicta eſt flexanima, atq; omnium regina rerū oratio. Apud græcos deſit nugari Diodorus, quia neq; feſtiuis inſcriptionibus uſus eſt, neq; hiſtorias ſuas alicuius nomini dedicauit, Appion, quidam grammaticus inter eos, qui illecebroſis titulis utebantur, ponit etiā Appionem grammaticum, qui tantum inſcriptionibus ſuis pollicebatur, ut donare ſe immortalitate diceret eos, ad quos ſcribebat. Hic filius fuit Pliſtonici, cui cognomen Mochus fuit genere Aegyptius, quamuis Helicerius Cretenſem fuiſſe dicat grāmaticum. Apollonij Archebij diſcipulum audiuit & Eufranorem ſenio iam confectum. Centeſimum enim ætatis annum exceſſerat. docuit publice grammaticam Romæ ſub Tiberio et Claudio cæſaribus, ſucceſſitq; Theoni grāmatico. floruit tempore Dionyſij Halicarnaſei & Ioſephi, qui librum aduerſus eum ſcripſit. edidit hiſtorias omnium gentium, & pleraq; alia opera ſcripta reliquit. Quem Tiberius cæſar cymbalū mūdi uocabat, quoniā publicæ famæ tympanum potius uideri poſſet. neceſſe enim erat maxime eum de ijs ſcribere, quos immortalitate donare pollicebatur. Me non pœnitet nullum feſtiuiorem inueniſſe titulum. ſenſus talis eſt. mihi etſi gratum ſit, quod nullo tali titulo uſus ſim, ne tamen omnino uidear græcos improbare, ſequar nobiles illos pictores Apellem, & Polycletum, qui etiam perfecta opera pēdenti titulo inſcripſerunt. Conditoribus. compoſitoribus, ut legum conditores dicuntur. In libellis, ijs, quos ad te mitto, pendenti titulo imperfecto, nam titulus eius talis erat uidelicet. APELLES Faciebat. Similiter & POLYCLETVS. Faciebat. hi enim erant tituli eorū, tanquam inchoata ſemper arte & imperfecta; non enim ſcribebatur Apelles fecit. Polycletus fecit, ſed. Apelles faciebat, Polycletus faciebat. Vt contra iudiciorum uarietates ſupereſſet artifici regreſſus ad ueniam, ueluti emendaturo quicquid deſyderaretur, ſi non eſſet interceptus. Hinc eſt quod Apelles etiā perfecta opera in pergula trāſeuntibus proponebat. ipſe uero poſt ipſam tabulam latens, uitia, quæ notarētur, auſcultabat uulgum ſeipſo longe diligentiorem iudicem exiſtimans. Si non eſſet interceptus. ſi nō antea moreretur. Tanquam aliquid ſingulis fato ademptum. tanq̃ morte intercepti pficere ea nequiuiſſent. Tria opera fuiſſe Apellis dicuntur, in qbus titulus erat. Apelles fecit. imago Veneris exeuntis è mari. Caſtor & Pollux cum uictoria, & Alexandro magno. Item imago Beli reſtrictis à tergo manibus, Alexandro in curru triumphante. Quo apparuit ſummam artis ſecuritatem authori placuiſſe in illis tribus. ſ. in quibus exiſtimauit nihil prorſus addi poſſe. Et ob id magna inuidia affuere omnia ea. omnes enim ea habere cupiuerunt. unde primam Veneris imaginem D. Auguſtus dicauit in delubro patris Cæſaris, cuius inferiorem partem corruptam, qui reficeret non potuit inueniri. Poſtremas uero tabulas poſuit in fori ſui partibus celeberrimis. Ego planè meis adijci poſſe multa confiteor. ego inqt aꝑte confitor multa addi poſſe meis libris non ſolum ijs, quos in præſentia ad te mitto, ſed alijs etiā quos interea edidi. Obiter, quod uulgo dicitur incidenter. Iuuenalis, Atq; obiter leget. dictio eſt compoſita ex ob & iter, quaſi inter eundum. iſtos Homeromaſtigas. ſ. inuidos & maledicos. Alludit enim ad Zoilum. hic cum libros aduerſus Iliadem atq; Odyſſeam Homeri compoſuiſſet Alexandriam ueniens recitauit eos Ptolemæo regi. Ptolemæus, cum animaduertiſſet poetarum parentem immerito abſentem uexari, nullum illi dedit reſponſum. Zoilus cum

diu fuiſſet in regno, tandem inopia omnium rerum compulſus regem adijt, rogans ut dari ſibi aliquid iuberet. Tum rex, Homerus, qui ante annos mille deceſſet æuo perpetuo tot millia hominum paſcit, quare tu quoq; debes, q̃ meliori ingenio te profiteris, non modo unum, ſed etiam plures alere poſſe. Dignum profecto ſapiētiſſimo rege reſpōſum. à quo non longe poſt eundem paricidij damnatum pœnas luiſſe cruci affixum tradunt. hic uero cognomen adoptauerat, ut homeromaſtix uocaretur, qđ uerbū apud græcos flagellū ſignificat. Tractum inde prouerbium, ut omnes huiuſmodi doctorum uirorum calumniatores homeromaſtiges dicantur. ita enim uerius dixerim, quàm ut audio ſtoicos & peripateticos, & epicureos quoq;. tales enim ſe faciebant Plynij calumniatores. ſenſus quidē manifeſtus eſt. At corrector, qui ita ſcribat. ita enim uerius dixerim, quoniā audio & ſtoicos, & dialecticos, & epicureos quoq;, quid ſignificare uelit, ipſe aperiat. nam de grāmaticis ſemper expectaui parturirent aduerſus libellos meos, quos de grāmatica edidi. expectaui inquit iandiu, ut grammatici parerent aliqd aduerſus libros, quos de grāmatica ſcripſi. illi uero enim frequenter iam. x. fecerunt abortiuos, hoc eſt nihil pepererunt præter minas, & inania uerba. Subinde ſignificat frequenter cum quodam interuallo, ut ſi dicam me ſubinde reſpicere an poſt tergū aliquis me ſequatur. cum celerius etiam elephāti pariant. hoc ideo inquid, quia. x. annis geſtari in utero elephātos uulgus exiſtimat. Ariſto. biennio, nec amplius, quàm ſingulos uno partu gigni refers. uiuere autem annis ducentis, & quoſdam trecentis. eſt autem uetus prouerbium, cum ſignificare uolumus aliquid tarde fieri, ut dicamus, celerius elephanti pariunt. Cernimus etiā aduerſus Theophraſtum. conſolatur ſe exemplo Theophraſti, quaſi dicat non eſſe mirandum ſi aduerſus ſe aliquid ſcribant, cum etiā aduerſus Theophraſtum ſcribere quoq; mulier auſa fuerit. Corrector noſter Proteruius ſcripſit C. Tiberonis, in quo quid ſibi uoluerit, aut cui uerbo is caſus iungatur, ipſe exponat. hominem in eloquētia tantum, ut nomen diuinū inde inuenerit. Dictus eſt enim Theophraſtus, quaſi θεία φράσις, hoc eſt diuina quædam compoſitio orationis. Sic enim ab Ariſtotele præceptore impoſitum ei nomē fuit, cum antea Tyrtamus uocaretur. Et prouerbium inde natum, ſuſpendio arborē eligendam, hoc eſt prorſus deſperandum eſſe, quando aduerſus doctiſſimos uiros ſcribere etiam mulierculæ præſumunt. Non queo mihi temperare. adducit aliud exemplum Catonis, ſ. Cēſorini, qui licet ſub Africano, licet contra Annibalem militaſſet, nec potuiſſet ferre Africanum ſuperiorem, & imperator triumphum reportaſſet, non potuit tamen carere calumniatoribus, qui libros ſuos de rei militaris diſciplina carpere auderent. & ne africanum quidem ferre potuiſſet, quaſi indignaretur ſub eo imperatore militare. Quid enim ad te in meo uolumine. hæc ſunt uerba Catonis aduerſus calūniatores operis ſui. Scio ego quæ ſcripta ſunt, etſi palàm proferantur multos fore, qui ita reprobent, ut eligant. ſententia & acuta, & clara eſt, corrector ita rupit multos fore, qui inuiti legant, ita non ſatis ei fuit peruertere Plynium, niſi Catonē quoq; deprauaret. Nec Plancus illepide. tertium exemplum refert de Planco, qui cum audiſſet Aſinium Pollionem orationes aduerſus ſe parare, quas ipſo mortuo ne reſpondere poſſet, uel ipſe Aſinius uel filius eius ediderant, dixit cum mortuis nō niſi laruas luctari. nec Plancus illepide. ſubaudi dixit. Non niſi laruas luctari. laruæ dicuntur noxiæ inferorum umbræ, & nocturni lemures. Varro de uita patrum. in ſacris fabas iactant noctu, ac dicunt ſe laruas, & lemures domo extra ianuam eijcere, nunc generali uocabulo laruæ ſeu laruati dicuntur, quicunque alienas facies ſumunt. Ergo ſecuri, nihil

formidantes propter rationes quas ſupra diximus. dicitur. n. ſecurus quaſi ſine cura, unde ſecuri ſunt qui periculū nō timēt etiam ſi periculo obnoxij ſunt. tuti uero econtrario qui periculo obnoxij non ſunt etiam ſi ſecuri non ſunt, ſed periculum timeant. Contra uitiligatores. ideſt uitioſos litigatores, hoc eſt obtrectatores, & calumniatores, hi enim nihil aliud quàm uitiligatores ſunt, cum ſola prauitate contentionē quærunt. Exequamur reliqua propoſiti. honeſtus loquēdi modus, hoc eſt exequamur reliqua, quæ ad propoſitum pertinent. Quia occupationibus tuis publico bono parcendum erat. hic rationem affert quare omnium librorum capitula in principio operis poſuerit. & hæc eſt ratio, quia parcendū tibi erat publico bono, hoc eſt propter publicas occupationes, ſubiunxit huic epiſtolæ quid ſingulis libris contineretur, ut neque tu, nec tua cauſa cæteri perlegendi omnia laborem ſuſciperetis. Sed inueniri facillime poſſet quod quiſq; deſyderaret. Quod fecit in literis noſtris. i. in latina lingua. confirmat enim inſtitutum ſuum authoritate Valerij Sorani, 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. liber ergo, ἐποπτίδων, hoc eſt liber ſpectaculorū. Neſcio qua ratione corrector non epoptidon, ſed epoptendō ſcripſerit, niſi ut in penultimo quoq; proœmij uerbo erraret. En igitur tibi abſolui mi Franciſce, quod à principio pollicitus fueram, et unà cum expoſitione Plyniani proœmij duos & uiginti errores correctoris 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 bonum, quo ipſe careo, quin potius glorior, & ſenſum quendam uoluptatis percipio, cum illa, quæ mihi deſunt, intelligo alijs ſupereſſe, non odio cum non modo doctos & eruditos uiros, ſed quoſcunq; bonarum artium ſtudioſos non amore tantum, uerum etiam ſingulari obſeruantia proſequar. non ſtudio laudis, quam expectare ex re tam parua, uel nullam, uel perquam mediocrem poteram, ſed ſolo ueritatis deſyderio. Et quia tam egregium authorem pati non poteram tam lacerum, ac ſordidatum circunferri, ut non modo non allicaret homines ad legendum, ſed potius faſtidio quodam & quaſi ſtomacho abalienaret. Tum quod uidebam in tanta talium librorum multiplicatione latinam linguam (niſi prouideretur) contra ſpem atq; opinionem omnium breui tempore perituram. ferant hæc æquo animo correctores. nec nobis ſuccenſeant, ſed agant potius gratias, quod hoc breui opuſculo uiam eis, quam tenere debeant, ueluti intento digito demonſtrauimus, ſeq; ad reliquos errores, quos toto libro penè infinitos uel dimiſerunt, uel fecerunt emendandos accingant, in quo non deerit eis Beſſarioneæ academiæ opera, ſi ea uti uoluerint, et nos certe q̃tum ingenio, q̃tum mediocri doctrina, q̃tum ſtudio ualebimus rei tā utili, atq; honeſtæ operā nauabimus. Tu uero mi Frāciſce, quē & ingenio excelſum, & natum altumq; in literis, & optimarum artium ſtudijs flagrantem omnes & norunt, & prædicant, talem te in hoc opere præſta, ut intelligant uniuerſi, neq; conſilium, neq; operam neq; fidem tuam in re tam neceſſaria defuiſſe. Vale beneq; & feliciter.

Ornelius Vitellius Parthenio Benacenſi ſuo ſalutem. Data eſt mihi tandem ex negotijs facultas, Sipuntini libellū perlegē di, quo Plynij ĩ naturali hiſtoria ad Titū Veſpaſianū epiſtolam corrigit, ſimul et interpretatur, qui ut aperte dicā qđ ſentio, uiſus eſt mihi magna diligentia, maiori ingenio, tanti ope-

ris initium multis in locis caſtigaſſe. Quod profecto à titulo ipſo uſq; ad calcem, correctorum pariter, & impreſſorum incuria, adeo deprauatum erat, ut doctiſſimi, ac propè diuini authoris nomine & ingenio uix dignum uideretur. Verumdum in Alarienſem epiſcopum, qui primus omnium impreſſoribus Romanis Plynium recognouit, uehemens fertur, cæcus, ne aliter dicā, quædam meo iudicio parum animaduertit, ac frigide interpretatus eſt. Quos locos Partheni dulciſſime notaui omnes. nō maleuolentia & odio, aut ambitione aliqua. neq; enim is ſum qui alieni ingenij obtrectatione mihi famā quæram, ſed ut bonæ me fidei eſſe cognoſcas. hac enim proxima æſtate, cum libellum illum mihi legendum Venetijs dediſſes, negaremq; tunc me illum poſſe euoluere, dixi (ut ſcis) laturum mecum Patauium, hac conditione, ut cum primum poſſem, quid de eo ſentirē, ad te ſcriberem. Quod ſi tardius opinione tua factum eſt, negotijs, quibus plus nimio diſtringor, imputabis. ſed de his ſatis. parum enim peccat, cuius fides tempore tantum lapſa eſt. Nūc ad Plynium. Qui cum cauſas addit, Cur Titū imperatorem, uiuo patre Veſpaſiano appellet, Verebatur enim ne Tito hac appellatione ſtomachum faceret, propter Veſpaſiani patris ſuſpicionem, de qua inferius dicemus, ſic ait. Agnoſcis & hoc caſtrenſe uerbum. Ille enim (ut ſcis) permutatis prioribus ſyllabis duriſculum ſe fecit, quàm uolebat exiſtimari à uernaculis tuis et famulis. Senſus uero eſt Non ego o Tite primus regnāte patre te imperatorem appello, ſed agnoſcis hoc caſtrēſe uerbum. Omnium enim militum fauore in caſtris apud Hieroſolymam ea appellatione honeſtatus eſt. Et ille (ut ſcis) permutatis prioribus ſyllabis. i. reciprocis, & retrouerſis carminibus, durius quàm uolebat exiſtimari à domeſticis tuis, id fecit. Quidam enim Titi amicus, carmine ſotadico, cum laudando imperatorem obſcurius fortaſſe appellauerat, ne male de Tito filio ſuſpicantē patrē Veſpaſianum offenderet, quod coniectari facit Trāquillus de Tito ſic ſcribens. Et ad perdomandā Iudæam relictus, nouiſſima Hieroſolymæ expugnatione duodecim propugnatores totidem ſagittarum confecit ictibus. Cœpitq; eam natali filiæ ſuæ, tanto militum gaudio, ac fauore, ut in gratulatione imperatorem eum conſalutauerint, & ſubinde prouincia decedentem detinuerint ſuppliciter, nec non & minaciter efflagitantes, aut remaneret, aut ſecum omnes pariter abduceret. unde nata ſuſpicio eſt quaſi deſciſcere à patre, orientiſq; regnum ſibi uendicare tentaſſet. quam ſuſpicionem auxit, poſtquam Alexandriam petens, in conſecrando apud Memphim Api boue diadema geſtauit, de more ſiquidem rituq; priſcæ religionis. ſed non deerant, qui ſecius interpretarentur. Quare feſtinans in Italiam, cum Rhegyum, inde Puteolos, oneraria naui appuliſſet, Romam inde contendit expeditiſſimus, inopinantiq; patri, ueluti arguens rumorum de ſe temeritatem, Veni inquit pater ueni. Vides Partheni, quàm aperte Trāquillus & Titum imperatorem à militibus conſalutatum ſcribit, qui honor ducibus ſummus erat (ut Alexādrinus in bellis ciuilibus, & Plutarchus in uitis, ac Cicero multis in locis teſtatur) Et patrē Veſpaſianum ſuſpicatum, ne Titus deſpiceret, oriētiſq; regnum ſibi aſſūmeret, unde (ut ſuperius ſcripſi) facile conijci datur, quendam, quem Plynius non nominat. Tito enim ipſi notus erat, dum carminibus Titum retrouerſis laudat, imperatorem obſcurius appellaſſe, ne ſcilicet ſuſpicionem patri augeret. Triplici igitur. inductus cauſa Plynius Titū imperatorem appellaſſe dicit, & quod eo nomine in caſtris appellatus ſit, & quod alius carmine appellauerit, & ut hac epiſtola aliquid de Titi laudibus deguſtaret, cum ait. ſimul ut hac mea petulantia fiat. Ordo autem eſt. Agnoſcis hoc caſtrenſe uerbum, hoc eſt imperatoris appelllationem, qua

in caſtris honeſtatus es, more fortiſſimorum ducum, qui ob rē 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) duriuſculū ſe fecit, quàm uolebat exiſtimari à uernaculis, ideſt domeſticis & famulis tuis prioribus ſyllabis permutatis, ideſt ſotadico carmine in hoc enim genere carminis ita pedes ordinantur, 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, atque alij uerſus fiant. Inde ait, memini quendam non ignobilem poëtam ita luſiſſe Aſtra tenet cœlum mare claſſis. 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 utraq; 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 cœleſtum numina. Numina cœleſtū thure precare pio. hic in procurſu iambicus, in recurſu, elegiacus. ſotadicus uero dictus à Sotade q primus hoc genus carminis uel inuenit, ut inqt Strabo, uel frequētius uſus eſt (ut Diomedes ſcribit), qui Cinædus eſt appellatus, quia eo carmine mores, et orationem cinædicam eſt imitatus, ut idem Strabo late meminit. Vnde Martialis, nec retro lego Sotadem cinædū. Sed uide nūc, quid Sipuntinus ſentiat. Caſtrenſe inquit uerbum, ideſt conterraneum, quod uocabulum non tam eſt eruditum, quàm militare, & quaſi uernaculum. Quod quàm uerum ſit, tu Partheni iudica. ſed Sipuntini erat conterraneum militare uocabulum eſſe ueterum authoritate probare. illud mihi reſpōdeat uelim. Cur Plyn. excuſatione potius noui (ut ipſe dicit) et 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, & barbaris, niſi fortaſſe Plyn. in epiſtola his ineruditis uocabulis, & militaribus uti, haud abſurdum putauit, in reliquo opere putauit, ſed audi Partheni, quàm frigide, ne dicam inepte, cætera interpretatur. Qui magnificè prius ita ſe iactat, ponam eius uerba, ut facilius omnia cognoſcas. Hic locus diligēter animaduertendus eſt. Nam auſim dicere, neminem eum, 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 Plynius 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 primū authorem ab eo, quod paulo ſuperius præpoſuerat. deinde uult, quod Plyn. 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 ē) lege carminis ignoſci poteſt. Plynio, quia pedeſtris eſt, nulla uenia danda, et præſertim in epiſtola. Illud uero Partheni tu iudica, breuiſ ne ſyllaba pro producta, uel lōga pro breui, an potius iuſitata uocabula, obſcuræ ſententiæ, & ſtructura ipſa orationis in ſe contortæ, carmen durum, & aſperum faciat. Quid quod nullo pacto Sipūtino ignoſcendum eſt, qui cum uideret hāc ſententiā non poſſe ex uerbis Plynij elici, quod in Alarienſem reprehendit, in id ipſe incidit. Omnes enim codices antiqui, à uernaculis tuis, & famulis habent, ipſe pro tuis, ſuis ſcribēdum, Famulis uero interlinendum putat, cum non faciant ad ſententiam ſuam. Sed de his plus nimio. Subnectit deinde author tertiā cauſam. Cur Titum imperatorem appellare uoluerit. Simul inquit, ut hac mea petulantia fiat, quod proxime non 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 nūc Plynius utitur, à ueteribus tantūmodo uſurpetur. Quintil. ſed tamen ſiqd exierit, non erit atticū. et Perſius. Nō ego cum ſcribo. ſi forte qd aptius exit. et codices antiq exeat habeant. ſeqtur inde author. Omnia quæ hæc Reip. et nobis quidem qualis in caſtrenſi contubernio. Sepetendū eſt hic uerbum præſtas. & eſt ordo. Omnia hæc Reip. præſtas, et nobis quidē talem te præſtas, qualis fuiſti in caſtrenſi contubernio, ideſt dū unà militabamus. Contuberniū enim (ut Modeſtus ait) manipulus dicitur, hoc eſt eorum militum ſocietas, qui & ſub uno uexillo pugnabant, & ijſdem tentorijs conuiuebant. Militauit n. Plynius contubernio Titi in germania, ubi belli Germanici hiſtoriam inchoauit. Sipuntinus neſcio quo pacto hunc locum cum interrogatione legendū exiſtimat. ſequitur inde author. Quando alia uia occurris ingens. Et longius etiam ſummoues ingenij facibus, ideſt ardore et uehementia ingenij me longius ſummoues, à ſimilitudine ſcilicet ignis, qui omnia conſumit. ideo ſubiungit. Fulgurat in nullo unquam uerius dicta uis eloquentiæ tibi tribunitiæ poteſtatis facundia. Et bene Plyn 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 ſpeciē ex igne, & aëre, & ſpiritu miſtā. Sipuntinus faſcibus ſcribi oportere, & pro pondere poni arbitratur. ſed uelim mihi reſpondeat, apud quos authores, 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 ſentētia. inde ſequitur. Qui primus cōdidit ſtyli naſum. ideſt qui Lucilius primus omnium ſatyras ſcribens, ſubdola irriſione homines reprehendendo pupugit. naſus enim aliquando pro ſubdola irriſione accipitur. Plynius lib. xi. natu. hiſto. Et altior homini tantum, quem noui mores ſubdolæ irriſioni dicauere naſus. Et Martialis in Cæcilium. Non cuicunq; datum eſt hēre naſum, Ludit qui ſtolida procacitate, Nō eſt Tettius ille, ſed Caballus. Stylus uero æneū inſtrumētū ſignificat, quo in albo ideſt in ceratis tabellis antiquitus ſcribebatur, ut nūc in libellis ligneis negotiatores ſcribunt. Vñ ſtylus pro ſtructura ipſa orationis accipitur, adducerē authoritatē, niſi notius hoc, quàm ut à me dicatur, eſſet. Stylus etiam accipitur aliquando pro pūctione & reprehenſione, quam alios ſcriptis taxando facimus, in qua ſignificatione nunc Plynius utitur. Et Cicero pro Aulo Cluentio, uidere quid agatis, ne in unumquenq; noſtrum cenſoribus

in poſterum poteſtatem regiam permittatis, ne ſubſcriptio cenſoria nō minus calamitatis ciuibus, quàm illa acerbiſſima proſcriptio poſſit afferre. ne cenſorium ſtylum, cuius mucronem multis remedijs maiores noſtri retuderunt æque poſthac, atque illum dictatorium gladium pertimeſcamus. Cēſores 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 author. iam omnia attingenda, quæ græci τὰς ἐγκυκλοπαιδείας uocant. ſic enim codices ueteres habent, & eſt ſententia. De ijs rebus mihi in hoc opere eſt ſcribendum. de quibus in omnibus diſciplinas tractatur. Græci enim omnium diſciplinarum collectione ἐγκυκλοπαιδείαν appellant. Quintilianus lib. i. inſtitutionum oratoriarum. Nunc de ceteris 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 quoq; 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, omnē eruditione, conſonantia & motu continetur. in hac eruditum fuiſſe Thebanum Epaminondam, & alios multos ornatos uiros à compluribus hiſtoriographis ſcribitur. unde miror Sipuntinum id non animaduertiſſe, cum & ipſe atticiſſator ſit. et iandiu in officina græcorum uerſetur. Et neſcio qua ratione inductus ſit corrigere. ἰδίων παιδείας ideſt particulariū diſciplinas ita enim interpretatur. inde Plynius. Scito enim conferentem me authores deprehendiſſe à iuratiſſimus, & proximis ueteres tranſcriptos ad uerbum, nec nominatos. Iuratiſſimos dixit literatos, & quaſi iure iurando doctiſſimos affirmatos, proximos uero, qui propter doctrinam propius ſunt famæ, ſenſus enim eſt Scias ô Tite, conferentem me authores deprehēdiſſe ueteres tranſcriptos ad uerbum, nec nominatos ab ijs ſcilicet, qui literatiſſimi creduntur, et propter doctrinam ſunt celeberrimi. Sipuntinus adiuratiſſimis corrigit, quod uocabulum ſignificare dicit coniunctiſſimum. inquit enim Adiurati, cuius uerbi ſuperlatiuo Plynius utitur, ij dicuntur, qui uinculo quodam amicitiæ, quaſi ſacramento aſtricti ſunt. Ego ſanè fateor adiuratum coniunctum dici, non authoritate Sipuntini contentus, ſed Apuleij, q in deo Socratis ait. Lemurem ſecundo ſignificatum appellamus animū humanum exutum, & liberum ſtipendijs uitæ, corpore ſuo adiuratis. ſed iſtius uerbi ſignificatio non facit ad ſenſum Plynij, niſi fortaſſe ueteres authores trāſcriptos ab amicis, & coniunctis eorum Plynius dicit. Quæ ſententia, quàm ſit digna ingenio Plynij, tibi iudicandum Partheni relinquo. Adde etiā quod omnes codices à iuratiſſimus habent, ubi à præpoſitio eſt. Sequitur deinde Plynius. Noſtri craſſiores antiquitatum exemplorum, artiumq;. Repetendum eſt hic, inſcripſerunt. Deridet enim Plynius græcos, ut nimium in feſtiuioribus titulis excogitandis ambitioſos, latinos uero in his modeſtiores fuiſſe, dicit, qui non κέρας ἀμαλθείας ideſt copiæ cornu. non κηρίον ideſt fauum. non πανδέκτας. ideſt omnia continentes. non πινακίδιον ideſt catillum. non ἐγχειρίδιον. quod is liber ſemper in manibus ſit habendus,

opera ſua appellauerunt ſed ea, aut antiquitatum, aut exemplorū, aut artium titulis inſcripſere. Hæc eadem Gellius libro ultimo noctium atticarū, de græcis & latinis ſcribit. Inde Plynius, Quam facetiſſimi lucubrationem puto, & qui ait, bibaculus eram, & uocabar pantomimus. Senſus eſt. Ego puto lucubrationis inſcriptionē, eſſe hominis latini quam facetiſſimi, ut aſſerit Furius bibaculus, libros ſuos lucubrationis inſcribens, qui ob diligentem imitationem, Pantomimus eſt ab omnibus appellatus. Ordo uero eſt. puto lucubrationem, quam facetiſſimi, ut aſſerit, qui ait, bibaculus eram, & uocabar pantomimus. inde Ply. 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. ideſt conſilium, quod lectione earum conſilium deſeri poſſit, & ea ratione dicitur qua flexanima. ſenſus eſt. Varro in ſatyris ſuis modeſtam latinorum exceſſit, qui paſſus eſt tam ambitioſo titulo ſatyras ſuas inſcribere, quod earum lectione omne conſilium ſit deſerendum. ordo uero eſt. Varro in ſuis ſatyris, flexibula ſuſtulit. ideſt paſſus eſt. peculiare enim præteritum eſt uerbi ſuffero. inde ſubintelligendum eſt, inſcribere. Sed animaduerte obſecro Partheni, quo pacto Sipuntinus tres iſtos locos interpretatur, ubi uerba peruertit. Nam ille ita corrigendum putauit. Noſtri craſſiores antiquitatum exemplorum, artiumq; quam facetiſſime lucubrationē dicunt. Omnes profecto codices ueteres, quos ego uiderim quam facetiſſimi habent, et puto. aliq uero dico. nullus tamē 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 operà ſua inſcripſerint, quod falſum eſſe quis ambigit? cum Gellius uarias latinorum inſcriptiones authorū 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 Plyn. Apud græcos deſit nugari Diodorus quia ſcilicet nō feſtiuiore titulo, ſed operi ſuo apto, & cōuenienti uſus eſt. Diodorus enim omnem hiſtoriam ab initio mundi uſq; ad Diui Iulij Cæſaris tempora XL libris cōplexus, bibliothecas hiſtorias īſcripſit. Hæc ſunt Partheni, quæ mihi in epiſtola Plynij à Sipūtino parū animaduerſa uidentur. Te uero & Bergomatem Raphaelem noſtrum hac in re iudices deligo, hac tamen cōditione, ut Plynio in manibus ſumpto, hæc omnia ingenij ueſtri acumine quod quam maximum in utroq; cognoſco, perpendatis. Et ſi fortaſſe placebunt, ea compoſitiora, et latiniora faciatis, ſin minus, pro noſtra ſumma iam uetere amicitia oro, obſecroq; flāmis urenda tradatis. Vale, & me mutuo ama. FINIS. LAVS DEO.

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 Omnes ſunt quaterniones.

VENETIIS IN AEDIBVS ALDI, ET ANDREAE SOCERI M.D.XXVI. MENSE MAIO.

M. TERENTII VARRONIS DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CICERONEM LIBER QVARTVS.

q VEMADMODVM Vocabula eſſent impoſita rebus ĩ lingua latina, ſex libris exponere inſtitui. De his tres ante hunc feci, quos Septumio miſi, in quibus eſt de diſciplina, quam uocant ἐτυμολογικήν. Quæ contra eam dicerentur uolumine primo quæ pro ea, ſecundo quæ de ea, tertio. In his ad te ſcribã, à quibus rebus uocabula ĩpoſita ſint in lingua latina, et ea, quæ ſunt in conſuetudine apud poëtas, cũ uniuſcuiuſq; uerbi naturæ ſint duæ, à qua re, et in qua re uocabulũ ſit ĩpoſitũ. Itaq; à qua re ſit ꝑtinacia cũ quæritur, oſtẽditur eẽ à ꝑtẽdẽdo, ĩ qua re ſit ĩpoſitũ dicitur, cũ demõſtratur, in quo non dẽt ꝑtendi, & pertendit pertinaciam eſſe. Quod in quo oporteat manere, ſi in eo perſtet, ꝑſeuerantia ſit, priorẽ illam partẽ, ubi, cur, & unde ſint uerba ſcrutatur, Græci uocant ἐτυμολογίαν, Illã alterã ἀναλογίαν, de quibus duabus rebus ĩ his libris promiſcue dicã, ſed exilius de poſteriore. Quæ ideo ſunt obſcuriora, ꝙ neq; omnis ĩpoſitio uerborũ extat, qđ uetuſtas quaſdam deleuit, nec quæ extat, ſine mendo oĩs ĩpoſita, nec quæ recte eſt impoſita, cũcta manet. Multa.n.uerba literis cõmutatis ſunt ĩterpellata, neq; oĩs origo eſt noſtræ linguæ è uernaculis uerbis. Et multa uerba aliud nunc oſtẽdunt, aliud ante ſignificabãt, ut hoſtis. Nam tũ eo uerbo dicebãt peregrinũ, qui ſuis legibus uteretur, nũc autẽ eũ, quẽ tũ dicebãt ꝑduellem. In quo genere uerborum, aut caſu erit illuſtrius, unde uideri poſſit origo, inde repetã. Ita fieri oportere apparet, ꝙ recto caſu, quem dicimus impos, obſcurius ẽ à potẽtia, qua cũ dicimus impotentẽ, et eo obſcurius fit, ſi dicas poſtq̃ impos. uidetur.n. pos ſignificare potius pontẽ, quã potentẽ. Vetuſtas pauca nõ deprauat, multa tollit. Quem puerũ uidiſti formoſum, hũc uides deformẽ in ſenecta. Tertiũ ſeculũ non uidet eum hominẽ, quem uidit primũ. Quare illa, quæ iam maioribus noſtris ademit obliuio, fugitiua ſecuta ſedulitas Mutij & Bruti retrahere neqt, nõ, ſi nõ potuero ĩdagare, eò ero tardior, ſed uelocior, ideo ſi qui uero nõ mediocres.n. tenebræ in ſylua, ubi hæc captanda, neq; eò quò peruenire uolumus, ſemitæ tritæ, neq; nõ in tramitibus quædam obiecta, quæ euntẽ retinere poſſent. Quoniam uerborũ nouorũ & ueterũ diſcordia oĩs in cõſuetudine cõi, quot modis literarũ cõmutatio ſit facta, qui animaduerterit, ſcrutari facilius origines patietur uerborũ. Reperiet.n eſſe cõmutata, ut in ſuperioribus libris oſtendi maxime propter bis quaternas cãs. Literarũ.n. fit ademptione, aut additione, & propter earum attractionem, aut cõmutationẽ. Itẽ ſyllabarum productionem, quæ, qm̃ in ſuperioribus libris, qui cuiuſmodi eſſent exemplis ſatis demonſtraui, hinc cõmonendũ eſſe modo putaui. Nunc ſingulorũ uerborũ origines expediam, quorum quatuor explicandi gradus. Primus in quo etiam populus uenit, quis.n. nõ uidet unde aurifodinæ ẽt Viocurrus? Secundus à quo grãmatica deſcendit antiqua, quæ oſtẽdit quẽadmodũ, quodq; poëta finxerit uerbũ, qđ cõfinxerit, qđ declinarit, hic paruirudẽtum ſibilus, hic incuruiceruicum pecus, hic chlamyde clupeat brachium. Tertius gradus, quo philoſophia aſcendens peruenit, atq; ea quæ in conſuetudine cõi eſſent aperire cœpit, ut à quo dictũ eẽt oppidum, uicus uia. Quartus ubi eſt additus & initia regis, quò ſi nõ ꝑueniã, ſciẽtiam ad opinionem aucupabor, quod ẽt nõnunq̃ in ſalute noſtra facit, cum ægrotamus, medicus. Quod ſi ſummum gradum nõ attigero, tamen ſecundũ nõ præteribo. Quod nõ ſolũ ad Ariſtophanis lucernam, ſed ẽt ad Cleanthis lucubraui, nolui præterire eos, q̃ poëtarum mõ uerba ut ſignificant, expediunt. Non.n. uidebatur cõſentaneũ, me eo in uerbo, qđ finxiſſet Ennius, cãm negligere, qđ ante rex latinus finxiſſet, cũ poëticis multis uerbis magis delecter, q̃ utar Antiquis et magis utar, q̃ delecter. An non potius mea uerba illa, quæ hæreditate à Romulo uenerunt, quã quæ à poeta Liuio relicta? Igitur quoniam hæc ſunt tripartita uerba, quæ ſunt aut noſtra, aut aliena. aut obliuia. de noſtris dicã cur ſint, de alienis unde ſint, de obliuijs reliquã. Quorum partẽ cũ ita ĩuenerim, ut opiner, ſcribã. In hoc libro dicam de uocabulis locorũ et quæ in his ſunt. In ſecundo de temporũ et quæ in his fiunt. In tertio de utraq; re à poetis cõprehenſa Pythagoras ſamius ait oĩum rerũ initia eẽ bina, ut finitũ, et infinitũ, bonũ et malum, uitam, & mortẽ, noctem et diem. Quare item duo ſtatus et motus, ꝙ ſtat, aut agitur corpus, ubi agitatur locus. dũ agitatur tẽpus, qđ eſt in agitatu actio. Quadripartitio magis ſic apparebit. corpus eſt ut curſor locus ſtadiũ quà currit. Tẽpus hora, quà currit. Actio curſio. Quare fit ut iõ omnia ferè ſint quadripartita, & ca æterna, ꝙ neq; unq̃ tempus, qn fuerit motus eius animi interuallum tẽpus. neq; motus ubi nõ locus et corpus, ꝙ alterum eſt qđ mouetur, alterũ ubi neq; is agitatus nõ actio ibi. Igitur initiorum quadrigæ Locus & corpus, tempus, & actio. Quare quatuor genera prima rerũ, totidẽ uerborum eſt. horum.n. de his locis, & his rebus, quæ in his uidentur in hoc libro ſummatim ponã. Sed quæ cognatio eius erit uerbi quæ radices egerit extra fines ſuas, ꝑſequemur. Sæpe.n. ad limitem arboris radices ſub uicini prodierunt ſegetes. Quare non cum de locis dicam, ſi ab agro ad agroſum hominem & agricolam peruenero. aberraro. Multa ſocietas uerborum. nec uinalia ſine uino expediri, nec curia calabra ſine calatione poteſt aperiri. Incipiam de locis ſub ipſius loci origine.

l OCVS eſt ubi, qd locatum eſſe põt, ut nũc dicũt, collocatum ueteres id dicere ſolitos appet apud Plautum. Filiam habeo grandem caſſam dote atq; illocabilem, neq; eam queo locare cuiq̃, apud Ennium ò terra trita, ubi Liberi fanũ ĩ cuius muro locaui. Vbi quicq̃ conſiſtit, Locus, ab eo præco dicitur locare, quoaduſq; id emit, quoad in aliquo conſiſtit pretiũ, inde locarium, qđ datur in ſtabulo & taberna, ubi conſiſtant. Sic loca muliebres, ubi naſcendi initia cõſiſtunt. Loca ſecũdum antiquam diuiſionẽ prima duo, terra & cælum. deinde particulatim utriuſq; multa. cæli dicuntur loca ſupera, & ea deorũ. Terræ loca infera, & ea hominum, ut Aſia. Sic cælum dicitur modis duobus. nam & Aſia quæ nõ Europa, in qua ẽt Syria, dicitur prioris pars Aſiæ, in qua eſt Ionia ac prouincia noſtra Cilicia. Sic cælum dicitur duobus modis, et pars eius ſummum. ubi ſtellæ, & id quod Pacuuius demonſtrat cum dicit. Hoc uide circũ, ſupráq; qđ cõplexu cõtinet terram cui ſubiungit id, quod noſtri cælum memorant. À qua bipartita diuiſione Lucretius ſuorum unius et uiginti librorũ initiũ fecit hoc Aetheris & terræ genitabile quærere tẽpus. Cælũ dictũ ſcribit Elius qđ eſt cælatum. aut à contrario noie cælatum qđ apertum ẽ nõ male, qđ poſterior multo potius à cælo, q̃ cælũ à cælando. Sed nõ minus illud alterum de cælando ab eo potuit dici, qđ ĩterdiu cælatur, q̃ ꝙ noctu nõ cælatur oĩno. Ego magis puto à chao Cauum, et hinc cælum, qm̃ ut dixi, hoc circum, ſupráq; qđ cõplexu cõtinet terram cauũ cælum. Itaq; dicit Andromacha, noctiq; caua cæli ſigni tenentibus conficis bigis, & Agamẽnõ in altiſono cæli clypeo. Cauũ.n. clypeũ. Et Enni. itẽ ad nationem cæli ingẽtes fornices. Quare ut à cauo Cauea, & Caulæ, & cõuallis cauata uallis, & cauatæ cautione, ut cauum ſi

ortũ, unde oĩa apud Heſiodũ à chao cauo cælum. Terra dicta ab eo, ut ælius ſcribit, qđ teritur. Itaq; terra ĩ augurũ libris ſcriptã cũ·r·uno. Ab eo colonis locus cõis q̃ppe oppidũ relinq̃tur. Territoriũ qđ maxime teritur. hinc linteũ, qđ teritur corpore Termentariũ, hinc in meſſe Tritura, qđ cũ frumentũ teritur, et Triuolũ q̃ teritur. hinc fines agrorũ Termini, ꝙ hæ partes propter limitare iter maxĩe terũtur. Itaq; hoc cũ is ĩ latio aliquot locis dicitur, ut apud Acciũ, nõ terminus, ſed termen. hoc græci τέρμα. Euander.n. q̃ uenit in palatiũ è græcia ortus. Via ſiquidem iter, ꝙ ea uehẽdo teritur. Actus Iter in agris. Iter iterũ ꝙ agendo teritur ẽt ambitus iter, ꝙ circũeundo teritur, nam ambitus circuitus, ab eo ·xij· tabularũ ĩterpretes ambitũ pariẽtis circuitũ eſſe deſcribũt. Igitur tera terra, ab eo poëtæ appellarunt ſumma terræ, q̃ ſola teri põt ſola terræ. Terra ut putant eadẽ et Humus. Ideo Ennius in terram cadentis dicere cubitis pinſibant humum, et ꝙ terra ſit humus, ideo Humatus, qđ mortuus terra ſit obrutus. Ab eo qđ romanus combuſtus, & in ſepulchrũ eius abiecta gleba nõ eſt, aut ſi os exceptum ẽ mortui ad familiã expurgandã, donec ĩ purgando humo eſt optus, ut pontifices dicunt quo ad inhumatus ſit, familia funeſta manet, et dicitur Humilior, quæ ad humum, ut Sabini & Lucani, aut declinato ab hoibus ut appulia et Latium utrunq;, ut Hetruria et thuſcia, qua regnũ fuit Latini uniuerſus ager dictus Latium particulatim oppidis cognominatus, ut à præneſte præneſtinus, ab aricia aricinus, ut noſtri augures publicæ dixerunt. Agrorum ſunt genera quinq;. Romanus. Gabinus. Peregrinus. Hoſticus. Incertus. Romanus dictus, uñ Roma ab Romulo. Gabinus ab oppido Gabijs. Peregrinus ager pacatus, q̃ extra Romanũ et gabinũ, ꝙ uno mõ in his ſeruantur auſpicia. dictus peregrinus à pergendo .i. progrediẽdo, eo·n· ex agro Romano primum progrediebantur, quocirca gabinus, quo ſiue peregrinus, ſed quos auſpicia hẽnt ſingularia ab reliquo diſcretus. Hoſticus dictus ab hoſtibus. Incertus is, qui de his quatuor q̃ ſit ignoratur. Ager dictus eſt, ĩ quam terrã q̃d agebant, et uñ quidẽ agebãt aliquid fructus cã, id græci dñt ἀγρόν, ut ager, ꝙ agi poterat. ſic qua agi actus eius finis minimus cõſtitutus, ĩ latitudinẽ pedes quatuor, fortaſſe an ab eo quatuor ꝙ et quadrupes agitur in lõgitudinem pedes .c. et .xx. In quadratũ actus et latũ & longũ eſſet .c.xx. Multa antiqui duodenario numero finierunt, ut ·xij· decurijs actũ. iugerum dcm̃ iũctis duobus actibus quadratis. Centuria pria .c. iugeribus dicta. poſt duplicata retinuit nomen, ut tribus actibus multiplicatæ idem tenerẽt nomen, ut quo agebant actus, ſic qua uehebantur Viæ dictæ, quo fructus cõuehebant, uillæ quà ibant, ab itu iter appellarũt qua id anguſte. Semita ut ſemiter dictũ. Ager cultus ab eo, ꝙ ibi cũ terra ſemina coaleſcebant, ab eo ĩ cõſitus, incultuſq; primũ ex agro plano fructus capiebant. Campus dcũs poſtea, q̃ proxĩa ſupiora loca colere cœperunt, à colendo Colles appellarunt, quos agros non colebant pp ſyluas, aut id genus ubi pecus poſſit paſci, et poſſidebant ab uſu ſuo, Saltus noĩarunt, hæc græci νόμας, noſtri nemora. Ager, quidebatur pecudum, ac pecuniæ eſſe fundamentum, Fundus dictus, aut ꝙ fundat quotannis multa, Vineta ac Vineæ à uite multa. Vitis à uino. id à uihinc Vindemia, ꝙ eſt uini demia, aut uiti demia. Seges à ſatu .i. ſemine. Semen qđ planè id qđ inde. hinc Seminaria, ſementes. Item alia quæ ſegetes ferunt. Fruges à fruendo. Fructus ab ſpe ſpicæ, ubi et culmi, ꝙ in ſummo campo naſcuntur, & ſummum culmen. Vbi frumenta ſecta terantur, et areſcant, Area. pp horum ſimilitudinem loca in urbe pura, areæ. à quo põt ẽt Ara deum eſſe, ꝙ pura niſi potius ab ardore, ad quem ut ſit, fit ara. à quo ipſa area nõ abeſt, ꝙ qui areſacit ardor ẽ ſolis. Ager reſtibilis, qui reſtituitur, ac reſeritur quotannis, cõtra qui intermittitur à nouando Noualis ager. Aruum et arationes ab arando, ab eo, ꝙ aratri uomer ſuſtollit ſulcos. quo ea terra iacta .i. proiecta, porca. Prata dicta ab eo, ꝙ ſine opere parata. Quod in agris quotannis rurſum facienda eadem. ut rurſus capias fructus. appellata Rura, diuidit in eos cum ſcribit Sulpi. Plebei rura largitur ad aream. Prædia dicta, item ut prædes à præſtando, ꝙ ea pignore data publicæ mancupes fidẽm præſtent. Vbi nunc eſt Roma ſeptem montium demiſſior infimus, humilimus, qđ in mũdo infima humus Humor. hinc itaq; ideo Lucilius. Terra abijt in nimbos, imbreſq;. Pacuuius. Terra exhalat aurã, atq; aurorã humidã humectã. hinc ager Vliginoſus humidiſſimus hinc Vdus Vuidus. hinc Sudor q̃uis deorſum in terra umbra. Vñ ſummi põt puteus, niſi potius qđ æoles dicebãt ποταμόν. Sic potura à potu, non ut nũc. A' puteis oppidum Puteoli. qđ ſint circa eum locum aquæ frigidæ & calidæ multæ, niſi à putore, potius ꝙ putidus ſit odoribus ſæpe ex ſulfure et alumine, extra oppida à puteis Puticuli, ꝙ ibi in puteis obruebãtur hoĩes, niſi potius ut Aelius ſcribit Puticulæ, ꝙ putteſcebant ibi cadauera proiecta, qui locus publicus ultra exq̃lias. Itaq; eũ Afranius puticulos in togata appellat, ꝙ inde ſuſpiciũt perpetuo lumen. Lacus lacuna magna, ubi aqua cõtineri poteſt. Palus paululum aquæ in altitudinem, & palã latius diffuſæ. Stagnum à græco, ꝙ nomen hẽt primam, hinc ad uillas rutundas ſtagna ꝙ rutundum facillime continet, Anguli maxime laborant, Fluuius ꝙ fluat. Item flumen à quo lege prædiorũ urbanorum ſcribit. Stillicidia fluuia, quæ ut ita fluant, cadanq;. Inter hæc hoc intereſt, ꝙ ſtillicidium, eo ꝙ ſtillatim cadat flumen, ꝙ fluat cõtinue. Amnis id flumẽ, qđ circuit aliquid. Nam ab ambitu amnis, ab hoc qui circũ alterutrum ambiant, Amiternini appellati, ab eo qui populum candidatus circuit, ambit, qui aliter facit indagabili ex ambitu cam̃ dicit. Itaq; tybris amnis, p ambit martium campum et urbem. Oppidum interamne, dcm̃ qđ inter amnes eſt conſtitutũ. Item Antennæ, quod añ amnẽ, qui influit in tyberim, qđ in bello male accepiũ cõſenuit Tyberis, qđ caput extra latium, ſi inde nomen quoq; effluit in linguam noſtrã, nihil latinum, ut qđ oritur ex ſannio. Volturnus nihil ad latinam linguã, ad qđ proximũ oppidũ ab eo ſecundũ mare Volturnum ad nos iam latinũ uocabulum, ut tyberinus, nam & colonia .n. noſtra uolturnus & deus tyberinus. Sed de tyberis noĩe anceps ẽ hiſtoria, Nam et ſuum hetruria & latium ſuum eſſe credit, ꝙ fuerunt, qui à tyberi uicino Regulo ueientũ dixerint appellatũ Tebrim. Sunt qui tyberim priſcum nomẽ latinum Albulam uocitatum literis tradiderũt, poſterius pp Tyberinum regem latinorũ mutatum, qđ ibi interierit, Nam hoc eius ut tradunt, ſepulchrum. Vt oĩs natura in cælũ, et in terram diuiſa eſt, ſic cælum in regiones. Terram Aſiam, Europam. Aſia .n. iacet ad meridiẽ & auſtrum. Europa ad ſeptentriones & aquilonem. Aſia dicta. à nympha. à qua & Iapeto trahitur Prometheus. Europa ab Europa Agenoris filia, quam ex phœnice Mallius ſcribit taurũ exportaſſe quorum egregiam imaginẽ ex ære Pythagoras Tarenti fecit. Europæ loca multæ incolũt nationes. ea ferè noĩata aut tranſlatitio noĩe, aut ab hoĩbus. Sunt & noĩa ab tot mõtibus quos poſtea urbs muris comprehendit. E' quis Capitolium dictum, ꝙ hic cum fundamenta foderentur ædis Iouis, caput hoĩs inuentum dicitur. hic mons ante Tarpeius dictus à uirgine ueſtali Tarpeia, quæ ibi à Sabinis necata armis & ſepulta, eius nominis monimentum relictum, quod etiam nunc 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 ueſtigia etiam nunc manent tria, qđ ſaturni fanum in faucibus, quod Saturnia porta quam Iunius ſcribit, ibi quã nũc uocant Pandanam, ꝙ poſt ædem Saturni in

ædificiorũ legibus pariẽtes poſtici muri ſunt ſcripti. Auentinũ aliquot de cauſis dicunt. Næui. ab auibus, ꝙ eò ſe ab tyberi ferrent aues. Alij à rege auentino albano, ꝙ ibi ſit ſepultus. Alij Auentinũ ab aduentu hoĩum, ꝙ cõe latinorum ibi dianæ templum ſit conſtitutum. Ego maxime puto ab aduectu. Nam olim paludibus mons erat ab reliquis diſcluſus. itaq; eò ex urbe uia qui aduehebantur ratibus, quadrantem ſoluebant. cuius ueſtigia, ꝙ qua tum itur uelabrum, & unde aſcendebant ad Rumã noua uia locus ſacellum. Labrũ. Velabrũ à uehendo, uelaturam facere etiã nũc dicuntur, qui id mercede faciunt. Merces dicitur à merendo et ære. hinc uecturæ, quas ſoluebant hi, qui ratibus tranſibant. Quadrans, ab eo. Lucil. ſcripſit quadrantis ratici. Reliqua urbis loca olim diſcreta cum argeorũ ſacraria in ſeptem, et ·xx· partes urbis loca ſint diſpoſita. Argeos dictos putãt à principibus, qui cũ Hercule arguo uenere Romã, et 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 uibenno thuſco duce nobili, qui cũ ſua manu dicitur Romulo ueniſſe auxilio cõtra Latinũ regem. hinc poſt Cælij obitũ ꝙ nimis munita loca tenerent, neq; ſine ſuſpicione eſſent, deducti dicuntur in planum, ab eis dictus Vicus thuſcus, & iõ ibi Vortũnũ ſtare, ꝙ is deus Hetruriæ princeps de Cælianis, quia ſuſpicione liberi eſſent, traductos uolunt in eũ locum, qui uocatur Cæliolus. cum Cælio coniunctum Carinæ, ſed inter eas quẽ locum Cenorienſem appellatũ apparet, ꝙ primæ religiõis quartum ſacrarium ſcriptum ſic eſt. Cerolienſis quatriceps circa minerniũ, qua in cælio monte itur, in tabernola eſt. Cerolienſis à carinarum iunctu dictus. Carinæ poſtea Cerionia, ꝙ hinc oritur caput ſacræ uiæ ab ſtreniæ ſacello, quæ ptinet in arcæ, qua ſacra quotquot menſibus feruntur in arcem, et p quã augures ex arcæ profecti ſolẽt inaugurare. huius ſacræ uiæ pars hæc ſola uulgo nota, quæ eſt à foro eunti primore cliuo. Eidem regionĩ attributa Subura, ꝙ ſub muro terreo carinarũ, in eo eſt argeorum ſacellũ ſextum. Subura Iunius ſcribit ab eo, ꝙ fuerit ſub antiqua urbe, cui teſtimonio põt eẽ, ꝙ ſubeſt et loco qui Terreus murus uocatur. ſed ego à pago potius ſucuſano dictã puto Sucuſam. nunc ſcribitur tertia litera .c. nõ .b. Pagus ſucuſanus, ꝙ ſuccurrit carinis. Secundæ regionis exquilinæ. alij has ſcripſerunt ab excubijs regis dictas, alij ab eo, ꝙ excultæ à rege Tullo eſſent. huic origini magis cõcinũt luci uicini, ꝙ ibi lucus fagutalis et larium. Querquetulanum ſacellum, et lucus Martis, & Iunonis Lucinæ, quorũ anguſti fines. nõ mirum. Iandiu enim late auaritia nunc eſt. Exquiliæ duo mõtes habiti, ꝙ pars Ciſpeius mons ſuo antiquo noĩe ẽt nunc in ſacris appellatur. In ſacris argeorũ ſcriptum eſt ſic. Oppius mõs princeps exquilinũ lucũ fagutalem ſiniſtra quæ ſub mœrũ eſt. Oppius mons Terticepſos lucum exquilinum dexterior uia in tabernola eſt, Oppius mons quadricepſos lucũ exquilinũ uiã dexteriorem in ſingulis eſt. Septimus mons quinticepſos lucum pœtilium, ex quibus eſt. Ciſpius mons ſexticeps apud ædem Iunonis lucinæ, ubi æditumus habere ſolet. Tertiæ regionis colles quinq; ab deorũ fanis appellati. è quis nobiles duo colles Viminaris à Ioue uimino, ꝙ ibi aræ ſunt, ꝙ ibi uimina nata fuerunt. Collis quirinalis quirini fanum eſt qui à quiritibus qui cũ Tatio curibus uenerunt Romã, ꝙ ibi habuerunt caſtra, qđ uocabulum coniunctarũ regionũ noĩa obliterauit. dictos .n. colles plures apparet ex argeorum ſacrificijs, in quibus ſic ſcriptũ eſt. Collis quirinalis terticepſos ædem quirino. Collis ſalutaris quarticepſos aduerſum eſt pilonoris ædẽ ſalutis. Collis mutialis quinticepſos apud ædem Fidij in delubro, ubi æditumus habere ſolet. Collis latiaris ſexticepſos in uico inſtellario ſummo apud Thuraculũ ædificium ſolũ eſt. horum deorum aræ à quibus cognomina hẽnt in eius regionis partibus ſunt. Quartæ regiõis Palatiũ, q; palantes cum Euandro uenerũt, qui ẽt palatini & aborigines ex agro rheatino, qui appellatur palatiũ ibi conſederunt. Sed hoc alij à palatia uxore Latini putarunt. Eundem hunc locum à pecore dictum putant quidã. Itaq; Næui. Ballantiũ appellat, hinc Cermalum et Velias coniunxerunt, ꝙ in hac regione ſacriportus eſt, & in ea ſic ſcriptum. Germalenſe quinticepſos apud ædem Romuli, et uelienſes ſexticepſos in uelia apud ædem deum penatium. Germalũ à germanis Romulo et Remo, ꝙ ad ficum ruminalem, et hi ibi inuenti, quo aqua hyberna tyberis eos detulerat in alueolo expoſitos. Veliæ unde eſſent plures accipi cãs, in queis, ꝙ ibi paſtores palatini, ex quibus ante tonſurã inuentam uellere lanã ſint ſoliti, ex quo Vellera dicũtur. Ager romanus primum diuiſus in ptes treis, à quo Tribus appellata Tatienſiũ. Ramnium. Lucerum noĩatæ, ut ait Ennius. Tatienſes à Tatio Ramnenſes à Romulo. Luceres, ut ait Iunius, à Lucumone, ſed oĩa hæc uocabula thuſca, ut Volũnius qui tragœdias thuſcas ſcripſit dicebat, ab hoc quoq; quatuor partes urbis tribus dictæ ab locis. Suburbana, palatina, exq̃lina, collina, quinta ꝙ ſub Roma romilia. ſic reliquæ tribus ab his, ut in tribuum libris ſcripſi. Quod ad loca quæq; ijs adiuncta fuerũt diximus, nunc de ijs quæ in locis eſſe ſolent. Immortalia et mortalia expediã, ita ut prius, qđ ad deos ptinet, d. cã. Principes dei Cælũ et Terra hi dei idem qui Aegypti Serapis et Iſis, & .S. Harpocrates digito ſignificat, ut idem princeps in latio Saturnus & Ops. Terra .n. et Cælũ ut Samothracum initia docent, ſunt dei magni & hi quos dixi multi noĩbus. Nam neq; quas Samothracia ante portas ſtatuit duas uirilis ſpẽs Aeneas dij magni. neq; ut uulgus putat hi Samothraces dij qui Caſtor et Pollux. Sed hi mas & fœmina, et hi quos augurũ libri ſcriptos hẽnt. ſic diui potes ſunt pro illo qui Samothraces. Theœ dynatœ, hæc duo cælum et terra, ꝙ aĩa et corpus, humidũ, et frigidum. Oua parere ſolet genus pennis condecoratũ, nõ aĩas ut ait Ennius et poſt inde uenit diuinitus pullis ĩſinuãs ſeipſa aĩa, ſiue ut Zenõ Cityeus aĩalũ ſemen ignis, q̃ aĩa ac mẽs, q̃ calor è cælo, ꝙ hic innumerabiles ac ĩmortales ignes. Itaq; Epicharmus de mente humana dicit. Iſtic eſt de ſole ſumptus ignis .i. Sol eſt. iſq; totus mentis eſt, ut humores frigidæ ſunt humi, ut ſupra oñdi quibus iuncti cælũ et terra oĩa ex ſe genuerũt, qđ per hos natura frigori immiſcet calorem, atque humori ariditatem. Recte igitur Pacuuius qđ ait, aĩam æther adiungat, & Ennius eſſe corpus terram, quæ pepit ipſam cape. neq; diſpendi facere hilũ aĩe & corpis diſceſſus, qđ natũ ſi ſecius inde exitũ, ut cũ in unũ ineũt initia inde oẽ corpus. ubi nimius ardor, aut humor, aut interit, aut ſi manet ſterile. cui teſtis æſtas et hyems, qđ in altero aer ardet, et ſpica aret. in altero natura ad naſcendũ cum imbre et frigore luctare non uult, et potius uer expectat. Igitur cã naſcendi duplex. Ignis et aqua. iõ ea in nuptijs in limine adhibentur qđ coniungit hic et mas ignis, qđ ibi ſemen, aqua fœmina, qđ fœtus ab eius humore, & horum iunctione ſumit uenus hinc coitus, hinc comicos uictrix uenus. uides'ne hæc nõ qđ uincere uelit uenus, ſed qđ uincere ipſa. Victoria ab eo qđ ſupati uinciuntur. utriq; teſtis poeſis, qđ et uictoria, et uenus dicitur cæligena. Tellus .n. qđ prima uincta cælo uictoria ex eo, & ideo hæc cum corona & palma, quod corona uinculum capitis, & ipſa à uinctura dicitur. Viere eſt uincire à quo ẽ in Aſoto Ennij. Ibant malam uiere ueneriã corollã palmam, qđ ex utraq; parte natura uincta hẽt paria folia Poëtæ de cælo, qđ ſemen igneũ cecidiſſe dicũt in mare. ac natam è ſpumis uenerem coniunctione ignis et humoris, quã hẽrent uim ſignificantes ueneris, à qua uinatis dicta uita, et illud à Lucilio. Vis eſt uita uides

nos facere oĩa ægit. Quare ꝙ cælũ principiũ ab ſatu eſt dcũs Saturnus, & qđ ignis ſaturnalibus cerei ſupioribus mittuntur. Terra Ops, qđ hic oẽ opus, & hic opus ad uiuendum, ideo dicitur Ops mater, qđ terra mater. hæc. n. terris gentes oĩs peperit & reſumit denuo, quæ dat cibaria, ut ait Ennius, quæ ꝙ gerit fruges Ceres. antiquus. n. qđ nunc & idem. hi dei Cælũ & terra, Iupiter et Iuno. qđ ut ait En. iſtic eſt is Iupiter quem dico, quẽ græci uocant aerẽ, qui uentus eſt et nubes imber poſtea atq; ex imbre frigus, uentus poſt fit aer denuo. hæc pp Iupiter ſunt iſta quæ tibi dico, quia mortalis atq; arbores, herbasq; oĩs iuuat qđ hic oẽs et ſub hoc eũdem appellãs dicit. Diuumq; hominumq; pater rex. pater qđ pateſaciat ſemen, nã tũ eſt conceptũ et inde cũ exit, qđ oritur. hoc idem magis oſtendit antiquũ Iouis nomen. Nã olim Diouis & dieſpiter dictus. i. diei pater à quo Dei dicti, qui inde & dies & Diuus, unde ſub dio Diuo dius Fidius. Itaq; inde eius pforatũ tectũ ut uideatur diuũ. i. cælũ, quidã negant ſub tecto p hunc deierare oportere. Aelius diũ Fidiũ dicebat Diouis filiũ, ut græci dioſcorõ Caſtorem, & putabãt hunc eſſe ſanctũ ab ſabina lingua. Herculem à græcis. Idẽ hic dieſpiter dicitur infimus qui eſt cõiunctus terræ, ubi oĩa oriuntur, ubi aboriuntur, quorũ ꝙ finis ortus. Ortus dictus, qđ Iouis Iuno coniux, & is cælũ, hæc terra quæ eadem tellus. et ea dicta, qđ unà cũ Ioue iuuat Iuno, et regina, qđ huius oĩa terreſtria Sol, uel ꝙ ita ſabini, uel ſolũ ita lucet, ut ex deo dies ſit. Luna qđ ſola lucet noctu. Itaq; ea dicta Noctiluca in palatio. Nã ibi noctu lucet templũ, hanc ut ſolem Apollinem, quidã Dianã uocant. Apollinis uocabulũ græcũ alterum, alterum latinum, et hic quod luna in altitudinem et latitudinem ſimul Diuiana appellata. Hinc Epicharmus Enni proſerpinã quoq; appellat, qđ ſolet eſſe ſub terris proſerpina dicta, qđ hæc ut ſerpens mõ in dextrã, mõ in ſiniſtrã ptem late mouetur. Serpere & proſerpere idẽ dicebãt. ut Plau. qui ſcribit quaſi proſerpẽs beſtia, quæ iõ uidetur à latinis Iuno Lucina dicta. uel qđ eſt è terra ut phyſici dicunt, et lucet, uel qđ ab luce eius qua quis cõceptus, uſq; ad eam qua partus quis in lucem unà uiuat, donec menſibus actis produxit in lucem facta à iuuando, & luce Iuno lucina, à quo parientes eã inuocãt. Lucina. n. naſcentiũ dux qđ menſes huius hoc uidiſſe antiquas apparet, ꝙ mulieres potiſſimũ ſupercilia ſua attribuerunt ei deæ. hic. n. maxime debuit collocari Iuno lucina. ubi ab dijs lux datur oculis. Ignis à naſcendo, ꝙ hic naſcitur, & omne qđ naſcitur, ignis ſcindit, iõ calet ut qui denaſcitur, eũ amittit ac frigeſcit. Ab ignis iã maiore ui ac uiolentia, uolcanus dictus, ab eo qđ ignis pp ſplendorem fulget, fulgor, fulmen, et fulgur, qđ fulmine ictũ cõtrarijs dijs, ab aquæ lapſu lubrico Lympha. Nympha Iuturna quæ iuuaret. Itaq; multi ægroti pp id nomen hinc aquã petere ſolent à fontibus, et fluminibus, ac cæteris aquis. dei ut tyberinus à tyberi, & ab lacu uelino, Velina. & Nymphæ comitiæ ad lacũ cutilienſem à cõmotu, qđ ibi inſula in aqua cõmouetur. Neptunus, qđ mare et terras obnubit, ut nubes, cælum à nuptu. i. opertione, ut antiqui à quo Nuptiæ nuptus dictus. Salatia Neptuni à ſalo. Venilia à ueniendo ac uento illo quẽ Plau. dicit, qđ ibi dixit qui ſecũdo uento uectus eſt tranquillo mari uenũ gaudet. Bellona à bello nũc quæ Duellona à duello. Mars ab eo quod maribus in bello præeſt, aut qđ à ſabinis acceptus ibi eſt Mamers. Quirinus à quiritibus. Virtus ut uiri uis à uirilitate. Honos ab honeſto onere. Itaq; honeſtus dicitur, quod onoratus, et dictũ onus eſt ut honos qui ſuſtinet rẽp. Caſtoris nomẽ græcũ & Pollucis à græcis in latinis literis ueteribus nomẽ qđ ẽ inſcribitur. ut πολυδεύκης polluces. non ut nunc pollux. Concordia à corde cõgruente. Feronia. Minerua. Nouẽſides à ſabinis paulo aliter ab eiſdem dicimus. Herculẽ, ueſtã, ſalutem, fortunã, fortem, fidem. caræ Sabinorũ linguã olent, quæ Tatij regis uoto ſunt Romæ dedicatæ. nã ut annales dicunt uouit Opi, Floræ'ue, Dioui, ſaturnoq; ſoli Lunæ Volcano & ſummano. Itemq; Larundæ, Termino, Quirino. Vortundo. Laribus. dianæ, Lucinæq;. E`qs nõnulla noĩa in utraq; lingua hñt radices, ut arbores quæ in cõfinio natæ, ĩ utroq; agro ſerpũt. Põt. n. eſſe ſaturnus hic alia de cã dictus atq; in Sabinis. & ſic Diana. de quibus ſupra dcm̃ eſt, ꝙ ad immortales attinet. Deiceps ꝙ ad mortales attinet uideamus, de his aĩalia ĩ tribus locis, ꝙ ſunt ĩ aere. in aqua. in terra. à ſũma pte ad infimã deſcendã. primũ nomen nominem Alites, alij uolucres à uolatu. deinde generatim. De his, pleræq; à ſuis uocibus, ut hæc Vpupa, Cuculus, Coruus, Hirundo, ulula, bubo. Item hæc, pauo, anſer, gallina, columba, ſunt quæ alijs de cãis appellatæ, ut Noctua ꝙ noctu canit ac uigilat. Luſciola ꝙ luctuoſe canere exiſtimatur, atq; eſſe ex attica Progne in luctu facta auis. Sic Galerita, & Motacilla. altera ꝙ ĩ capite hẽt plumã alatã, altera ꝙ ſemp mouet caudã. Merula ꝙ mera. i. ſola uolitat. Cõtra ab eo Graculi. ꝙ gregatim, ut quidã græci greges gergera. Ficedulæ et Miliariæ à cibo, ꝙ alteræ fico, alteræ milio fiant pingues. Aquatiliũ uocabula animalium partim ſunt uernacula, partim peregrina. Murena, ꝙ myrena græce Cybium & Tynnus & cuius item partes græcis uocabulis oẽs, ut Melãdria atq; Vræon. Vocabula piſcium, pleraq; tranſlata à terreſtribus. Ex qua parte ſimilibus rebus, ut anguilla. lingulaca, ſudis. Alia à coloribus. ut hæc, Aſellus, Vmbra, turdus. Alia à ui quadã ut hæc. Lupus canicula. tarpedo. Itẽ in cõchylijs aliqua ex græcis. ut peloris. oſtreæ echinus. Vernacula ad ſimilitudinem. ut ſyrenæ, pectũculi. ungues. Sunt ẽt aĩalia in aqua quæ interdũ in terrã exeant. Alia à græcis uocabulis, ut polypus, hippopotamus. crocodilus, Alia à latinis. ut rana mergus, à quo græci ea quæ in aqua & terra poſſunt uiuere uocant amphibia. è quis rana ab ſua dicta uoce. Anas à natando. Mergus ꝙ mergendo in aquã captet eſcam. Item aliæ in hoc gñe à græcis, ut querquedula, cercuris, halcedo ꝙ ea halcyone. Latina, ut Teſtudo, ꝙ teſta tectum hoc aĩal. Lolligo ꝙ ſubuolat litera cõmutata pria Volligo. ut ægypti in flumine quadrupes, ſic ĩ latio noĩati Lytra, et Fiber, Lytra ꝙ ſuccidere dicitur arborũ radices ĩ ripa, atq; eas diſſoluere, ab lytra Fiber, ab extrema ora fluminis dextra et ſiniſtra maxime, ꝙ ſolet uideri, et antiqui fibrum dicebant extremũ, unde in ſagis fimbriæ, et in iecore extremũ fibra, hinc fiber dcũs eſt. Quæ ſunt hoĩum propria primũ, deinde de pecore, tertio de feris ſcribam. Incipiã ab honore publico. Conſul noĩatus, ꝙ conſuleret populũ & ſenatũ, niſi illinc potius unde Accius ait in Bruto qui recte cõſulat, cõſul fiat. Prætor dcũs q̃ præiret iure et exercitu, à quo id Lucilius, ergo prætorum eſt ante præire. Cenſor ad cuius cenſionem. i. arbitriũ cenſetur populus. Aedilis qui ædes ſacras et priuatas procuraret. Quæſtores à quærendo, qui conquirerent publicas pecunias, et maleficia, quæ triumuiri capitales nunc conquirunt, ab his poſtea qui quæſtionum iudicia exercent, quæſtores dicti, Tribuni militum, qđ terni tribus tribubus rãnium. Lucerũ. Titienſiũ olim ad exercitum mittebantur. Tribuni plebeij qui ex tribunis militum primum tribuni plebeij facti qui plebem defenderent in ſeceſſione cruſtumerina. Dictator qđ à cõſule dicebatur, cuius dicto audientes oẽs eſſent. Magiſter equitum qđ ſumma ptãs huius in equites & accenſos, ut eſt ſumma populi dictator, à quo is quoq; magiſter populi appellatus. Reliqui qđ 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 põte arbitror. nã ab ijs ſublicius eſt factus primũ et reſtitutus ſæpe cũ

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ideo ſacra, & ius & cis tyberim nõ mediocri ritu fiunt. Curiones dicti à curijs, q̃ fiunt, ut in his ſacra faciãt. Flamenes ꝙ ĩ ſacro capite uelato erãt ſemper, ac caput cinctum habebant filo, flamines dicti horũ ſinguli cognomina habent ab eo deo cui ſacra faciũt, ſed partim ſunt aperta, partim obſcura. Aperta ut Martialis Volcanalis. Obſcura, dialis & furinalis, cum dialis à Ioue ſit diouis eſt. furinalis à furina, cuius etiam in faſtis furinales feriæ ſunt. Sic Flamẽ Falacer à diuo patre Falacre. Salij à ſaltando, qđ facere in comitijs in ſacris quotannis & ſolent, & debent. Luperci ꝙ lupercalibus in lupercali ſacra faciunt. Fratres aruales dicti ſunt, qui ſacra publica faciunt propterea, ut fruges ferant arua. à ferẽdo & aruis fratres aruales dicti ſunt, q̃a fratria duxerunt. Fratria eſt græcum uocabulum patris hoĩum, ut Apollini etiã nunc. ſodales Titij dicti ab titijs auibus quas in augurijs certis obſeruare ſolent. Feciales ꝙ fidei publicæ ĩter populos præerãt, nã p hos fiebat, ut iuſtũ conciperetur bellũ, & inde deſitũ, & ut fœdere fides pacis conſtitueretur. ex his mittebãtur, ante q̃ conciperetur, q̃ res repeterẽt, & p hos etiã nunc ſit Fœdus, ꝙ fidus ſcribit Enni. dictũ in re militari. Prætor dictus q̃ præiret exercitui. Impator ab imperio populi q̃ eos q̃ id attentaſſet oppreſſi hoſtis. Legati q̃ lecti publice, quorũ opera, conſilioq; uteretur. Peregre magiſtratus, q̃ uere nuntij ſenatus, aut populi eſſent. Exercitus ꝙ exercitãdo fit melior. Legio qđ leguntur milites in delectu. Cohors ꝙ ut in uilla ex pluribus tectis coniungitur, ac q̃ddã fit unũ, ſic his ex manipulis pluribus copulatur Cohors, quæ in uilla dicta, ꝙ circa eũ locum pecus coerceretur. Tãetſi cohortes in uilla hypſicrates dicit eſſe græce cohorton apud poetas dictã. Manipulos exercitus minimas manus, quæ unũ ſequuntur ſignũ. Cẽturiæ, quæ ſub uno cẽturione ſunt, quorũ centenarius iuſtus numerus. Milites ꝙ triũ milliũ primo legio fiebat, ac ſingulæ tribus titienſiũ, rãneſiũ, lucerũ millia ſingula militũ mittebãt. haſtati dicti q̃ primi haſtis pugnabãt. Pilani q̃ pilis. Prĩcipes q̃ à principio gladijs & poſt cõmutata re militari minus illuſtria ſunt. Pilani, triarijq; dicti, qđ in acie tertio ordine extremis ſubſidio deponebantur. ꝙ hi ſubſidebant, ab eo Subſidiũ dictũ. à quo Plau. Agite nũc ſubſidite oẽs quaſi ſolent triarij. Auxiliũ appellatũ ab auctu cũ acceſſerant q̃ adiumẽto eſſent alienigenæ. Præſidiũ eſt dictũ, quia extra caſtra præſidebãt in loco aliquo, quo tutior regio eſſet. Obſidium dictum ab obſidendo, quo minus hoſtis egredi poſſet in die. Item ab abſcidendo cũ ideo facerent, quo facilius diminuerent hoſteis. Dupliarij dicti quibus ob uirtutẽ duplicia cibaria ut darentur, inſtitutum. Turma terma eſt. e. in. u. abijt ꝙ terdeni equites ex tribus tribubus titienſiũ, rãnium & lucerũ fiebãt. Itaq; primi ſingularũ decuriarũ Decuriones dicti, qui ab eo in ſingulis turmis ſunt etiã nunc terni. Quos hi primo adminiſtros ipſi ſibi adoptabant optiones uocari cœpti, quos nunc pp ambitionem tribuni faciũt. Tubicines à tuba & canendo, ſimiliter Liticines & Claſſicos à claſſe. qui item cornu canit. ut cũ claſſes comitijs ad comitatũ uocãt. Quæ à fortuna uocabula in his quædã minus apertæ, ut pauper, diues, meſer, beatus. ſic alia Pauper à paulo lare. Mendicus à minus, cui cum opus eſt, minus nullo eſt. Diues à diuo, q̃ ut deus nihil indigere uidetur. opulentus ab ope, cui ea opime, ab eadem Inops qui eius indiget. ab eodẽ fonte Copiæ & copioſus. Pecunioſus à pecunia magna. Pecunia à pecu. à paſtoribus. n. horũ uocabulorum origo, ut ſit artificibus maxima cã ars. i. ab arte medicina medicus dictus, à ſutrina Sutor. non à medendo ac ſuendo, quæ oĩno ultĩa. Huic rei earũ rerũ radices, ut in proxĩo libro aperietur. Quare ꝙ ab arte Artifex dicitur, nec multa in eo obſcura relinquã. Similis cã quæ ab ſcĩa uocatur aliqua, ut præſtigiator monitor, nomenclator. Sic etiam quæ à ſpacio quodam dicuntur curſor, natator. pugil. etiam in hoc genere quæ ſunt uocabula, pleraq; apta ut legulus. alter ab oleis. alter ab uuis hæc ſi minus aperta Vindemiator, ueſtigator, & uenator, tamen idem, ꝙ uindemiator, uel ꝙ uinũ legere dicitur, uel ꝙ de uite id demit. Veſtigator à ueſtigijs ferarum, quaſi indagator. Venator à uenatu. Quod ſequitur uerbũ aduentũ, et inuentũ. hæc de hoĩbus. Hoc qđ ſeqtur de pecore. Pecus ab eo, ꝙ perpaſcebãt à quo pecora uniuerſa ꝙ in pecore pecunia tũ cõſiſtebat paſtoribus, & ſtãdi fundamentũ pes. A` quo dicitur in ædificijs area pes magnus, & qui negotiũ inſtituit pedẽ poſuiſſe. à pede Pecudes appellarunt, ut ab eodẽ pedicam pediſſequũ, & peculatoriæ oues aliud'ue quid. Id. n. Peculiũ primũ. hinc Peculatũ publicũ, prĩo ut cũ pecore diceretur multa, & id eſſe coactũ in publicũ, ſi erat auſum ex qua fructus maior. hinc eſt ꝙ græcis illis uſus ꝙ βοῦς bos & ταῦρος taurus. Item ouis ꝙ ois. ita. n. antiqui dicebãt, nõ, ut nũc πρόβατον. poſſent in latino quoq; ut in græcia à ſuis uocibus hæc eadẽ ficta armẽta, ꝙ boues iõ maxĩe parabãtur, ut inde eligerẽt ad arãdũ, inde armẽta dicta. poſtea tertia litera extrita. Vitulus qđ græce antiquitus itulus, aut ꝙ pleriq; uegeti uegitulus. Iuuencus à iuuare qui iã ad agrũ colendũ poſſet. Capra carpa, à quo ſcriptũ oĩcarpæ capræ. Hircus ꝙ ſabini fircus, ꝙ illic fœdus, in latio rure hedus, ꝙ ĩ urbe aut ĩ multis. a. addito hædus. porcus ꝙ ſabini dñt à prĩo porco poride porcus, niſi à græcis ꝙ Athenis ĩ libris ſacrorũ ſcriptũ eſt, & procæ porco. Aries q̃ eã dicebãt. ares ueteres noſtri aruiga, hic aruigus. Hæc ſunt quorũ ĩ ſacrificijs exta ĩ ueru coquũtur, quas & Acci. ſcribit, & ĩ põtificijs li. uidemus in hoſtijs eã dicũt aruigem, quæ cornua habeat, qm̃ is cui oui mari teſticuli dẽpti, & ideo ut natura uerſa ueruex declinatũ, pecori ouilo ꝙ agnatus agnus. Catulus à ſagaci ſenſu & acuto. hinc Canis, niſi ꝙ tuba & cornu. qđ ſignũ cũ dente canere dñr. ꝙ hic itẽ & Noctuculus in cuſtodia, et in uenãdo ſignũ uoce dat, canis dictus. Ferarum uocabula itẽ partim peregrina, ut Panthera, leo. utraq; græca. à quo etiam & rete quoddã pãther, & leæna et muliercula. Pantheris Tigris, qui eſt ut leo, qui uiuus capi adhuc nõ potuit. uocabulũ è lingua Armenia. Nã ibi & ſagitta, & qđ uehementiſſimũ flumen dicitur tigris. Vrſi lucana origo, uel unde illi noſtri ab ipſius uoce. Camelus ſuo noĩe ſyriaco in latiũ uenit. ut Alexandria Camelopardalis nuper adducta, ꝙ erat figura ut Camelus. maculis ut pãthera. Apri ab eo ꝙ in locis aſperis. niſi à græcis qđ hi κάπρος. Caprea à ſimilitudine quadã capræ. cerui qđ magna cornua gerunt. Gerui mutata. g ĩ. c. ut ĩ multis quaſi gerui. Lepus qđ è ſiculis quidã græci dicũt λέπορις. à Roma qđ orti ſiculi, ut annales noſtri ueteres dicũt fortaſſe hinc illuc tulerunt, & hic. reliquerunt id nomen. Volpes ut Aelius dicebat qđ uolat pedibus. Proxĩa aĩalia ſunt ea, quæ uiuere dñr. neq; hẽre animam, ut uirgulta. Virgultum dicitur à uiridi. id à ui quadam humoris, quæ ſi exaruit, moritur. Vitis qđ ea uini origo. Malũ qđ græci æoles dicunt μᾶλον. Pinus Iuglãs qđ cũ hæc nux añ q̃ purgatur ſimilis glãdis. hæc glans optĩa et maxima ab Ioue & glãde iuglans eſt appellata. Eadẽ nux, qđ ut nox aerem. ita huius ſuccus facit corpus atrum. Quæ in hortis naſcuntur. alia peregrinis uocabulis. ut græcis ocymum. menta. ruta quã nunc πήγανον appellant. Item caulis, lapathium, radix. ſic. n. antiqui græca, quã nunc raphanum. Item hæc græcis uocabulis Serpillũ, roſa, una litera cõmutata. Item ex his græcis latina coriandron. malachẽ, cymĩnõ. Item Lilium ab lirio, & Malua à malache. & Syſibrium à ſyſibrio. Vernacula Lactuca à lacte, qđ olus id hẽt lac. Braſſica ut præſeca, qđ ex huius ſcapo minutatim præſecatur. Aſparagi qđ ex aſperis uirgultus leguntur. & ipſi ſcapi aſperi ſunt nõ lenes, niſi grecum.

illic.n.quoq; dicitur ἀσπάραγος. Cucumeres dicuntur à curuore, ut curuimeres dicti. Fructus à ferendo, res hæ, quas fundus, & hæ quæ in fundo feruntur fruātur. hinc declinatæ fruges & frumentum, ſed ea terra etiā frumentum, qđ extat loco quo ſolent addi ex mola.i.ex ſale & farre mollito. Vuæ ab uuore. Quæ manu facta ſunt dicā, de uictu. de uſtu. inſtrumento. & ſiquid aliud uidebitur his aptū. De uictu antiqſſima puls appellata, uel ꝙ ita græci, uel ab eo, uti ſcribit Apollodorus, ꝙ ita ſonet cū aqua feruēti inſipitur. Panis, ꝙ prio figuras faciebāt. ut mulieres ī lanificio Pānus, poſteaq̄ ei figuras facere inſtituerunt, aliās à pane et faciendo Panificium cœpiū dici. hinc panariū ubi id ferabāt ſicut Granariū ubi granum frumēti cōdebant. Vnde id dictum, niſi ab eo, qđ græci κρουῶν à quo à græcis quoq; granū dictū. in quo eadē cōduntur Horreum ab horrido, Triticū qđ tritū eſt ſpicis. Far à faciēdo, ꝙ in piſtrino fit. Miliū à græco. nā id μελίνη Libū qđ ut liberetur priuſq̄ eſſet coctū. Teſtuatiū qđ in teſto calido coquebatur, ut ēt nunc matralibus id faciunt matronæ. Circuli ꝙ miſta farina, et caſeo & aqua circuitum æquabiliter fundebant. hoc quidā qui magis incōdite faciebāt uocabant lixulas et ſemilixulas uocabulo ſabino. Idq; frequētius à ſabinis à globo farinæ dilatato. itē in oleo cocti dicti à globo globuli. Cruſtulum à cruſta pultis, eo qđ ut corium exuritur cruſta dicta. Cætera ferè opa à uocabulis græcis ſumpta, ut Tritō & placenta, qđ edebant cum pulte, ab eo pulmētum, ut Plau. hinc pulmētarium dictū. hoc primum debuit paſtoribus. Caſeus à cocto lacte, ut coxeus dictus. Deinde poſtea q̄ deſierunt eſſe cōtenti his quæ ſuapte natura ferebat ſine igne. in quo erant poma, quæ nimis cruda eſſe poterāt, decoquebāt in olla. Ab olla olera dicta, quorum à genere cruda olera, è quis ad coquēdum, ꝙ terræ rure Ruapa unde rapa. Olea ab elea, olea grādis orchytis, ꝙ ea attice Orchenitora. Hinc ad pecudis carnē puentū eſt. Suilla ſic ab illis gnībus cognominata. hinc primo aſſam. ſcdo eliſſam. tertio è iure uti. cœpiſſe natura docet. dictum aſſum, ꝙ ab igni aſſudeſcit. Vuidū eſt.n. ꝙ humidum. & iō ubi id non eſt, ſucus abeſt. & ideo ſudando Aſſum diſtillat calorē. ut crudum nimium hēt humoris. ſic excoctum parū hēt ſuci. Elixū eſt è liquore aquæ deductum & ex iure, qđ iucundum magis cōditione ſuci. Suecidi à ſuibus cædēdis. nam id pecus primum occidere cœperūt domini. et ut ſeruarēt, ſalire. Tergus ſuis ab eo, ꝙ eo tegitur. Perna à pede Suis à noīe eius. Offula ab offa minima ſuilla ab eo, ꝙ iſecta caro. ut ī carmine ſaliorū eſt. qđ in extis dicitur nunc Iſſitia profectū Murtatū à murta, ꝙ ea large fartū inteſtinū craſſium, Lucanicā dicūt, ꝙ milites à lucanis didicerūt, ut ꝙ Falerijs Faliſcum uentrē, Fundolum à fundo, qđ nō ut reliquæ partes, ſed ex una parte ſola apertum. ab hoc græcos puto τυφλὸν τένον appellaſſe. ab eadē fartura Farcimina extis appellata, à quo in eo, qđ tenuiſſimum inteſtinum fartū Hila, ab hilo dicta.i.minimo. qđ ait. Enn. neq; diſpēdij facit hilū, ꝙ ī hoc farcimine ſummo quiddā eminet. ab eo qđ ī capite apex Apexabo dicta. Tertium fartum eſt lōgauo, ꝙ lōgius, q̄ duo hila. Argumētum ex immolata hoſtia deſectum in iecore impoſitiēdo agēdi cauſa. Magnetum à magis, qđ ad religionē magis ptinet. Itaq; pp hoc montana ſana cōſtituta locis certis, qđ id imponeretur mactre ab eo qđ græci μάκτρας. Item græci ſigillatim ut omnium bulbum lana græcum, ut Polybius & Callimachus ſcribunt. Purpura à purpuræ maritimæ colore. Pœnicum quod à pœnis primum dicitur allatum. Stamen à ſtando, qđ eo ſtat oē in tela uelamentum. Subtemen, qđ ſubijt ſtamini. Trama qđ tranat phrygius id genus ueſtimenti. Denſum à dentibus pectinis quibus feritur. Filum qđ minimum eſt hilum. id.n. minimum eſt in ueſtimento. Pannus græcus, ubi ea facit pānuelium dictum à panno & uoluēdo filo. Tunica à tuēdo corpe, tunica ut induca. Toga à tegēdo. Cinctus & cingulum à cingēdo. Alterum uiris, alterum mulieribus attributum. Arma ab arcendo, qđ his arcemus hoſtē. Parma ꝙ à medio in oīs ptes par. Conum qđ cogitur in acumē uerſus. Haſta ꝙ aſtans ſolet ferri. Iaculum qđ ut iaciatur fit. Tragula à traijciēdo. Scutum à ſectura, ut ſecutum, qđ feminute cōctum ſit tabellis. Vmbones, aut à græco uel ꝙ ambonis. Gladius. c. in g. cōmutato à clade, ꝙ fit ad hoſtium cladē. gladium ſimiliter ab hoīe, pilum qđ hoſtē feriret, ut pilum. Lorica ꝙ è loris de corio crudo pectoralia faciebant. poſtea ſuccuderunt galli è ferro ſub id uocabulum ex annulis ferream tunicam, Balteum ꝙ cingulum è corio habebant bullatum balteum dictum. Ocrea ꝙ opponebatur ob crus. Galea à galero, qđ multi uſi antiqui. Tubæ à tubis, quos nunc ita appellant tubicines ſacrorum ideſt ſacri tubicines Tubi uocantur. Cornua qđ ea quæ iā ſunt ex ære, tunc fiebant ex bubulo cornu. Vallum qđ ea uaricari nemo poſſet, uel ꝙ ſingula ubi extrema bacilla forcillata habēt figuram literæ. V. Cerui à ſimilitudine cornuum cerui. Itē reliqua ferè ab ſimilitudine, ut uineæ, teſtudo, aries. Mēſam eſcariam Cibila appellabant. ea erat quadrata. ut etiam nunc in caſtris eſt à cibo cibilla dicta, poſtea rotunda facta. & ꝙ à nobis media, & à græcis μέσα mēſa dici pōt. niſi ēt qđ ponebant pleraq; in cibo mēſa. Trulla à ſimilitudine truæ, quæ ꝙ magna & hæc puſilla, ut troula. hinc græci trullam. Trullæ quæ culina in lauatrinā aquā fundunt. Trua qđ trauolat ea aqua, ab eodē eſt appellatum Truellum. ſimile .n. figura, niſi qđ latius eſt, ꝙ cōcipit aquam, & ꝙ manubriū cauum nō eſt. niſi uinaria trulla acceſſit. Matellio à matula dictus. & dictus poſtea q̄ longius à figura matulæ diſceſſit. & ab Aqua aqualis dictus. Vas aquarium uocant futum, qđ in triclinio allatum aquā infundebāt, quo poſtea acceſſit magnus cum græco noīe, & cum latino noīe græca figura Barbatus. Peluis pede luuis à pedum lauatione. Cādelabrum à candela. ex his.n. funiculi ardētes figebantur. Lucerna poſt inuēta, quæ dicta à luce, aut id qđ uocant græci λύχνον. Vaſa in mēſa eſcaria ubi pultē, aut iurulēti quid ponebant. A capiendo catinum noīauerunt, niſi ꝙ ſiculi dicunt κάτινον ubi aſſa ponebant. Magidā aūt aut Langulā alterum à magnitudine. alterum ab latitudine finxerunt. Patinas à patulo dixerunt, ut puſillas, qđ his libarent cœnam patellas. Triplia & Caniſtra, quæ putant eſſe latina, & ſunt græca. Tripulon.n. & canaſtron de græco. reliqua ꝙ aperta ſint, unde ſint, relinquo. Mēſa uinaria rotunda noīabatur Cilibantum. ut etiā nunc in caſtris id uidetur declinatum à græco cilico à poculo cilice.i. calice à quo illa capit, & minores capulæ à capiendo, quod anſatæ ut prehendi poſſint.i. capi. harū figura in uaſis ſacris ligneas ac fictiles antiquas etiā nunc uidemus. Præterea in poculis erāt patera, eo quod pateant latine ita dictæ. hiſce etiam nunc in publico cōuiuio antiquitatis retinēdæ cauſa, cū magiſtri fiunt, potio circumfertur, & in ſacrificādo deis, hoc poculo magiſtratus dat deoui nū. Pocula à potatione, unde potatio, et ēt poma, qđ hæc poſcūt potum. ꝙ πότος potio græce origo potionis. Aqua ꝙ æqua ſumma. Fōs unde funditur è terra aqua uiua, ut fiſtula aquæ, fuſus aquæ uas uinarium grandius. Sinū à ſinu, qđ ſinum maiorem cauationem, q̄ pocula habeant. Item dicta depeſta, etiā nunc in diebus ſacris ſabinis uaſa uinaria in mēſa deorum ſunt poſita. apud antiquos ſcriptores græcos inueni appellari poculi genus Depeſtam Quare uel inde radices in agrū ſabinū et romanū ſunt profectæ. qđ uinū dabant, ut minutatim funderēt, à guttis guttum appellarunt. quod ſumebant minutatim, à ſumēdo. Simpulū noīauere. In huiuſce locū in cōuiuijs è græcia ſucceſſit Epichyſis & Cyathus, in ſacrificijs remanſit guttus & ſimplum.

pulum. Altera uinaria menſa erat lapidea quadrata oblonga una columella uocabatur Cartibulū. hæc in ædibus ad compluuiū, apud multos me puero ponebatur, & in ea & cū ea ænea uaſa à gerendo Cartibū. unde cartibulū poſt dictum. Præterea erat tertiū genus menſæ, & quadratæ uaſorum uocatur Vrnarium, qđ urnas cum aqua poſitas ibi potiſſimū habebāt in culina. ab eo ēt nūc ante balneū locus ubi poni ſolebāt urnariū uocatur. Vrnæ dictæ, ꝙ orinant in aqua hurienda ut orinator. Vrinare eſt mergi in aquā. Imburū fictum ab urbo, ꝙ ita flexum, ut redeat ſurſum uerſus, ut ī aratro, qđ eſt aruū. Calix à Caldo, ꝙ in eo caldapuls apponebatur, et caldū eo bibebāt. Vas ubi cibū coquebāt ab eo Cacabum appellarunt. Veru à uerſando, à ſedendo Sedes, Sedile, Sedum, Sellæ, Seliquaſtrum. Deīde ab his Subſelliū, ut ſubſipere, ꝙ nō plana ſapit. ſic ꝙ nō planè erat Sella, ſubſelliū, ubi in eiuſmodi duo Biſelliū dictū. Arca qđ arcebantur fures ab ea clauſa. Armarium & armamentarium ab eadē origine, ſed declinata aliter. Mundus muliebris dictus à munditia ornatus, quaſi ab ore natus. hinc.n. maxime ſumitur, qđ eam deceat. Itaq; ob id paratur ſpeculū. Calamiſtrum ꝙ calfactum in cinere capillus ornatur, q̄ ea miniſtrabat. A cinere cinerarius eſt appellatus. Diſcerniculum ꝙ diſcernitur capillus. Pecten ꝙ per eum explicatur capillus. Speculum à ſpiciendo eo, ꝙ ibi aſpectant. ueſtis à uelis. uel ab eo qđ uellus lana tonſa uniuerſæ ouis id dictū, ꝙ uellebant. Lanam ex lana facta, ꝙ capillum cōtineret dictum à rete reticulum. Rete à raritudine. Item teſta faſciola, qua capillū in capite colligerent. dictum Capital à capite, ꝙ ſacerdotulæ in capite ēt nunc ſolent habere. Sic rica à ritu, ꝙ romano ritu ſacrificium fœminæ cum faciunt. capita uelant. Mitra & reliqua ferè in capite poſtea addita cum uocabulis græcis prius de indutu, aut amictu quæ ſunt, tangam. Capitium ab eo, ꝙ capit pectus.i. ut antiqui dicebant, indutui cōprehēdit, alterum qđ ſubtus à quo Subucula. alterum qđ ſupra à quo Supparus. niſi ꝙ id dicunt oſce alterius generis. Itē duo, unū qđ foris ac palā Palla, alterū qđ intus à quo intuſiū id qđ Plau. dicit intuſiatam patagiatā caltulā, ac crocotulam. Multa poſt luxuria attulit, quorum uocabula apparent eſſe græca, ut Aſbyſton amictus dictum, qđ abiectum.i. circūiectum, à quo etiam ꝙ ueſtes ſe inuoluunt Circūiectum appellant. & ꝙ amictui hīt purpurā circūuocant circūtextum. antiqſſimi amictui Ricinium id quod eo utebantur duplici, ab eo qđ dimidiā partem retrorſum iaciebant à reijciēdo recinium dictum. hinc ꝙ facta duo ſimplicia paria. Parilia primo dicta recluſum pp leuitatē parapechia chlamydes ſicmulta græca. lena ꝙ de lana. Multa duarum ēt togarū inſtar, ut antiqſſimū mulierū ricinium, ſic hoc duplex uirorū. Inſtrumenta ruſtica, quæ ſerendi, aut colendi fructus cauſa facta. Sarculū à ſerendo ac ſariēdo. Ligo ꝙ eo pp latitudinem, qđ ſub terra facilius legitur. Pala à pangendo. g. in. l. qđ fuit. Rutrum ruitum à ruendo. Aratrū ꝙ aruit terrā eius ferrū. Vomer qđ uomit eo plus terrā. Dens ꝙ eo mordetur terra. ſupra id regula, quæ ſtat, Stiua à ſtando, & in ea tranſuerſa regula Manicula, ꝙ manu bubulci tenetur q̄ quaſi eſt temo inter boues. Bura à bubus. alij hoc à curuo Curuum appellant ſubiugo medio Conū, ꝙ bura extrema appellatur, uocatur Conum à cauo. Iugū & iumentum à iunctu. Irpices regula cum pluribus dentibus, quā itē ut plauſtrum boues trahunt, ut eruant quæ in terra ſunt. Sirpices poſtea. S. detrita à quibuſdā dicti. Raſtelli ut irpices ſerræ leues. ita qua hō in pratis p fœniſecia eo feſtucas abradit, qui ab raſu raſtelli dicti. Raſtri quibus dentalibus penitus eradunt terrā, atq; eruunt, à quo Rutubatri dicti. Falces à farre litera cōmutata hæ in campania Seculæ à ſecando à quadā ſimilitudine. harū aliæ & qđ aptum. unde falces fœnariæ & adoreæ & qđ nō aptum unde lunariæ falces & ſirpiculæ. Lunariæ ſunt quibus ſecant lumecta, cū in agris ſerpunt ſpinæ, quas ꝙ à terra agricolæ ſoluunt.i. luunt lumecta. Falces ſirpiculæ uocatæ à ſirpando.i. ab alligando, ſic ſirpicea dolia quaſſa cū alligata his dicta uiuntur in uinea ab alligando faſces Inciſos fuſtes. Faculas has phancillas Chermoneſice dicunt faſces. Pilum quod eo far piſunt. à quo ubi id fit dictum Piſtrinum. r. & s. inter ſe ſæpe locum commutant. Inde poſt in urbe Lucilli piſtrina & piſtrix. Trapetes molæ oleariæ uocant. Trapetes à terendo, niſi græcum eſt, ut molæ à molendo. Harum enim motu eo coniecta moliuntur. Vallum à uolatu, quod cum id iactant uolant inde leuia. Ventilabrum quod uentilatur in aere frumentum. quibus comportantur fructus ac neceſſariæ res de ijs. Fiſcina à ferendo dicta. Corbes ab eo quod ſpicas aliud'ue quid corruebant. hinc minores corbulæ dictæ. De his quæ iumenta ducunt. Tragula ab eo, quod trahitur per terram. Sirpea quæ uirgis ſirpatur.i. colligando implicatur, in qua ſtercus aliud'ue quid uehitur. Vehiculum in quo faba aliud'ue qd uehitur, quod eſt ex uiminibus, & eo uehitur uehiculum dictum eſt. Ab alijs dictum Arcera quæ etiam 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, & faciendo maxime ædificium, & oppidum ab ope dictum, quod munitur opis cauſa. Vbi ſint. & quod opus eſt ad uitam gerendam, ubi agebant tuto Oppida, quod operi muniebant. Mœnia quod munitius eſſent. quod exaggerabant Aggeres dicti, & quod ager contineret. Murum quod muniendi cauſa portabatur munus, quod ſepiebant oppidum, è quo munere murus. Eius ſumma pinnæ. ab his quas inſigniti milites habere in galeis ſolent. & in gladiatoribus ſamnites. Turres à torreis qđ hæ proſpiciunt ante alios, quia uiam relinquebant in muro, ꝙ in oppidū portarēt portas. Oppida cōdebant in latio hetruſco ritu multa.i. iunctis bubus tauro, & uacca interiore aratro circūagebant ſulcū. hoc faciebāt religionis cauſa die auſpicato, ut foſſa & muro eſſent munita. Terram unde exſculpſerāt foſſam uocabāt. & introrſum factū murū. poſtea ꝙ fiebat orbis urbs. principiū, qđ erat poſt murū pomerium dictum, eiuſq; auſpicia urbana finiuntur. Cippi pomerij ſtant & circum ariæ quædam & circum Romam. Quare & oppida, quæ prius erant circunducta aratro ab orbe & uruo Vrbes, & ideo coloniæ noſtræ oēs in literis antiquis ſcribuntur urbes, qđ item cōditæ, ut Roma. & ideo coloniæ & urbes conduntur, qđ intra pomerium ponuntur. Oppidum quod primum conditum in latio ſtirpis romanæ Lauinium. Nam ibi dij penates noſtri. hoc à latini filia, quæ cōiuncta æneæ Lauinia appellata. hinc poſt triginta annos oppidum alterum cōditur Alba, id ab ſue alba nominatum. hæc è naui æneæ cum ueniſſet lauiniū triginta parit porcos, ex hoc prodigio poſt Lauinium conditum annis triginta. hæc urbs facta propter colorem ſuis & loci naturā Alba longa dicta. hinc mater Romuli Rhea. ex hac Romulus. hinc Roma. in oppido Vici à uia, ꝙ dextra parte uiæ ſunt ædificia. Fundulæ à fundo, qđ exitum non habet ac peruium non eſt. Angiportum & id anguſtum ab angendo & portu, quò conferrent ſuas controuerſias, & quæ uēdere uellent, quò ferrent forum appellarunt. ubi quod generatim additum ab eo cognomen, ut Boarium forum. Forum olitorium. hoc erat antiquum macellum, ubi olerum copia. ea lo-

ca etiam nunc Lacædemonij uocant macellum, ſed Iones oſtia hortorum. Macellotas hortorum, & caſtelli macelli. Secundum tyberim ad Iunium forum piſcarium uocant. Ideo ait Plau. apud piſcarium, ubi uariæ res. ad corneta Forum cupedinis à cupedio, quod multi forum cupedinis à cupiditate. hæc omnia poſtquam 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 & Poralius non idem prodidit, quod piſo, nec quod is Cornelius ſtylo ſecutus, à poralio delatum in eo loco dehiſſe terram, & id ex. S. con. haruſpices relatum eſſe reſponſum deum manium Poſtulionem poſtulare. ideſt 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, atq; 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 cloache ſint factæ, ſeceſſiſſe, atque ad ſuos in capitolium recepiſſe, ab eo lacum inueniſſe nomen. Cornelius & lucceius ſcribunt eum locum eſſe fulguratum, & ex ſenatuſcon. ſeptum eſſe, idq; factum eſſe à Curtio conſule, cui Marcus Genutius fuit collega, Curtium appellatum. Arx ab arcendo, quod is locus munitiſſimus urbs à quo facillime poſſit hoſtis prohiberi. Carcer à coercendo, quod exire prohibentur. In hoc pars, quæ ſub terra, Tullianum, ideo quod additum à Tullio rege, quod ſyracuſis, ubi hac de cauſa cuſtodiuntur uocantur Latomiæ, & de Latomia tranſlatum, quod hic quoq; in eo loco lapicidinæ 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 cornus reliquerant nomen, ut eſculentum 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. Itaq; dictum in corniculo millies aduentu quem circumeunt ludentes. Quid ceſſamus ludos facere? Circus noſter ecce adeſt. In circo primo, unde mittuntur equi, nunc dicuntur carceres. Neuius oppidum appellat. Carceres dicti, quod coercentur equi, ne inde exeant ante, quàm magiſtratus ſignum miſit. Quod à muris patrem pinnis turribus qui carceres olim fuerunt ſcripſit poeta, dictator ubi currum inſidit peruehitur uſq; ad oppidum. Intumus circus ad murum uocatum, ut Poralius 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 murtæ Veneris. Item ſimili de cauſa Circus flaminius dicitur, qui ædificatus eſt circum flaminium campum, & quod ibi quoq; ludis taurias equi circum metas currunt. Comitium ab eo, quod coibant eo comitijs curiatis, & litium cauſæ. Curiæ duorum generum. Nam & ubi curarent ſacerdotes resdiuinas. 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 græcoſtaſim, ubi ædis concordiæ, & baſilica Opimia. ſenaculum uocatum, ubi ſenatus, aut ubi ſeniores conſiſterent dictum γερουσία apud græcos. Lautolæ à lauando, quod ibi ad Ianum geminum aquæ calidæ fuerunt. Ab his palus fuit in minori uelabro, 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 in foſſa. Argiletum ſunt qui ſcripſerunt ab argo, ſeu quod his huc uenit, ibiq; ſepultus ſit. Alij ab argilla, q̃d ibi id genus terræ ſit. Cliuus publicus ab ædibus plebei publicis, quæ eum publice ædificarit ſimili de cauſa Publius & Coſtonius, quod ab his uiris dicuntur ædificati; cliuus proximus ad florales uſus uerſus capitolium uctus, 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 homine id appellarunt. Nam cyprum ſabine bonum. prope 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 cellam, ubi ſedes dei ſunt. græci dicunt πρόδωμον ædis ab aditu, quod plano pede adibant. Itaq; ex ædibus efferri induſtriuo funere præco etiam eos dicit, qui è tabernis efferuntur, & omneis incenſu uillas inde dicamus ædes. Cauum ædium dictum, qui locus tectus intra parietes relinquebatur, quod poſt εἴσοδον patulus qui eſſet ad communem omnium uſum. in hoc locus ſi nullus 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, qua compluebat Compluuium, utrunq; à pluuia. Thuſcanicum dictum à thuſcis. Poſtea quam illorum cauum ædium ſimulare cœperunt. Atrium appellatum ab atriatibus thuſcis. illinc enim exemplum ſumptum, circum cauum ædium erat uniuſcuiuſq; rei utilitatis cauſa parietibus diſſepta. ubi quod conditum eſſe uolebant à cælando Cællam appellarunt. Penariam ubi penus. ubi cubabant, cubiculum, ubi cœnabant, cœnaculum uocitabant, ut etiam nunc Lanuuij apud ædem Iunonis, & in cætero latio ac phalerijs & Cordubæ dicuntur. poſteaquam in ſuperiore parte cœnitare cœperunt ſuperioris domus uniuerſa cœnacula dicta. poſteaquam 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 dicat 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 intra muros uideo portas dici in palatio Mucionis à mugitu, quod ea pecus in Bucitatum antiquum oppidum exigebant. alteram Romanulam, quæ eſt dicta à Roma, quæ habet gradus in nouialia 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 Carthagnienſi primo confecto. et eodem anno apertam ſuper lectulis origines quas aduerti hæc. Lectica quod legebant. unde iam facerent ſtramenta atque herbam, ut etiam nunc fit in caſtris. Lecticas ne eſſent in terras ſublimes in his ponebant, niſi ab eo quod græci antiqui dicebant lectrum lectum potius, quàm lecticam inuoluebant. quod ferè ſtramenta erant è ſegete Segeſtria appellant, ut etiam nunc in caſtris niſi à græcis στέγαστρον. nam ubi lectus mortui fertur dicebant feretrum noſtri, græci φέρετρον. Poſteaquam tranſierunt ad culcitras, quod in ea ſagus aut tomentum, aliud'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, Rheno, galli quid Gaunacuma eius ſagum & amphimalon græca. contra latinum Torale quod ante torum, & Torus à toruo, quod is in promptu. ab hac ſimilitudine torulus in mulieris capite ornatu. Quia ſimplici ſcanſione ſcandebant in lectum non altum. Scabellum in altiorem ſcamnum. duplicata ſcanſio gradus dicitur, quod geritur in inferiore ſuperiorem. græca ſunt periſtromata & peripetaſmata, ſic aliquid item conuiuij cauſa. Ibi multa pecuniæ ſignata uocabula ſunt æris & argenti 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 uſq; 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 ad centuſſis, quo maius 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. Sic ualet dimidium ut in ſelibra & ſemodio. Vncia ab uno. Sextans ab eo quod ſexta pars aſſis, ut Quadrans quod quarta & Triens tertia pars. Semis quod ſemis, ideſt 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 pronuntiarent ab ſemis tertius dictus. Numi denarij Decuma. Libella quod libram pondo as ualebat, & erat ex argento parua. Sembella quod ſit libellæ dimidium, quod ſemis aſſis. Teruncius de tribus uncijs quod libellæ ualet quarta pars, ſic quadrans aſſis eadem pecunia uocabulum mutat. Nam poteſt item dici dos. Arrabo, merces, corollarium. Dos ſi nuptiarum cauſa data hæc græce δωτίνη. ita enim hoc ſiculi. ab eodem donum.

Nam græce δῶρον, & ut alij dona, & ut Attici doſin. Arrabo ſic dicta, ut reliquum reddatur hoc uerbum à græco ἀρραβών. Reliquum ex eo quod debitum reliquum. Damnum à demptione cum minus re factum, quàm quanti conſtat. Lucrum à luendo ſi amplius, quàm ut exoluerit quanti eſſet cœptum. Detrimentum à detritu, quod ea quæ trita minoris prætij. ab eadem mente Intertrimentum ab eo quod duo quæ inter ſe trita & deminuta. à quo etiam intrigo 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 dolium, 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 emptionis'ue cauſa conſtituitur dictum à peritis quod hi ſolum poſſunt facere recte id ſiquid datum pro opera aut opere. Merces à merendo quod manufactum erat & datum pro eo Manupretium à manibus & pretio. Corollarium ſi additum præterquam 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 anthymo, & 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 utriq; quingentis æris ad pontem deponebant. De alijs rebus item certo alio legitimo numero aſſum. 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, Attributum dictum. ab eo quoque quibus attributa erat pecunia ut militi reddant, Tribuni Aerarij dicti. id quod attributum erat æs militare. hoc eſt quod ait Plautus. Cædit miles, æs petit, & hinc dicuntur Milites ærarij ab ære quod ſtipendia faceret. Hoc ipſum ſtipendium à ſtipe dictum, quod æs quoque ſtipem dicebant. Nam quod aſſes libræ pondo erant qui acceperant maiorem numerum non in arca ponebant, ſed in aliqua cælla ſtipabant, id eſt componebant quo minus loci occuparet à ſtipando ſtipem dicere cœperunt. Stipæ ab στείβειν fortaſſe græco uerbo. id apparet quod ut aliâs tum inſtitutum etiam nunc dijs, 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. & ſic aut ſecunda, aut quæ alia, & Diſpendium ideo quod in diſpendendo ſol. & minus fieri. Compendium quod cum compenditur una ſit. à 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 paruum multa ſunt aperta, neque ſi amplius uelimus, uolumen patietur. 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.

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RIGINIS 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 dicuntur cum tempore aliquo, ut Sedetur, ambulatur, loquitur. Atq; ſiqua erunt ex diuerſo genere adiuncta, potius cognationi uerborum, quàm auditori calumnianti geremus morē. Huius rei author ſatis mihi Chryſippus, aut Antipater, & illi in quibus & ſi non tantum acuminis, at plus literarum, in quo eſt Ariſtophanes, & Apollodorus, qui omnes uerba ex uerbis ita declinari ſcribunt, ut uerba literas alia aſſumant, alia mutent, alia commutent, ut fit in turdo & turdario, turdelitio, Sic declinantes græci noſtra nomina dicunt Lucianum λευκιανὸν & Quintum κόιντον. & ἀρίσταρχον illi, nos Ariſtarchon, & Διωνα Dionen, ſicut inquam conſuetudo noſtra multa declinauit, ut ab ſolo ſolum. ab libero libera. ab Laſibus lares, quæ obruta uetuſtate, ut potero eruere conabor. Dicemus primo de temporibus, quàm quæ per ea fiunt. Sed ita ut ante de natura eorum. ea enim dux fuit ad uocabula imponēda homini. Tempus eſſe dicunt interuallum mundi, & motus. Id diuiſum in parteis aliquot maxime ab ſolis et lunæ curſu. Itaq; ab eorum tenore temperato Tempus dictum, unde tempeſtiua et à motu eorum qui toto cælo coïunctus mundus deo, Motus cæſu uenit quo tēpus id ab hoc deo Dies appellatur, Meridies ab eo qđ medius dies. D. antiqui non R. in hoc loco dicebant ut præneſte inciſum in ſolario uidi ſolarium dicunt id in quo horæ in ſole inſpiciebantur. quod Cornelius in Baſilica Aemulia, & Fuluia inumbrauit. Diei principium Mane quod tum manat dies ab oriente, niſi potius quod bonum antiqui dicebant Manum, ad cuius modi religionem græca quoq; cum lumen affertur ſolent dicere φῶς ἀγαθόν. Suprema ſummū diei, id à ſupremo hoc tempus. xij. tabulæ dicunt occaſum eſſe ſolis, ſed poſtea lex prætoria id quoq; tēpus iubet eſſe ſupremum, quo prætor in comitio ſupremam pronuntiauit populo. Secundum hoc dicitur Crepuſculum à crepo id uocabulum ſumpſerunt à Sabinis unde ueniunt crepuſci nominati Amiterno qui eo tēpore erant nati, ut Lucij prima luce in creatione. Crepuſculum ſignificat dubiū. ab eo res dubiæ dictæ Creperæ, qđ crepuſculum, dies etiam nunc ſit an iam nox multis dubium. Nox quod ut Catullus ait, omnia niſi interueniat ſol, pruina obriguerint, qđ nocet Nox, niſi quod græce νύξ. Nox cum ſtella prima exorta græci uocant ἕσπερον. noſtri Veſperuginem, ut Plautus, Neque Veſperugo, neq; Vergiliæ occidunt id tempus dictum à græcis ἑσπέρα. Latine Veſper, ut ante ſolem ortum quod eadem ſtella uocabatur Iubar, quod iubata. Pacuuius dicit, Paſtor exortu iubare noctis decurſo itinere. Ennius, Aiax lumen iubar'ue in cælo cerno. Inter Veſperuginem & iubar dicta nox intēpeſta, ut in Bruto Caſſij qđ dicebat, Lucretia nocte intempeſta noſtram deuenit domum. Intempeſtam Aelius dicebat, cum tempus agendi eſt nullum, quod alij Concubium appellarunt, quod fere omnes tunc cubarent, Alij ab eo quod ſileretur, Silentium noctis, quod idem Plautus tempus Conticinium. Scribit enim, uidebimus factum uolo. redito conticinio. Alter motus ſolis eſt. Alter cæli 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 medium ſpatium inter Brumam & Solſtitium qđ dies æquus ſic ac nox Aequinoctium dictum. Tempus à bruma ad brumam dū 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 Ver quod tum uirere incipiunt uirgulta ac uertere ſe tempus anni niſi quod Iones dicunt uer. Tertiū ab æſtu æſtas. Hinc Aeſtiuū niſi forte à græco αἴθεσθαι. Quarum Autumnus ab ſole. Sicut menſis à lunæ motu dictus dum ab ſole profecta rurſus redit ad eum 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 quinquēnale à luendo, ideſt ſoluendo qđ quinto quoq; anno uectigalia & ultro tributa per cenſores pſoluebantur. Seculum ſpatium annorum centum uocarunt dictum à ſene qđ longiſſimum ſpatium ſeneſcendorū hominum id putarunt. Aeuum ab ætate omnium annorū. hinc Aeuiternum quod factum eſt æternum. id ait Chryſippus eſſe αἰὼν ab eo Plautus non omnis ætas ad pdiſcendum eſt ſatis, hinc poetæ æterna templa cæli. A naturali diſcrimine ciuilia uocabula dies acceſſerunt. dicam prius qui deorum cauſa, tum qui hominum ſint inſtituti. Dies agonales per quos rex in regia arietem 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 diē februatum appellat. Februum Sabini purgamentum, & 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 libris et foculo pro emptore ſacrificantes. In libris ſaliorū quorum cognomen agonenſium forſitan hic dies ideo appellatur potius Agonia. Quinquartus hic dies unus ab nominis errore obſeruatur. proinde ut ſint quinq; dictus ut ab Thuſculanis. Poſt diem ſextum idus ſimiliter uocatur. Sexatrus. et poſt diem ſeptimum ſeptimatrus. ſic hic quod erat poſt diem quintum idē quinquatrus. Tabuluſtrum appellatur quod eo die in atrio ſutorio ſacrorum tubæ luſtrantur. Magaleſia dicta à græcis quod ex libris Sibyllinis accerſita ab Attalo Rege pergami propè murū 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 cædēdis fordicidia dicta. Palilia dicta à pale quod & feriæ ei deæ fiūt. 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 ſcriptū uinum nouum ne

uehatur in urbē ante quàm uinalia calentur. Robigalia dicta ab Robigo ſecundum 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 Tullio rege, quod is fanum fortis fortunæ ſecundum Tyberim extra urbem Romam dedicauit. Iunio menſe Dies populi fugia uidetur nominatus, quod eo die repēte tumultu fugerit populus, non multo enim poſt hic dies, q̄ 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 togæ prætexta data eis. Apollinaribus ludis docuit populum. Neptunalia à Neptuno. eius enim dei. vi. feriæ Funalia Fuinæ quod ei deæ feriæ publicæ dies is, cuius deæ honos apud antiquos. nam ei ſacra inſtituta annua & flamen attributus. nunc uix nomē notum paucis. Portūnalia dicta à Portūno, 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 tum feriæ, & qđ eo die populus pro ſe in ignem animalia mittit Opecōſiua dies ab deæ ope conſiua, cuius in regia ſacrariū, qđ ideo actum ut eò præter uirgines ueſtales, & ſacerdotē publicum introeat nemo. Is cum eat Suffibulū haud habeat, ſcriptum id dicitur, ut à ſuffiendo ſubligaculū. Vortūnalia à Vortūno, cuius feriæ tum Octobrimenſe. Meditrinalia dies dictus à medendo, quod ut ait Flaccus flamē 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 qđ in armiluſtrio armati ſacra faciunt niſi locus potius dictus ab his ſed quod de his prius. id ab luendo, aut luſtro, ideſt quod circū ibant ludentes. ancylibus armati. Saturnalia dicta ab Saturno, quod eo die feriæ eius, ut poſt diem tertiū Opalia opis Angeronalia ab Angerona cui ſacrificium fit in curia aculeia, & cuius feriæ publicæ Laurentinæ is dies, quem diem quidam 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 uelabro qua in nouam uiam exitur, ut aiunt quidam ad ſepulchrum Accæ, ut quod ibi propè faciunt dij manibus ſeruilibus ſacerdotes, qui uterq; locus extra urbem antiquam fuit, non longe à porta romanula de qua in priori libro dixi. Dies ſeptimontium nominatus ab his ſeptem montibus in quis 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 cōpetunt, tum in compitis ſacrificatur, quotannis is dies concipitur. Similiter latinæ feriæ dies cōceptiuus dictus à latinis populis quibus ex albano monte ex ſacris carnem petere fuit ius cum Romanis. à quibus latinis Latinæ dictæ Sementinæ feriæ dies is qui à pontificibus dictus appellatus à ſemente qđ ſationis cauſa ſuſceptæ. Paganicæ eiuſdem agriculturæ cauſa ſuſceptæ, ut haberet in agris omnis pagus, unde paganicæ dictæ ſunt. Præterea feriæ conceptiuæ quæ nō 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 quinq;. Calo Iuno Nouella. Septem dictæ. Calo Iuno Nouella. Nonæ appellatæ, aut quod ante diem nonum idus ſemper, aut qđ ut nouus annus Calendæ Ianuariæ ab nouo ſole appellatæ, nouus menſis noua luna nonis eodem die enim in urbē ab agris ad regem conueniebat populus. Harum rerum ueſtigia apparēt in ſacris nonalibus in arce, qđ tunc ferias primas mēſtruas quæ futuræ ſint eo menſe rex prædicat 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 qđ tum ut eſſet populus, conſtitutum eſt ad ſuffragium ferendum niſi ſi quæ feriæ conceptæ eſſent propter quas non liceret ut Compitalia & latinæ. contrarij horum uocantur dies nefaſti, per quos dies nefas fari prætorem. Do, dico, addico. Itaq; 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 quot mane & ueſperi eſt nefas, medio tempore inter hoſtiam cæſam & exta proiecta fas. à quo qđ faſtum intercedit, interciſi, aut quod 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. Itaq; poſt id tempus lege actum ſæpe Dies q uocatur, quādo ſtercus delatum fas ab eo appellatus, quod eo die ex æde ueſtæ ſtercus euerritur, & p capitolinum 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. Secūdus ut Fuluius ſcribit, & Iunius Gracchus à Venere. quod ea ſit Aphrodite. Cuius nomen ego antiquis literis, quod nuſquam inueni, magis puto dictum quod Ver omnia apperit, Aprilē. Tertius à maioribus Maius. Quartus à iunioribus Iunius. Dehinc quintus quintilis, & ſic deinceps uſque ad Decembrē à numero. ad hos, q additi. prior à principe deo Iano Ianuarius appellatus. Poſterior. ut ijdem dicunt ſcriptores ab dijs inferis Februarijs appellatus, quod tum his parentent. Ego magis arbitror Februarium à die Februato quod tū februatur populus, ideſt 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. Currēs. Ludens. De queis duo prædicere uolo, quanta ſit multitudo eorum, & quæ ſint obſcuriora quàm alia, Cum uerborum declinantium genera ſint quatuor. Vnum quod tempora adſignificat neq; habet caſus, ut lego leges. Alterum quod caſus habet neq; tempora adſignificat, ut à lego lectio. & lector. Tertium quod habet utrunq;, & 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 millia eſſe poſſunt. Ideo quia ſingulis uerbis primigenijs, 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, ſiquis primigeniorum uerborum origines oſtenderit, ſi ea mille ſunt, quingentum millium ſimplicium uerborum cauſas aperuit unas. in nullis tamen q ab his reliqua orta oſtẽderit, ſatis dixerit de origine uerborũ cum inde nata ſint innumerabilia. principio erunt paucæ quæ inde nata ſint innumerabilia. À quibus iiſdem principijs antepoſitis præuerbis paucis, immanis uerborum accedit numerus quod præuerbijs additis, atq; commutatis aliud atq; aliud fit. ut enim ceſſit atq; receſſit, ſic acceſſit & abſceſſit. Itẽ inceſſit & exceſſit, ſic ſucceſſit & deceſſit & conceſſit, et proceſſit. Quod ſi hæc decem ſolum præuerbia eſſent quoniam ab uno uerbo declinationum quingenta diſcrimina fierent, his decem plicatis coniuncto præuerbio ex uno quinq; millia numero efficerentur, ex mille quinquagies centum millia diſcrimina fieri poſſunt. Democritus, ſecutiq; item, alij, q 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 paucæ dicam uerborum, quæ tempora conſignificant. ideo locus difficillimus eſt, quod neq; his ferè ſocietas cum græca lingua, neq; uernacula, ea quorũ 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 quà nihil poſſet agi. Hinc Angulus quod in eo locus anguſtiſſimus cuius loci is angulus. Actionum trium primus agitatus mentis qđ 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 et cũ hos agitamus, qd et eã rẽ cogitamus, in mentem agimus & cum pronuntiamus agimus. Itaq; ab eo Orator dicitur agere cauſam. Et Augures agere augurium 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 Coemptio. Sic compitum nominatum. À cogitatione Concilium. unde conſilium quod ut ueſtimentum apud fullonem cũ cogitur, conſiliari dicitur Sic Reminiſci cum ea quæ tenuit mens ac memoria, cogitãdo repetuntur. Hinc etiam Cõminiſci dictum à con & mente, cum finguntur in mente quæ non ſunt, & ab hoc illud quod dicitur Reminiſcor, cum Cõmentum pronuntiatur. Ab eadem mente Meminiſſe dictũ, & Amens quod à mente ſua deſcendit. Hinc etiam Metuo mentem quodãmodo motam moueo, uel Metuiſti amouiſti ſic quod frigidus timor eſt Tremuiſti, ideſt timuiſti. Tremo dictum à ſimilitudine uocis, quæ tunc cum ualde timetur, apparet. Cum etiam in corpore pili, ut ariſta, in ſpica Hordea horent. Curare à cura dictum. Cura quod cor urat. Curioſus qui hac præter modum utitur. Reuocare rurſus in cor uocare. Curia ubi ſenatus remp. curat, illa, & etiam Curia dicitur ubi cura ſacrorum publica; ab his Curiones. Volo à uoluntate dictum & à uolatu qđ animus ita eſt, ut puncto temporis ꝑuolet quò uult Libere à labendo dictum quod lubricat mens ac prolabitur ut dicebant olim. à 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 habeat foras, fertur. Formido cum pauet. ab eo pauor. Meminiſſe à memoria cum id qđ remanſit in mente in id qđ rurſus mouetur. quæ à mouendo ut Manimoria poteſt eſſe dicta. Itaq; Salij qui cantant Mamuriam ueterum ſignificant memoriam. Monere ab eadem qđ is qui monet proinde ſic ac memoria. ſic Monimenta quæ in ſepulchris. Et ideo ſecundum uiam quo prætereũtes admoneant & ſe fuiſſe & illos eſſe mortales. ab eo cætera quæ ſcripta ac facta memoriæ cauſa Monimenta dicta. Mœrere à marcere quod merore corpus marceſcere dicitur. hinc etiam Macri dicti. Letari ab eo quod latius gaudium propter magni boni opinionẽ diffuſum. Itaq; Terentius ait Gaudia ſua ſi oẽs homines conferant unũ in locum, tamen mea ſuperet Letitia. Sic cum ſe habent læti. 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 dicuntur infantes, cum id faciunt iam fari. cum hoc uocabulorum ſimilitudine uocis pueri ac Fatuus fari id, dictum. 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 ſolẽt fari, Fatidici dicti. Idem Vaticinari quod ueſana mente faciunt. Sed de hoc poſtea erit uſurpandum cũ de poetis dicemus. Hinc Faſti dies quibus certa uerba legitima ſine piaculo prætoribus licet fari ab hoc Nefaſti qbus diebus ea fari ius nõ eſt, & ſi fati ſint piaculum faciunt. Hinc effata dicuntur quod augures finem auſpiciorum cæleſtium extra urbem agris ſunt effati. hinc effari templa dicuntur. ab auguribus effantur, qui in his fines ſunt. hinc Fana nominata quod pontifices in ſacrando fati ſint finem. hinc Profanum eſt quod ante fanum, ideſt coniunctũ fano. hinc profanatum qđ in ſacrario pollutũ. Atq; inde Herculi Decumadata ab eo eſt quod ſacrificio quodam fanatur, ideſt ut fani lege ſit. Id dicitur Pollutum quod à porriciendo eſt fictum. Cum enim ex mercibus libamenta proiecta ſunt Herculi in aram, tum pollutum eſt, ut cum Profanum dicitur, ideſt proinde ut ſit fani factum. Itaq; ubi olim fano cõſumebatur omne quod profanum erat ut etiam fit. quod populus Romanus urbis, quotãnis faciat, cum Herculi immolat publicæ iuuencam. ab eodem uerbo Fari, fabulæ ut tragœdiæ, & comœdiæ dictæ. Hinc falſi, & Confeſſi q fati id quod ab his quæſitum. Hinc profeſſi. hinc fama & famoſi. Ab eodem Falli Falſum et Fallacia quæ propterea quod fando quem decipit, ac contra quam dixit, facit. Itaq; ſiquis refallit 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 & Fauus & Fatuæ. Loqui ab loco dictum quod qui primo dicitur fari, & uocabula & reliqua uerba dicit ante, quàm ſuo qſq; loco ea dicere poteſt hũc Chryſippus negat loq ſed ut loqui. quare ut imago hominis nõ ſit homo. ſic in coruis Cornicibus. pueris primitus incipiẽtibus fari uerba nõ eſſe uerba, quod non loquebantur. Igitur is loqur qui ſuo loco quodq; uerbum ſciens ponit, & iſte Proloquitur, cum animo quod habuit extulit loquendo. hinc etiã amplius dicuntur. Eloquium ac reliq̃ finis ſabinis è cælla Dei. qui eloquuntur. hinc dictus Loquax qui nimiũ loquitur. hinc eloquẽs q copioſe loqtur. hinc Colloquiũ cũ conueniunt in unum locum loquendi cauſa. hinc

Allocutum mulières ire aiunt, cum eunt ad aliquam locutum conſulendi cauſa. hinc quidam Loquelam dixerunt uerbum quod in loquendo efferimus. Cõcinne loqui dictum à concinne, ubi inter ſe conueniunt partes et inter ſe rñdent aliud alij. Pronuntiare dictum et nuntiare pro idẽ ualet qđ ante ut in hoc proludit. Ideo actores pronuntiare dicuntur quid in Proſcænio pronuntiat poëta cogitante. quod maxime id tum dicitur proprie nouã fabulã cũ agunt. Nũtius eſt. n. ab his rebus noĩatus qđ à græco uerbo uideri põt declinatum. Ab ea quidem græca uoce Neapolis νεαπόλις ab antiquis noſtris uocata. à quo et extremũ nouiſſimum quoq; dici cœptum uulgo ꝙ mea memoria, ut Aelius gallus, Sic ſenes aliquot nimium nouũ uerbum quod eſſet, uitabant. Cuius origo ut à uetere Vetuſtus, ac Veterrimus. Sic à nouo declinatum Nouiſſimum quod extremum. Sic ab eadem origine Nouitas Nouitius & Noualis in agro & ſub nouis dicta pars in foro ædificiorum. quod uocabulũ eius peruetuſtum, 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 ſuſcipiuntur. Nuncupare noĩare ualere apparet in legibus. ubi Nuncupatæ pecuniæ ſunt ſcriptæ. Item in choro in quo eſt, ænea quis eſt qui meum nomen nuncupat? Item in modo. Quis tu es mulier, quæ me inſueto nuncupaſti noĩe? Dico originem habet græcam qđ græci δικάζω. hinc Ennius, dico qui hũc dicare cupit. hinc Iudicare qđ tunc ius dicatur hinc iudex qđ iudicat accepta poteſtate. i. quibuſdam uerbis dicendo finit. Sic. n. ædis ſacra à magiſtratu pontifice præeũte dicendo dedicatur. hinc ab dicãdo Iudicium. hinc illa Indicit illum. Indixit funus Prædixit diẽ. Addixit iudicium hinc appellatum dictũ in mimo ac dictioſus. hinc in manipulus caſtrenſibus ducibus. hinc dictata in ludo. hinc Dictator magiſter populi qđ his à conſule debet dici. hinc antiqua illa Dicitur in imo & Dicis cã et addictus. Si dico quid ſcienti qđ det qđ ignorauit trado. hinc doceo declinatũ uel qđ cum docemus dicimus, uel qđ qui docentur inducantur in id qđ docentur. Ab eo qđ ſcit ducere qui eſt dux aut Ductor qui ita inducit, ut doceat. Ab docendo Diſcere diſciplina diſcere literis commutatis paucis. Ab eodem principio Documenta, quæ exempla docendi cã dicuntur. Diſputatio & cõputatio cum præpoſitione à putando quod ualet purũ facere. Iõ antiqui Purum putũ appellarunt. Ideo Putator quod arbores puras facit. Ideo ratio putari dicitur in qua ſumma ſit pura ſic is ſermo, ĩ quo pura diſponuntur uerba ne ſit cõfuſus, atq; ut diluceat, dicitur diſputare. Quod dicimus diſſerit ut areas trãſlatio ex agris fit. Nã ut olitor Diſſerit in areas ſui cuiusq; generis res, ſic in oratiõe q facit Diſſertus. Sermo opinor ẽ à ſerie. unde Serta et ẽt in ueſtimento Sartum, qđ comprehenſum. Sermo. n. non poteſt in uno hoĩe eſſe ſolo ſed ubi rõ cum altero cõiuncta ſit. Conſerere manũ dicimur cum hoſte. ſic ex iure manu conſertum uocare. hinc Aſſerere manũ in libertatẽ cõprehendimus, ſic augures dicũt. Si mihi author eſt uerbi. nã manũ aſſerere dicit. Conſortes hinc etiam ad qđ ipſi cõſortes. Sors hinc ſortes qđ in his iuncta t pacũ hominibus ac rebus, ab his ſortilegi. ab hoc pecunia quæ in fœnore, ſors eſt. Impendiũ qđ inter ſe iungat. Legere dcm̃ qđ leguntur ab oculis literæ. iõ etiam Legati ꝙ ut publice mittantur, leguntur. Item à legendo Leguli qui oleã aut uuas legunt. hinc legumina in frugibus uarijs, etiam Leges quæ lectæ et ad populũ latæ quas obſeruet. hĩc Legitima et Collegæ qui unà lecti et qui in eorũ locũ ſuppoſiti, ſublecti. Additi Allecti, et Collecta quæ ex pluribus locis in unum lecta. ab legendo Ligna quoq; ꝙ ea cæduta legebãtur in agro, quibus in focũ uterentur, indidem ab legendo Legio & diligens & dilectus. Murmuratur dcm̃ à ſimilitudine ſonitus, qui murmurat ita leuiter loquitur, ꝙ magis id ſono facere, q̃ ut intelligatur uideatur hinc etiam poëtæ murmurantia litora. ſimiliter Fremere Gemere Clamare Crepare ab uocis ſimilitudine, et ſonitus dicta. hinc illa arma ſonant, Fremor oritur. hinc nihil me increpitando cõmoues. Vicina horum, Quiritare, Iubilare. Quiritare dicitur is qui quiritũ fidẽ clamans implorat. Quirites à curienſibus. ab his cũ Tatio rege in ſocietatem uenerũt ciuitates, ut quiritare urbanorũ, ſic iubilare ruſticorũ. Itaq; hos imitatus Apriſſius ait in bucol. Io bacche quis me iubilat uicinus tuus antiquus, ſic Triumphare appellatũ. ꝙ cũ imperatore milites redeũtes clamitant ꝑ urbem in capitoliũ eunti. Io triũphe id à θρίαμβῳ græco liberi patris cognomento põt dcm̃ eſſe. Spõdere eſt dicere. Spondeo à ſponte. Nã id ualet uoluntate. Ideo Lucil. ſcribit de Cretea cum ad ſe cubitum uenerit ſua uoluntate ſponte ipſam ſuapte adductam, ut tunicam, et cætera reijceret. Eandem uoluntatem Terentius ſignificat cũ ait. Satius eſſe ſua ſpõte recte facere, quã alieno metu. Ab eadem ſponte à qua dcm̃ ſpondere declinatũ Spõdet et Reſpõdet. Deſpõſor et Spõſa. Item ſic alia. Spõdet. n. qui dicit à ſua ſpõte, ſpõdeo ſpõdet ẽt ſponſor q idem faciat obligatur. hinc Sponſus Conſponſus. Hoc Næuius ſignificat cum ait. Conſponſi ſpõdebatur pecunia, aut filia nuptiarum cã appellabatur, et pecunia quæ de ſponſa erat ſponſa. quæ pecunia inter ſe contra ſponſum rogata erat, dicta ſponſio. cui deſponſa quod erat, ſponſus quo die ſponſum erat ſponſalis. qui ſpoponderat filiam, deſpondiſſe dicebatur, ꝙ de ſponte eius. i. uoluntate exierat. Non. n. ſi nolebat dabat, quod ſponſus erat alligatus. Nã in Comœdijs uides dici. Spondem tuam gnatã filio uxorẽ meo? Quod tũ et prætoriũ ius ad legem, et cẽſoriũ iudiciũ ad æquum exiſtimabatur. ſic deſpondiſſe animum quodq; dicitur, ut deſpondiſſe filiam qđ ſuæ ſpõtis ſtatuerat finẽ, à qua ſponte dicere cũ ſpondere quoq; dixerunt. cũ à ſponte reſpõdetur. i. ad uolũtatem rogantis. Itaq; qui ad id qđ rogatur nõ dicit, nõ reſpõdet, ut non ſpõdet ille ſtatim qui dixit, Spondeo ſi iocandi cã dixit. neq; agi põt cum eo ex ſponſu. Ita quiſquis dicit in Tragœdia. Memniſti'ne te deſpondere mihi gnatã tuam? qđ ſine ſponte ſua dixit cum eo agi non põt ex ſponſu. Etiam Spes à ſponte põt eſſe declinata quod tum ſperat, quod cum uult, fieri putat. Nam quod non uult ſi putat metuit, non ſperat. Itaq; hic quoq; qui dicit in Aſtraba. Plauti. ſequere adſeque Poliba diſce meã ſpem cupio conſequi. ſequor Hercule quidem. Nã libenter mea ſperata conſequor, et quod ſine ſponte dicunt uere neq; ille ſperat qui dicit adoleſcens. neq; illa ſperata eſt. Spõſor et præs et uas neq; idẽ, neq; res à quibus ij, ſed diſſimiles. Itaq; Præs qui à magiſtratu ĩterrogatus ĩ publicũ ut præſtet, à quo & cũ reſpondet dicit præs. Vas appellatus qui pro altero uadimoniũ promittebat. Cõſuetudo erat, cum reus parũ eſſet idoneus inceptis rebus, ut pro ſe alterũ daret, à quo caueri poſtea lege cœptum eſt. ab his, qui prædia uenderent, uades ne darent, ab eo ſcribi cœptum in lege mancupiorũ uadem ne poſcerent nec dabitur. Canere & Canit, & Succanit, & Canto, & Cantatio ex camena permutato pro. n. m. ab eo quod ſemel canit. ſi ſæpius cantitat, hinc Cantatio. Item alia ut ſine canendo Tibicines dicti Oium. n. horum quod à canere etiã Buccinator à uocis ſimilitudine & cantu dictus. Oro ab ore, et perorat, & Exorat, & oratio & Orator, & Oſculum dictum. Indidem Omen & Ornamentum. Alterum quod in ore primum elatum eſt oſmen dictum. Alterum cum præpoſitione dicitur nunc ornamentum olim oſnamenta, ut Scænici pleriq; dicunt hinc Oſcines dicuntur apud augures, quod ore faciunt auſpicium. Tertium gradum agendi dicunt ubi quid faciunt, in eo propter ſimilitudinem agendi & faciendi, & ge-

rendi quidā error,his qui putāt eſſe unū.pōt.n.aliquid facere et non agere,ut poëta facit fabulam,et non agit.Contra actor agit,& non facit,& ſic à poëta fabula fit,& non agitur.ab actore agitur,et nō fit.Contra īperator qui dicitur Res gerere.in eo neq; agit neq; facit,ſed gerit.i.ſuſtinet.trāslatū ab his,qui onera gerunt,ꝙ hi ſuſtinent.Proprio nōie dicitur Facere à facie ꝙ rei quā facit,īponit faciē,ut fictor cū dicit Fingo figurā imponit,cū dicit Informo formā.ſic cum dicit facio faciem imponit à qua facie diſcernitur ut dici poſſit aliud eſſe ueſtimentū aliud uas.ſic item quæ fiunt apud fabros fictores. Item alios alia quicquid adminiſtrat cuius opus non extat,ꝙ ſub ſenſum ueniat.Ab agitatu ut dixi magis agere q̃ facere putatur,ſed ꝙ his magis promiſcue quàm diligenter cōſuetudo eſt,uſa,translatitijs utimur uerbis.nam et quidem facere uerba dicimus,et qui aliquid agit,non eſſe inficientem qui adlucet,dicitur lucē abluere & luce diſſoluuntur tenebræ.ab luce Noctiluca.lucere item à luce quod propter lucem amiſſam is cultus inſtitutus Adquirere eſt ab ad quærere.Ipſum quærere ab eo qđ quæ res ut reciperetur,datur opera à quærendo Quæſtio ab his Cōquæſtor. Video à uiſu.quinq;.n.ſenſuū maxius ē oculus.Nā cū ſenſus nullus qđ abeſt mille paſſibus ſentire poſſit,oculorū ſenſus uiſusq; ꝑuenit ad ſtellas.Hinc Viſenda uigilauit,Vigiliū,Inuidēt,& atticum illud oblitio lauet qđ incidit inuidendum.à quo etiam Violauit uirginem,pro uitiauit dicebant.Acque eadem modeſtia potius cum muliēre fuiſſe,quā concubuiſſe dicebant. Cerno idem ualet.itaq; pro uideo,ut ait Enni.lumen iubar ne ī cælo cerno?Canius,ſenſumq; ineſſe et motum in membris cerno.Dictum cerno à creo.i.à creando,Creo ab eo qđ cū quid creatum eſt,tūc demq; uidetur.hinc fines capillorum deſcripti quod finis uidetur diſcrimen,& qui id teſtamento.i.facito uideant te eſſe hæredē.Itaq; in creatione adhibere iubent teſtes. Ab eodē eſt qđ ait Medea.Ter ſub armis malim multa cernere,quàm ſemel modo parere.qđ ut decernunt de uita eo tꝑe multorū uideatur uitæ finis.Spectare dictum ab antiquo quo etiā Ennius uſus.Vos epulo poſtq̃ ſpexit.Et qđ in auſpicijs diſtributum eſt,Qui habent ſpectionem qđ non habeant & quod in augurijs etiam nūc augures dicunt, auem Specere conſuetudo cōis,quæ cum præuerbijs cōiuncta fuerunt,ēt nunc ſeruant.ut Aſpicio cōſpicio,Reſpicio,Suſpicio,Deſpicio,ſic alia in quo etiā Expecto quod expectare uolo hinc Specula.hinc Speculum quod in eo ſpecimus imaginē.Specula de quo proſpicimus. Speculator quē mittimus ante ut reſpiciat quæ uolumus.hinc quo oculos iungimus,quibus ſpecimus,Specillū.Ab auribus uidentur dicta uerba.Audio & auſculto, audio ab Aueo ꝙ auribus auemus dicere ſemper.qđ Enni.uidetur Etymon oſtendere uelle in Alexandro,cum ait.Iā dudum ab ludis aīus atq; aures auēt auide expectantes nuntium . propter hanc aurium auiditatem theatra replentur,ab audiendo etiā Auſcultare declinamus,ꝙ hi auſcultare dicuntur qui auditis parent, à quo dictum poëtæ audio,aut auſculto literæ cōmutatione dicitur.Odor. Olor.hic Olet et odorari,et odoratur.et Odora res.Sic ab ore Edo,Sorbeo,Bibo,poto,edo à græco ἔδω. hinc Eſculentum,& Eſcædulia,& quod græce γεύεσθαι latine guſtat.Sorbere,item bibere à uocis ſono.ut feruere aquam ab eius rei ſimili ſonitu ab eadem lingua qđ πόσιν Potio,unde poculum,Potatio Repotatio.itidem puteus quod ſit græcum antiquum,nō ut nunc φρέαρ dictum.à manu Mancipium quod manu capitur.Cum iungit plures manus Manipulus.Manipularis manica.Manubrium quod manu teneatur.Mantelium quaſi manuterium ubi manus terguntur. Nunc primum ponam de cenſorijs tabulis. Vbi noctu in templum cenſor auſpicauerit,atq; de cælo nuntium erit præconi,ſic Imperato,ut uiros uocet

quod bonum fortunatum felixq;,ſalutareq; ſiet po.Ro.quiritium.Reiq;.p.p.R.quiritium mihiq;,collegæq; meo,fidei.magiſtratuiq; noſtro.Oēs quirites,pedites,armatos,priuatoſq;,curatores oīum tribuum,ſiquis pro ſe,ſi uerbo altero dari rōnē uolet,uocat Inlicium.hoc ad me præco in templo primum 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 ſortiuntur,Vter luſtrum faciat ubi templū factum eſt.poſt aūt cōuentionem hēt qui luſtrū conditurus eſt.in cōmentarijs conſularibus ſcriptum ſic inueni.Qui exercitū imperaturus erit,Accenſo dicit,hoc Calphurni uoca inlicium. Oēs quirites huc ad me,accenſus dicit ſic.Omnes quirites inlicium uiſite huc ad iudices.C.Calphurnius dicit.Voca ad conuentionem oēs quirites huc ad me.accenſus dicit ſic.oēs quirites ite ad conuentionē huc ad iudices.Deinde cōſul eloquitur ad exercitū Impo qua cōuenit ad comitia centuriata.quare hic accenſo,illic præconi dicit.Hæc eſt cā in aliquot rebus.Idē ut præco accenſus acciebat à quo accenſus quoq; dcūs.Accenſum ſolitū Ciere Bœotia oſtēdit quam Comœdiā alij eſſe dicūt hoc uerſu.Vbi primū accenſus clamarit meridiem.hoc idē Coſtonius in actionibus ſcribit prætorē accenſum ſolitum tū eſſe iubere,ubi ei uidebatur horā eſſe tertiā,inclamare horā eſſe tertiā.Itemq; meridiē et horā nonā circū aures mitti ſolitus quo inliceret populū in eū unde uocare poſſet ad concionē,nō ſolū ad conſules et cenſores,ſed ēt quæſtores ut cōmentariū indicat uetus inquiſitionis.M.Sergij Mani Filij quæſtoris,q̄ capitis accuſauit.rogū in aqua. an ſic ē auſpicio orando.Sed in tēplo auſpicijs dū aut ad pratorē,aut ad cōſulē mittas auſpiciū petitū.Cōmeatum prætores uocet ad te,Et eū de muris uocet.præco id imꝑare oportet.cornicē ad priuati ianuā et in arcē mittas ubi canat collegā regis,et comiti edicat de roſtris et argentarij tabernas occludāt,patres cenſeant,exquiras et adeſſe iubeas magiſtratus,cēſeat ex ara cōſules prætores tribunoſq; plebis collegaſq; uos, et in tēplo iubeas adeſſe hoīes,accū mittas cōcionē auoces.In eodē cōmētario aquiſitiōis ad extremū ſcripti caput edicti hoc ē.Itē qđ attingat qui de cenſoribus claſſicū ad comitia centuriata redēptū hēnt uti curent eo die.quo die comitia erūt, In arce Claſſicus cānatū circūq; muros & ante priuati huiuſce.Quinti trogi ſceleroſi hoſtium cānat,et ut in cāpo cū pria luci adſit.et īter id cū circū muros mittitur,et cū cōcio aduocatur īntereſſe tēpus appet ex his quæ iterea fieri inliciū ſcriptū ē,ſed ad comitia tū uocatur populus.iō ꝙ alia de cā hic magiſtratus nō pōt exercitū urbanū cōuocare,cenſor,cōſul,dictator,Interrex pōt ꝙ cenſor exercitu cēturiato cōſtituit quinquennalem cū luſtraret,et in urbē ad uexillū ducere debet dictator,& cōſul in ſingulos annos ꝙ hic exercitui imꝑare pōt, quo erat id qđ ꝑꝑ centuriata comitia imperare ſolent.Quare nō eſt dubiū cum hoc Inliciū ſit cum circum muros itur ut populus inliciatur ad magiſtratus cōſpectū,ꝙ conſul uocare pōt in eū locū,unde uox ad cōcionem uocatis exaudiri poſſit.quare una origine inlicio et inlicius,qđ ī choro proſerpinæ eſt,et pellexit qđ in hermiona eſt cū ait Pacu.Regni alieni cupiditas pellexit.Sic Elicij Iouis uiſa ara in auētino ab eliciēdo.hoc nūc aliter fit atq; olim ꝙ augur cōſuli adeſt tū cū exercitus imperator ac præit.Quid eum oporteat dicere.Conſuli augur imperare ſolet ut inlicium uocet,nō accenſo aut præconi.id inceptum credo cum non adeſſet accenſus,et nihil intererat cui imꝑaret et dicimus cū fiebat quædā neq; itē fcā neq; item dcā ſemꝑ hoc ipſum inliciū ſcriptū iueni in.M.Iunij cōmentarijs,qđ tū ibidē eſt qđ illicite illexit.Quæ cū.E.et.C.cum.G.magnā habent cōmunitatem, ſed qm̄ in hoc de paucis rebus uerba feci.De pluribus rebus uerba faciam pauca , &

potiſſimū,quæ in græca lingua putant latina,ut Scalpere σκάλλειν. ſternere στορνύειν. lingere λίχνευθαι. ferre φέρειν. prouidere προιδεῖν, errare ἐρύειν, quæ oīa græca ſunt.itē ab γίγνομαι gignitur.ab eo qđ dicunt στραγγαλίζειν, ſtrangulare.tinguere à græco θιγγάνειν. Præterea ades ab eo qđ illi malaxare.illi μαλακίζειν potare ποτίζειν. domare δαμᾶν, mulgere ab ἀμέλγειν, ut rūcinare etc. ut Rūcinare à rūcina cuius origo græca.Quod ad origines uerborū huius libri ꝑtinet,qm̄ ſatis multas arbitror poſitas huius gn̄is,deſiſtam,et qm̄ de hiſce rebus treis libros ad te mittere inſtitui.De oratione ſoluta duos.de poetica unum,et ex ſoluta oratione ad te miſi duos.Priorem de locis et quæ in locis ſunt.hunc de temporibus & quæ cum his ſunt coniūcta.Deinceps in proximo de poeticis uerborum originibus ſcribere inſtitui.

M. TER. VAR. DE LINGVA LATINA,ET DE VERBORVM ORIGINE AD CICE. LIB.VI.

EMPORVM Vocabula et eorum quæ cōiuncta ſunt,aut in agēdo fiūt,aut cū tꝑe aliquo enuntiātur, priore libro dixi.in hoc dicā de poeticis uocabulis & eorū originibus,in qs multa difficilia.Nā ut uerbū,qđ conditū ē, et quibus literis oportet ſcribi,aperiā.Inde poſt aliqua dēpta,ſi obſcurior fit uolūtas in poſteriores nō reprehēdam.Igitur ī illis,qui in ſcrutādo uerbo literas adijciunt,aut demunt, facilius qd ſub ea uoce ſubſit,uidere poſſint.Etenim facilius obſcurā opam Myrmecidis ex ebore oculi uideant ſi extrinſecus admoueant nigras ſetas.cū hæc adminicula addas ad eruendā uolūtatem īpoſitoris,tn̄ latent multa.qđ ſi poeticæ in carminibus ſeruabit multa priſca,quæ eſſent,ſic etiam cui eſſent potuiſſent,fœcundius poemata ferrent fructū.Sed ut in ſoluta oratione ſic in poematis uerba oīa quæ hēnt ἔτυμα poſſunt duci. Nec multa ab eo qđ nō erunt in lucubratione literæ proſecutæ.Licet multum legeret Aelij hoīs in primo in literis latinis exercitati,interpretationē carminū ſaliorū uidebis et exili litera expeditā,et præterita obſcura multa.Nec mirū cum nō modo Epimenidis opus poſt annos.L.expetitum à multis nō cognoſcatur,Sed ēt Teucer Liuij poſt annos.xij.ab ſuis q̄ ſit,ignoratur. ad hoc qd ad uerborū poeticorū ætatē?quorū ſi Pōpilij regnū fons in carminibus ſaliorū,neq; ea à ſuꝑioribus accepta,tn̄ hēnt.dcc.annos. Quare cur ſcriptoris induſtriā reprehēdas,qui herois tritauū attauū nō potuerit reꝑire,cū ipſe aut tritaui matrē nō poſſis dicere?qđ interuallū multo tanto propius nos q̃ hinc ad initiū ſaliorū quo romanorū prima uerba poetica dicunt latina.Igitur de originibus uerborū q̄ multa dixerit cōmode,potius boni cōſulendū,q̃ qui aliquid nequiuerit reprehēdendū,præſertim cū dicat etymologiæ nō oīum uerborū poſſe dici cās.ut quia quare ad medendū 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 oñdit equitatū eſſe ab equitibus.Eqtes ab equite.Equitem ab equo,neq; equus un̄ ſit dicit , tn̄ hic docet plura,et ſatisfecit grate.quem imitari poſſumus , næ ipſe liber erit indicio.Dicā in iſto libro de uerbis,quæ à poetis ſunt poſita.Primū de locis,deinde de his quæ in locis ſunt.Tertio de tꝑibus,tū quæ cū tꝑibus ſunt cōiuncta,utq; cū his ſint cōiuncta adiungā,et ſiquid excidit ex hac quadripartitione, tn̄ in ea ut cōprehendā,incipiam.hic , unus erit quem tu tolles in cærula cæli templa.Templū tribus modis dicitur.ab natura,ab auſpicio.ab ſimilitudine.Natura,in cælo,ab auſpicijs,in terra,ab ſimilitudine,ſub terra.In Cælo Templum dicitur ut hecuba,magna templa cæli tum cōmiſta ſtellis ſplendidis.in terra,ut phibœa.Scrupea ſaxa bacchi templa propè aggreditur.ſub terra ut andromacha,Acheruſia templa alta orci ſaluete infero.

quā quia initiū erat oculi à tuendo,primo templū dcm̄.quocirca cælum qua tuimur dcm̄ templū.Sic cōtremuit templū magnū Iouis altitonantis.i.ut ait Næuius in hemiſperio ubi terra cærulo ſeptum ſtat.Eius templi 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 conceptis uerbis finitus concipitur uerbis non eiſdem uſquequaq; in arce.Item ſic teſtaq; me ita ſunto quoad ego eas te linquam nūcupauero.Vlla ter arbor quiſquis eſt quā me ſentio dixiſſe templum tectum quem feſto in ſiniſtrū.Olla uer arbor eſt quiſquis,quicquid eſt,quod me ſentio dixiſſe templum quem feſto dextrum.Interea concretione conſpicione,cortumione,utiq; ea rectiſſime ſenſit,in hoc templo faciundo arbores conſtitui fines apparet & intra eas regiones qua oculi conſpiciant.i.tueamur à quo templum dcm̄,& Contemplare ut apud Enni.in Medea,contempla & templum Cereris ad leuam aſpice.Contemplare et conſpicare id eſſe apparet ideo dicere cum templū faciat augur conſpicione qua oculorum conſpectum finiant,qđ cum dicunt conſpicionem addunt Cortumionem,quæ dicit a cordis uiſu.Cor.n.cortumionis origo,qđ addit templa ut ſint dextra aiūt ſancta eſſe,qui gloſſas ſcripſerunt.id eſt falſum.nā curia hoſtilia templū eſt,et ſanctum non eſt.Sed hoc ut putarent ædem ſacram eſſe Templū et eſſe ſanctum,qđ in urbe Roma pleræq; ædes ſacræ ſunt templa eadem ſancta,& qđ loca quædam agreſtia quod alicuius dei ſunt,dicentur Teſca,Nam apud Accium in philoctita,Lemnia quis tu es mortalis qui in deſerta et 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 cæli,& 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,belluam tueor,& tueri uillam à quo etiam quidam dicunt illum qui curat ædes ſacras Aedituum,non æditumum.Sed tamen hoc ipſum ab eadem profectum eſt origine , quod quem uolumus domum curare,dicimus,Tu domi uidebis . ut Plautus cum ait,intus para,cura,uide quod opus fiat.Sic dicta Veſtiſpica quæ ueſtem ſpiceret.i.uideret ueſtem,ac tueretur. Quare à tuendo & templa & Teſca dicta cum diſcrimine eo,quod dixi. Etiā inde idem.Illud enim extemplo acceptum me negato & filiū.Extemplo eſt continuo quod omne templum debet eſſe contra ſeptum,nec plus,q̃ unum introitum habere. Quod eſt apud Accium.Peruale polum ſplendida mundi ſydera bigis continuis ſe cœpit ſpolijs.Polus græcū id ſignificat circum cæli.Quare qđ eſt peruade polum ualde uade per polum.Signa dicūtur eadem & ſydera.Signa qđ aliquid ſignificent,ut libra æquinoctium.Sidera,quæ inſiduntur.atq; ita ſignificant aliqđ in terris perurendo aliud ue. Quare ut ſignum cadens in pectore,qđ eſt terrarum anfractarū uiſum.Anfractum eſt ab origine flexum duplici,dictum ab ambitu et frangendo.ab eo leges iubent in directo pedū.viij.eſſe,in anfracto.xvi.i.in flexu.Ennius,ut ibi titanis triuia dederit ſtirpem liberum.Titanis Triuia Diana eſt ab eo dicta Triuia,eo qđ in triuio ponitur ferè in oppidis græcis,uel quod luna dicitur eſſe,quæ in cælo tribus uijs mouetur in altitudem,et latitudinem,et longitudinem. Titanis dicta quod eam genuit unus ex titanibus.ut in Plauto, latona titanis,ut ſcribit Manilius,eſt creata titano,ut idem ſcribit,latona parit caſto complexu Iouis delia deos geminos.i. Apolli=

nem et Dianam. Idem de eodem, ô ſancte Apollo qui umbilicū certum terrarū obtines. Vmbilicū dcm̄ aiunt ab umbilico noſtro qđ is medius locus ſit terrarum. ut umbilicus in nobis, qđ utrūq; ē falſum. Neq; hic locus eſt terrarū medius. neq; noſter umbilicus eſt hoīs medius. Itaq; pingitur qui uocatur ičthon Pythagora, ut media cæli ac terræ linea ducatur īfra umbilicū. per id qđ diſcernitur hō mas an fœmina ſit. ubi ortus humanus ſimilis ut in mundo. ubi. n. oīa naſcuntur in medio quod terra mundi media. Præterea ſiqđ medium. i. umbilicus ut pila terræ non Delphi medium, & terræ medium non hoc, ſed qđ uocāt Delphis in æde foramen. allatum eſt quiddam, ut theſauri ſpeciem qđ græci ὀμφαλον umbilicum dixerunt. Pacu. Calydonia, altrix terra exuberantium uirū. ut ager Thuſculanus, ſic calydonius ager eſt, nō terra, ſed lege poetica qđ terra ætolia in qua calydon à parte totum accipi ætoliam uoluit. Accius, myſticā da dextra uada præter uecti. Myſtica ac à myſterijs quæ ibi in propinquis locis nobilia fiunt. Ennius, areopagitæ qui dedere quam pudā. Areopagitæ ab areopago, is locus athenis. Muſæ quæ pedibus magnum pulſatis olimpum, Cœlum dicunt græci olympum, montem in Macedonia omnes, à quo potius puto dictas muſas olympiadas. ita. n. à terreſtribus locis cognominatæ Libetrides. pimpliades. Theſpiades. Heliconides. quaſi Helleſpontum & clauſtra quod Xerſes quondam eum locum clauſit. Nam ut ait Ennius. Iſq; Helleſponto pontē cōtendit in alto, niſi ab eo qđ Aſiā et Europam ibi concludit mare et inter anguſtias facit propontidis fauces. Pacu. Aliqui in ægeo freto. Dictum fretum à ſimilitudine feruentis aquæ qđ in fretum ſæpe cōcurrat æſtus, atq; efferueſcat. Aegeū dictū ab inulis qđ in eomari ſcopuli in pelago uocantur à ſimilitudine caprarum αἶγες Aeges fermè aderant æquore in altoratibus repētibus æquor mare appellatum qđ æquatum cōmotum uēto non eſt. Ratis nauis lōga dicitur, ut Ennius cū ait. Cōferre aut ratam æratā qui perit et qui dum mare ſudātes eunt atq; ſedentes. Ratis dicta nauis longa propter remos qđ hi cum per aquam ſublati ſub dextra & ſiniſtra duas parteis efficere uidentur, Ratis. unde hoc trāslatū, illic ubi plures mali aut aſſeres. Agreſtis ab agro inſulas dictas apparet, qđ uelamenta hoſtijs è lana quæ addūtur dicuntur inſulæ, intra hoſtiarum cornua uelamenta erāt. itaq; nunc cū ad ſepulchrū ferunt frōdes ac flores, addunt lanas. iō Næuius ait, Sed uelatas frondentis comas cornua taurū. Vmbrā iaci dicere apparet cornuta à cornibus. Cornua à curuore dicta qđ pleraq; curuamus, at quas memorant noſſe nos eſſe. Carmenarū priſcū uocabulū. ita natū atq; ſcriptū eſt alibi. Carmenæ ab eadem origine ſunt declinatæ in multis uerbis in quo antiqui dicebant. ſ. poſtea dicunt. r. ut in carmine ſaliorū ſunt hæc. Orculo, doloſi Eſo, pro oſculo, dolori, ero, omnia uero ad patula coemiſſe Iani cuſianes duo muſeruſes, dumq; Ianuſq; uenet poſt melios melior. Fœdeſum fœderum. Pluſima plurima. Melioſem meliorem. Aſenam arenam. Ianitos ianitor. Quare Caſmena carmena. inde Carmina carmen. r. poſtea extrito camena factum. ab eadem uoce Canite, pro quo in ſaliari uerſu ſcriptum eſt amicante hoc uerſu, diuum exta cante diuum deo ſupplice cante. In carmine Priami apud Accium qđ eſt ueteres caſmenas Caſcas res uolo profari, & primū caſcum ſignificat uetus. eius origo ſabina quæ uſq; radices in oſcam linguam egit. Caſcum uetus eſſe ſignificat. Enni. qđ ait, q̄ primum caſci populi genuere latini, eo magis Manilius qđ ait, Caſcum duxiſſe caſcam nō mirabile eſt, qm̄ cancras faciebat nuptias. Item oſtendit Papinij epigrămatum qđ in adoleſcentem fecerat. Caſcam Ridiculū eſt cū te caſcā tua caſca dicit. Amica Philoptonis eius q; ſenex puerum dicit puſum. puellā puſam. Sic fiet mutuă mulinam, ut ſis uere puſus tu tua amica ſenex. Itē oſtendit qđ oppidum uocatur Caſſinū. hoc. n. à ſabinis orti Sānites tenuerunt,

ut nunc noſtri. unde & Caſſinum forū uetus appellant. Itē ſignificant in attelanis aliquot Pupum ſenem qđ oſci Caſnar appellant. apud Lucilium. Quid tibi ego ambages ambiui ſcribere conor. Profectum à uerbo ambe qđ eſt ī ambitu et ambitioſo apud Valerium ſoranū uetus Adagioē. O. P. Scipio, qđ uerbū uſq; eo euanuit, ut græcum pro eo poſitum magis ſit aptum, nam idē qđ uocant græci παροιμίαν. ut cum auribus lupū teneo. Canis caninā non eſt, adagio eſt. litera cōmutata Abagio dicta ab eo qđ ambit orationem, neq; in aliqua una re conſiſtit ſola. Abagio dicta, ut Abuſtū qđ circū uſtū eſt, ut abigena bos apud augures, quam circum aliæ hoſtiæ cōſtituuntur. Cū tria ſunt cōiuncta in origine uerborū quæ ſint aīaduertenda, à quo ſit impoſitum, & in quo et quid, ſæpe non minus de tertio, q̄ de primo dubitatur, ut in hoc. Vtrū primū una canis aut canes ſic appellata. dicta. n. apud ueteres, Vna canes. itaq; Ennius ſcribit. Tantidē quaſi fœta canes ſine dentibus latrat. lucilius nequā et magnus hō laniorum immanes canes ut īmpoſitio unius debuit eſſe canis, plurium canes, ſed neq; Ennius cōſuetudinem illā ſequens, eſt reprehendendus, neq; is qui nunc dicat Canis caninam nō eſt. Canes qđ latratu ſigna dant, ut ſigna canant. Canes appellatæ. & quod ea uoce indicant quæ noctu latent, latratus appellatus. ſic dictum à quibuſdā una canes ut una Trabes remis roſtra per altum. Ennius. Vtinam ne in nemore pelio ſecuribus cæſa accidiſſet ad terrā abiegna trabes. cuius uerbi ſingularis caſus recte correctus ac facta trabs in medio. Ennius, Celitum camilla expectata aduenis, ſalue hoſpita Camilla. Qui gloſſemata interpretati, dixerūt adminiſtrā addi oportet in his quæ occultiora. Igitur dicitur in nuptijs Caſmillus, qui cum merum fert, in quo quod ſit in miniſterio pleriq; extrinſecus nectunt. hinc Caſmillus noīatur in Samothracæ myſterijs. Dius quidam adminiſter dijs magnis uerbum græcum arbitror, quod apud Callimachum in poëmatis eius inueni. apud Ennium. Subulo finitimas pp aſtabat aquas. Subulo dictus qđ ita dicunt Tibicines thuſci. quo circa radices eius in Hetruria nō latio quærendum eſt. uerſus quos olim Fauni, uateſq; canebāt. Fauni dei latinorū ita ut faunus, et fauna ſint in his uerſibus quos uocāt ſaturnios in ſylueſtribus locis traditū eſt ſolitos fari. Quo fando faunos dictos. Antiquos poëtas Vates appellabant à uerſibus uiendis, ut in poematis cum ſcribā ondam. Corpore tartarino prognata paluda uirago. Tartarino à tartaro dcm̄. Plato in. iiij. de fluminibus, apud inferos quæ ſunt in his unum tartarum appellat. quare tartari origo græca. Paluda à paludamentis. ſunt hæc inſignia ac ornamenta militaria. Ideo ad bellū cū exit impator ac lictores mutauerūt ueſtē et ſigna incinuerunt, paludatus dicitur proficiſci. quæ propterea qđ cōſpiciuntur qui ea hn̄t ac fiunt palā paludamēta dcā. Plau. Epeū fumificū cocū, ab epeo illo q dicitur ad Troiā feciſſe equū troianum, et arguis cibū curaſſe, iō ait epeū fumificū qui legioni noſtræ hēt coctū cibū. Apud Enni. Atq; prius pariet locuſta lucā bouē. Lucas bos elephas, cur ita ſit dicta, duobus modis inueni ſcriptum. Nā & in Cornelij commē. erat à libycis lucas. Et in Virg. cōmētario ab lucanis Lucas, ab eo qđ noſtrorū maximā quadrupedē, quā ipſi hērent, uocarent bouē. et in lucanis Pyrrhi bello primū uidiſſent apud hoſtis elephātos. Idē nō itē quadrupedes cornuatas, nā quos dētes multi dicūt ſunt cornua, lucanā bouē qđ putabant lucā bouē appellaſſe. Si à libya dictæ eēnt lucæ fortaſſe Pātheræ quoq; et leones nō Africanæ beſtiæ dicerētur, ſed lucæ. ſi ab lucanis dictæ, Vrſi cur potius lucani quā luci dicti. Quare ego arbitror potius lucas ab luce qđ lōge relucebant pp inauratos regios clypeos quibus eorū tumor natæ erāt turres. Enni. Orator ſine pace redit, regiq; refert rē. Orator ab oratione dictus, q. n. uerba hēret orationū puplice aduerſus eum qđ legebatur, ab oratiōe orator dictus, cū res ma

iore rōne legebantur. potiſſimū qui cām cōmodiſſime orare poterant. Itaq; Ennius ait. Oratores doctiloqui apud Enniū olli reſpondet. ſuauis ſonus egeria. Olli ualet dcm̄ illi ab olla et Ollo q alterum comitijs cum recitatur à præcone dicitur Olla centuria nō illa. Alterū apparet in funeribus indictiuis, quo dicitur Ollus leto datus eſt, qđ græcus dicat λήθη, ideſt obliuioni. apud Ennium menſas conſtituit, idemq; ancilia. Ancilia dicta ab ancīſu, q ea arma ab utraq; parte, ut thracū inciſa. Saturnio in carmine, Libaq; fictores argeos et tutulatos. Liba q libădi că fiunt. Fictores dicti à fingendis libis. Argei ab argis. Argei fiūt è ſirpeis uirgultis ſimulachra ſunt hominum. xxx. Ea quotannis ponte ſublicio à ſacerdotibus publice deijci ſolent in tyberim. Tutulati dicti hi qui in ſacris capitibus hēre ſolent, ut metă, id Tutulus appellatur ab eo qđ matres familias crines conuolutos ad uerticem capitis, quos habent uti uelatos dicunt Tutulos, ſiue ab eo, q tuendi că capilli fiebant, ſiue ab eo q altiſſimum in urbe, qđ eſt arx ea res tutiſſima Tutulus uocatur. Eūdem Pōpiliū ait feciſſe flamines qui cū oēs ſint à ſingulis deis cognominati, in qbuſdă apparent etyma. ut cur ſit Martialis, et quirinalis, ſunt in qbus flaminū cognominibus latent origines, ut qui ſunt in uerſibus plæriq; Volturnalem. Palatualem. Furinalem. Floralem qui Falacrem, et Pomonalem fecit. obſcura eſt eorum origo. Volturnos diua palatua, furina Flora, Falacer. Pomona pomorū pater. Nă apud Enniū. Iam Cata ſigna ferè ſonitum dare uoce parabāt. Cata acuta. hoc. n. uerbo, Sabini dicunt. quare Catus Aelius ſextus, nō ut aiunt ſapiens ſed acutus, et qđ eſt tunc cœpit memorari. ſimul cata dicta accipienda acuta dicta apud Lucilium. Thynno capto coriū excludunt foras. Occiduntq; lupos aperdite & iura Siluti Sume rete atq; amiam. Piſcium noīa ſunt eorūq; è græcia origo. Apud Enniū, quæq; cœruleo freto Orta nare cœpta. Caua Cortina dicta, qđ eſt inter terră et cælū ad ſimilitudinem cortinæ Apollinis. ea à cordæ, q inde ſortes primū extimatæ. apud Enniū. Quin inde inuictis ſumpſerūt pduellibus. Perduelles ſunt hoſtes ut perficit. ſic Perduellū duellū. i. poſtea bellū. ab eadem că facta Duellona Bellona. apud Plautū, neq; iugula, neq; ueſperugo, neq; Vergiliæ occidunt. Iugula ſignum eſt quod Acci. appellat Oriona, cum ait. Citius orion pateſit. huius ſigni caput dicitur è ſtellis quatuor quas infra duæ claræ, quas appellant humeros inter quas qđ uidetur iugulū, unde iugula dicta. Veſperugu ſtella, quæ ueſpere oritur, à quo etiam Turpil. ſcribit. Veſperū, itaq; dicitur alterū. Veſper adeſt quem dn̄t græci ἕσπερον. Næuius patrem ſuū optimū appellat ſupremū. Supremum à ſuperrimo dcm̄. Itaq; in. xij. tabulis ſolis occaſu diei ſuprema tempeſtas eſto. Libri augurū pro tempeſtate Tempeſtutem dicunt. i ſupremū augurij tempus. In cornicula qui regi latrocinatus decem annos demetrio. Latrones dicti ab latere, q circū latera erant regi, atq; ad latera habebăt ferrū, quos poſtea à ſtipatione ſtipatores appellarūt, et qui cōducebātur. Ea. n. merces dicitur græce κέρδος. ab eo ueteres poetæ nōnunq̄ milites appellant latrones, q itemuti milites cū ferro, aut q latent ad īſidias faciendas. Apud Næuiū. Riſi egomet caſſabūdū ire ebrium. Caſſabundū à cadendo. Item Diabatra in pedibus habebat, erat amictus Epicroco ſimulis. utrunq; uocabulū græcū, in menæchmis Plauti. Inter ancillas ſedere iubes lanā carere. Idē eſt hoc uerbū in Coſmotria Næuij. Carere à carendo, qđ eā tū purgăt ac deducū, ut careat ſpurcitia. ex quo Carminari dicitur tū lana, cū caret ea, q ī ea hæret. Neq; ē lana quæ ī Romulo Næuius appellat Oſcă ab oſcis. In perſa iă pol ille hic aderit credo congero meus. Congero à gerra, & græcū eſt & in latina cratis. In menæchmis. Idem iſtuc alius aſcriptiuus fieri ad legionem ſolet. Adſcriptiui dicti, q olim adſcribebantur

Inermes, qui ſuccederēt armatis militibus ſiqs eorū deperiſſet. in Trinummo. Nā illū ibi Ferentariū à ferendo. i. inane ac ſine fructu, aut q ferentarij eqtes hi dicti qui ea mō hēbant arma, quæ ferrentur, ut iaculū. huiuſcemodi eqtes pictos uidi in Eſculapij æde uetere, et ferentarios adſcriptos. in friuolaria ubi rorarij eſtis en ſunt, ubi ſunt accenſi ecce. Rorarij dicti à rore qui bellū cōmittebăt ante iō q ante rorat, q̄ pluit. Accenſos miniſtratores Cato eſſe ſcribit, pōt id ab arbitrio, nă inde ad arbitriū eius cuius miniſter. Pacuuius deū triportēta in mercatore ponit. Idem in mercatore. Nō tibi iſtuc magis diuidia eſt, quă mihi hodie fuit hæc eadem eſt in Corolaria. Næuius, Diuidia à diuidendo dicta, qđ diuiſio diſtractio eſt doloris. Itaq; idē in curculione ait. Sed qd tibi eſt lienes necant. renes dolent. Pulmones diſtrahuntur. In phagone. Honos ſinceraſto perit pernis gladio. Sinceraſtū eſt omne medullium antiquo uocabulo græco. in paraſito pigro, domū ire cœpi tramite dextra uia. Trames à tranſuerſo dcūs. in fugitiuis A grege ſpecta uide uiuices quātas. Iam inſpexi quid eſſent. Viuices alij excitatū uerberibus corpus. In ciſtellaria. Non quaſi ut hæc ſuas hic limaces. Liuide Limax à limo, qđ ibi uiuit, Diobolares ſcæniculæ miracula. Diobolares à duobus obolis Scæniculæ ab ſcæno nugario unguento. Miracula, à miris. i. monſtris, à quo Accius ait perſonas diſtortas oribus deformes mirones. Ibidē. Scrăctiæ ſcrupedæ rutabulæ, Tăulæ ab exercando Scrăctiæ ſic ad ſignificat ſcrupedă. Aurelius ſcribit Auſcaripedam. Iuentius comicus dicebat à uermiculo piloſo, qui ſolet eſſe in frōde cū multis pedibus. Valerius à pede ac ſcrupea. ex eo ab Accio poſitū, curioſa itaq; eſt in Menalippa. Reijcis abs te religionē. Scrupeæ īponas Scritabillas à ſtritilădo. Stritare ab eo qui ſiſtit ægre. in aſtraba, axitioſæ annonă caram è uili cōcinat uiris. Iō in Siteli tergo idem ait Muliēres uxorculauit ego noui ſcio axitioſam. ſic Caruilius ſcribit Axitioſas demonſtrari. Suſpicatrices ab agendo axitioſas, ut ab una faciendo factioſæ ſic ab una agendo actioſæ dictæ. In Geſtipne ceraſtribula, ut de lūbo obſcænabis. Ceraſtribula Opilius ſcribit circum coxendices ſunt nobis, id græcū eſt ab huius loci uerſura. In neruolaria. Scobinā ego illam actutū adraſi. ſcobinam à ſcobe. Lima. n. materia fabrilis eſt. in Pœnulo. Vinceretis ceruū curſu, uel. grallatorem gradu. Grallator à gradu magno dictus. in Truculento. Sine uirtute argutum ciuem mihi habeam pro Præfica, ut Aurelius ſcribit, Mulier ab luctu, quæ conduceretur. quæ ante domum mortui laudes eius caneret. hoc factitatum Ariſtoteles ſcribit in libro qui ſcribitur Noīa barbarica, quibus teſtimonium eſt, qđ fretum eſt Næuij. Hæc quidē hercle opinor præfica ē. Nă mortuos collaudat. Claudius ſcribit dicta, quæ præficerentur ancillis, quemadmodū lamentarentur. Præfica eſt dicta. utrunq; oſtendit à præfatione præficā dictam, apud Enniū decem Coclites quos montibus ſummis ripis ſedere. ab oculo Cocles, ut Ocles dictus, qui unū haberet oculū, quo circa in Curculione eſt de coclitum proſapia eſſe arbitror. Nam ſunt unoculi. Nūc de temporibus dicam, qđ eſt apud Caſſiū, Nocte intempeſta noſtră deuenit ad domum. Intempeſta nox dicta à tempeſtate. Tempeſtas ab tpe. intempeſta nox quo tpe nihil agitur. Quid nox uidetur in altiſono cæli clypeo temo ſupat ſtellas ſublime cogens ēt, atq; ēt noctis iter. hic multă noctem oñdere mult à temonis motu, Sed temo, uñ et cur dicatur latet. Arbitror antiquos ruſticos primū notaſſe quædă in cælo ſigna, quæ præter alia erāt īſignia, atq; ad aliquē uſum culturæ tempus deſignădū cōuenire aīaduertebātur. eius ſigna ſunt, q has ſeptem ſtellas græci, ut Homerus, uocant, ἅμαξαν, & propinquum equi ſignū Bootem. noſtri eas ſeptem ſtellas Boues et temones, et prope eas axem. Triones. n. & boues appellantur à bubulcis

ēt nunc maxīe cū arant terrā. ē qs dicti ualentes glebarij q̄ facile proſcindūt glebas. ſic oēs q̄ terrā arabāt à terra Terriōes. un̄ Triones ut dicerentur detritū. Temo dcūs à tenēdo. Is.n. cōtinet iugū et plauſtrū appellatū à pte totū, ut multa pnt. Triones dicti ſeptē, q̄ ita ſitæ ſtellæ, ut ternæ trigona faciant. Aliqd̄ lumen iubar'ne in cælo cerno? Iubar dicitur ſtella lucifer, quæ in ſummo hēt diffuſum lumen, ut leo in capite iubā. huius ortus ſignificat circiter eſſe extremā noctē. Itaq; ut Pacu. Exorto iubare noctis decurſo itinere. apud Plau. in Paraſito. migro inde hinc bene potus primo crepuſculo. Crepuſculum dcm̄ à ſabinis, et id dubiū tēpus noctis, an diei ſit. itaq; in cordalio ē. Tā crepuſculo fere ut ament lampadas accēdite. Iō dubiæ res crepere dictæ. In Trinumo, Cōcubiū ſit noctis, priuſq̄ poſtremū perueneris. Cōcubiū à concubitu dormendi cā dcm̄. in aſinaria, Videbitur, factū uolo. at redito cōticiniū. Cōticinium puto à conticiſcendo dcm̄ ſiue ut Opilius ſcribit ab eo, q̄ conticuerūt hoīes. Nunc de his rebus, quæ ad ſignificant aliqd̄ tempus cum dn̄r, aut fiunt, dicam. apud Acciū Reciproca tendens neruo equino cōcita tela. Reciproca eſt cum, unde qd̄ profectū redit eo, q̄ ab recipe reciprocare fictū. aut qd̄ poſcere procare dcm̄. apud Plautū, aut traſuerſum, nō prouerſus cedit, quaſi cancer ſolet. dicit ab eo, qd̄ in id qd̄ eſt uerſus. et iō qui exit in ueſtibulū, qd̄ eſt ante domū prodire et procedere, qd̄ cū leno nō faceret. ſed ſcd̄m pariētē trāſuerſus iret, dixit, ut trāſuerſus cedit quaſi cancer nō prouerſus hō, ut apud Enni. Andromachæ nomen q̄ indidit recte ei īdidit. Itē quapropter Parim paſtores nūc alexandrū uocāt. Imitari dū uoluit Euripidē et ponere etymon eſt lapſus. Nā Euripides, q̄ græca poſuit, etyma ſunt apta. Ille ait iō nomen additum Andromachæ, qd̄ ἀνδρὶ μάχεται, hoc Ennij quis pōt intelligere? Inuerſum ſignificare Andromachæ nomen qui indidit recte indidit, aut Alexandrū ab eo appellatū in græcia qui paris fuiſſet, à quo herculem quoq; cognominatū Alexicacō ab eo, qd̄ defenſor eſſet hoīum. apud Accium. Iamq; aurorā rutilare procul cerno. Aurora dicitur ante ſolis ortū, ab eo, q̄ ab igne ſolis, tū aureo aer aureſcit, qd̄ addit Rutilare eſt ab codē colore. Aurei.n. rutuli et inde ēt mulieres ualde rufæ rutulæ dictæ, apud Terentiū. Scortatur, potat, olet unguentū de meo. ſcortari eſt ſæpius meretriculā ducere, quæ dcā à pelle. Id.n. nō ſolū antiqui dicebāt ſcortū, ſed ēt nūc dicimus ſcortea ea, quæ è corio ac pellibus ſunt fcā. Inde in aliquot ſacris ac ſacellis ſcriptū habemus, ne quid ſcorteū adhibeatur, ne morticinū quid adſit. in attellanis licet aīaduertere ruſticos dicere ſe adduxiſſe pro ſcorto pelliculā. apud Acciū. Multis nomē ueſtrū, numenq; ciendo. Numen dicūt eſſe imperiū ab nutu, oīa ſunt eius cuius impiū maximū eſſe uideatur. Itaq; in Ioue hoc et Homerus, et aliquoties Liuius. apud Plau. Si unū epityrum edā apud illū eſuriens inſane. Bene epityrū uocabulū eſt cibi quo frequentius Sicilia, q̄ Italia uſa. id uehementer cū uellet dicere dicit īſane, qd̄ inſani faciūt oīa uehemēter. apud Pacu. Flexanimat aquā lymphatā dicit à Lympha Nympha, ut apud græcos Thetis. Apud Enni. Ea thetis illi mater in græcia commota mente, quos νυμφολήπτους appellant, ab eo lymphatos dixerunt noſtri. Bacchus, liber et eius comites Bacchæ, & uinū in Hiſpania Baccha. origo in his oībus græca. apud Pacu. halcyonis ritu litus peruolgans furor. hæc.n. auis nunc græce dicitur ἀλκυών, à noſtris halcedo. hæc hyeme q̄ pullos dicitur trāquillo mari facere. Eos dies halcyonios appellāt, qd̄ ē ī uerſu halcyonis ritu. i. īſtituto, ut cū haruſpex præcipit ī ſuo quiſq; ritu ſacrificiū faciat, et nos dicimus. xij. uiros græco ritu ſacra non romano facere. Quod.n. fit rite, id ratū ac rectū eſt ab eo, Accius recte pfectis ſacris uult accipi. apud Enni. ſi uoles aduortere animum comiter mōſtrabitur. Comiter hilare, ac lubēter, cuius origo græce κῶμος. inde Comeſſatio latine dcā et in græcia, ut quidā dicūt Comœdiā. apud Atiliū cape, cede, lide, come, crede, cape. Vnde accipe, ſed hoc ī proxīo libro retractādū. Apud Pacuuiū. Nulla res neq; cicurare, neq; mederi potis ē, neq; reficere. Cicurare manſuefacere. qd̄.n. à fero diſcretū, id dicitur Cicur. et iō dcm̄ Cicur ingeniū obtineo māſuetū à quo Veturij quoq; nobiles cognominati Cicurij. Innatū à cicco Cicur. Ciccum dicebant membranam tenuē, quæ eſt, ut in malo punico diſcrimē. à quo ēt Plau. dicit, q̄ uolet dēſum ciccū nō inter duo. Apud Næuiū Ciccū uenire uideo fermè iniuria. Fermè dicitur, qd̄ nunc ferè, utrunq; dcm̄ à ferendo, q̄ id qd̄ fertur eſt in motu, atq; aduentat. Apud Plau. Euax iurgio uxorē tandē abegi ab ianua. Euax uerbū, nihil ſignificat, ſed effutitiū naturaliter eſt. apud Enni. hehe ipſe clypeus cecidit. Apud Enni. Heu mea puella ſpe quidē id ſuccenſes tibi. apud Pōpilium. Heu qua me cā fortuna infeſta premis, qd̄ ait iurgio. i. litibus. itaq; quibus res erat in controuerſia, ea uocabatur lis. iō in actionibus uidemus dici, quam rē ſiue litē dicere oportet ex quo licet uidere iurgare eē ab iure dcm̄. Nā quis iure litigaret, à quo obiurgatus is, qui id facit iuſte? apud Lucr. Atq; aliquos ibi ab rebus clepſere foro. Qui Clepſere dixit. Vnde ēt alij clepe. i. corripe quorū origo à clā, ut ſit dcm̄ clape, unde clepe, et ex ea cōmutatio, ut multa et fcm̄ clepe, pōt à græco dcm̄ κλέπτειν. Apud Matiū, Corpora graiorū merebat mandier igni. dcm̄ mādier à mandēdo. unde māducari à quo ī attelanis obſoniū uocant māducū. apud Matiū Obſcœni iterpre funeſtiſq; oīs author, obſcœnū dcm̄ ab ſcæna. Ea ut græci, aut Acci. ſcribit, ſcæna in pluribus uerbis. a. ante. e. alij ponūt, alij nō, ut qd̄ ptim dicūt ſcæptrū, alij fœneratricem. alij fœneratricē, ſic fœniſeca, et feniſeca. à quo ruſtici pappum Meſiū nō meſum. A quo Luci ſcribit. Cæcil. ne ruſticus fiat. quare turpe iō abſedū. qd̄ niſi in ſcæna palam dici nō dēt. pōt uel ab eo qd̄ puerilis turpicula res ī collo quædā ſuſpēditur ne quid obſit ſcæuæ cā, inde Scæuola appellatus, ea dcā ab Scæua. i. ſiniſtra, q̄ quæ ſiniſtra ſunt, bona auſpicia exiſtimātur. à quo dicūtur Comitia aliud'ue quid ſit. aut ſiniſtra, quæ ē, id à græco ē, q̄ hi ſiniſtrā uocāt σκαιάν. quare qd̄ dixi Scæuū. Omne eſt turpe id, unde dicitur, Oſmen omen extrito S. apud Plau. Quia ego ante hac te amaui. ualet, cōſtitui. Itaq; hæ res cū conſtituit ſe hæredem eſſe, dicitur Canere, & cum id fecerit, creuiſſe. Apud eundē. Quo de ſinu frequentē operam dediſtis ualet aſſiduam. Itaq; qui adeſt Adſiduus ferre quē oportet. his frequēs opponi ſolet. Itaq; illud eædem mulierculæ dicunt quidē nos pretio tanti ē frequētare. Ita in prandio nos lepide ac nitide accepiſti ap pet dicere facile ē, ut curare, ut adſim cū iā bene nos accipias. Apud Enniū. Decretū eſt ſtare cor pa telis, hoc uerbū Ennij dcm̄ à fodiendo, à quo foſſa. Apud Enni. Vocibus cōcide faxim et obrutus. Muſſare dcm̄ qd̄ muti non amplius quā μῦ dicunt. à quo idē dicit, qd̄ minimū eſt. neq; ut aiunt μῦ facere audent. apud Pacu. dei mouerint meliora, atq; amentiam auerrūcaſſint. à uertendo Auerrūcare, ut deus qui meis rebus præeſt Auerruncus. Itaq; ab eo precari ſolent, ut pericula auertat. In Aulularia. Pipulo te differā ante ædis. i. conuitio declinatū à pipatu pullorū. Multa ab aīaliū uocibus tranſlata ī hoīes. ptim quæ ſunt apta. ptim obſcura. pſpicua ut Ennij, animus cū pectore lactat. Plauti, Gannuit odioſus oī totæ familiæ Cæcilij, tm̄ rem dilabare, ut pro nihilo habuerit. Lucilij. Hæc inquam Rudet ex roſtris militabat equidē, q̄tum hinnitū atq; equitatū cū minus a piant porci ab lupo uolutare ululantis. Ennij. A uitulo tibicina maximo labore mugit. Equidē à boue clamore bouantes. Equidē à Leone pauſam fecere fremendi, equidē ab hedo clamor ad cælū uoluendus p æthera uagit ſueta frendice, Frūde frutimi ſuauiter. Matius in caſſina à Fringuilla. Quid fringutis?

fringutis? quid iſtuc tam cupide cupis? ſues auoluerat. Ita trude neq; in rē, neq; in iudiciū Aeſopi, nec theatri ī colete. nexū Manilius ſcribit oē qd̄ p librā et æs geritur in quo ſint mācipia, Mutius, quæ p æs et librā fiūt, ut obligentur præterq̄ mancipio detur. Hoc Verius Flaccus eſſe ipſum uerbū oñdit. de quo quærit. Nā idē qd̄ obligatur p librā, neq; ſuū ſit, inde Nexū dcm̄ Liber qui ſuas opas in ſeruitute pro pecunia, q̄ debebat dum ſolueret nexus uocatur, ut ab ære Obæratus. Hoc. C. pupillo uacare Sylla dictatore ſublatum ne fieret. et oēs qui bonā copiā iurarent, ne eſſent nexi diſſoluti. In caſſina. ſine amet, ſine quod lubet. id facias, quando tibi nil domi deliquium eſt. Deliquium eſt dictum ab eo, quod deliquanda non ſunt. ut turbida, quæ ſunt deliquantur, ut liquida fiant. Aurelius ſcribit deliquium eſſe à liquido. Claudius ab eliquato. Siquis alterutrum ſequi mallet hēbit authorem Cæcilium, p lætitiā liquitur aīus aliqñ liquitur fictum multa apud poetas reliqua eſſe uerba quorum origines poſſint dici non dubito, ut apud Næuiū in Heſiona. Enimuero gladij Lingula à lingua, in Claſtidio, Vitulātes à uitula. in Dolo, capata frōte à capræ frōte. In demetrio, Perſibus apite. Itaq; ſub hoc gloſſema callide ſubſcribūt in Lāpadione. Protinā à protinus continuitatem ſignificans, in Agedone, Caudacus ſuauis tāetſi à magiſtris accepimus māſuetū. in Romulo ſpōſus cōtra ſpōſum rogatus. ī ſtigmatia. Præbia à præbēdo, ut ſi lorū, qd̄ ſit remedio ī collo pueris. ī Technico, Cōficiāt à cōficto cōuenire dcm̄. in Tarentilla pacuuij, ab luce illuſtre, in Trucularia. Exbolas aulas quaſſant eijciunt, à græco uerbo ἐκβολή ictū in bello punico. Nec ſatis Sarrire ab ſerrare dcm̄. i. apire. Hic ēt Sera, qua remota fores pādūtur. Sed uereor ne plures ſint futuri q̄ de hoc gñe me, qd̄ nimiū multa ſcripſerim reprehēdāt, q̄ q̄ reliquerim quædā accuſent, iō potius iam reprimēdū, q̄ producēdū puto eſſe uolumen Nemo reprehēſus q̄ è ſegete ad ſpicilegiū reliquit ſtipulā. Quare inſtitutis ſex libris quēadmodū rebus latina noīa eſſent īpoſita ad uſum noſtrū, è qs treis ſcripſi P. Septunio, q̄ mihi fuit quæſtor treis tibi quorū hic eſt tertius. Priores de diſciplina uerborū originis, poſteriores de uerborū originibus. In illis, quæ ante ſunt in primo uolumine eſt, quæ dicantur, cur etymologia, neq; ſit, neq; ea utilis ſit. in ſecundo, quæ ſit & cur ea ſit, et in illis ſit. in tertio, quæ forma etymologiæ. ī ſecūdis tribus, quos ad te miſi, itē gñatim diſcretis. Primū in quo ſunt origines uerborū, locorū, & earū rerū, quæ in locis eſſe ſolent. Secundū quibus uocabulis tempora ſint notata, & hæ res, quæ in tēporibus fiūt. Tertius hic in quo à poetis. Item ſumpta utilia, quæ dixi in duobus libris ſoluta oratione. Quocirca qm̄ oīs operis de lingua latina treis feci partes. Primo quēadmodū uocabula impoſita eſſent rebus. Scd̄o quēadmodū ea in caſus declinantur. Tertio quemadmodū cōiungerentur. prima parte perpetrata. ut ſecūdum ordiri poſſimus, huic libro faciam finem.

M. TER. VAR. ANALOGIAE. LIB. I.

Quæ dicantur cur non ſit analogia.

c VM Ratio naturæ tripartita eſſet, ut ſuperioribus libris oñdi eius pria ps quēadmodū uocabula rebus eſſent impoſita eſſet, Scd̄a quo pacto de his declinata in diſcrimina ierunt. Tertia, ut ea inter ſe rōne cōiuncta ſniam afferāt, Pria parte expoſita. de ſcd̄a incipiā. hic ut propago oīs natura ſcd̄a, q̄ prius illud rectū, un̄ ea ſit declinata. Itaq; declinatur ī uerbis rectū hō, obliquū hoīs, qd̄ declinatū à recto. de huius multiplici natura diſcriminū oræ ſunt hæ. Cur, et quo, et quemadmodum in loquēdo declinata ſunt uerba, de quibus duo pria duobus cāis pcurrā breuiter. q̄ et tū cūde copia uerborū ſcribā, erit retractādū, et q̄ de tribus tertiū qd̄ eſt hēt ſuas pmultas ac magnas ptes declinatio īducta in ſermonis nō ſolū latinos, ſed oīm hominū utili, ac neceſſaria de cā. Niſi.n. ita eſſet fcm̄, neq; dicere tm̄ numerū uerborū poſſemus. (Infinitæ.n. ſunt naturæ in quas ea declinantur) Neq; quæ didiciſſemus ex his quæ inter ſe rerū cognatio eſſet appareret. At nūc iō uidemus, qd̄ ſimile ē qd̄ propagatū legi, ut declinatū eſt duo ſimul appent quodā mō eadē dici, et nō eodem tpe factū. Vt ſi uerbi gratia alterū horū diceretur Priamus alterū Hecuba nullā unitatē adſignificaret, quæ appet in lego et legi, et in priamus priamū, ut in hominibus quædā ſunt cognatiōes et gētilitates, ſic in uerbis ut.n. ab Aemilio hoīes orti æmilij ac gētiles, ſic ab æmilij noīe declinatæ uoces in gentilitate noīali. ab eo.n. q̄ eſt impoſitū recto caſu Aemilius orta æmilij æmiliū æmilios æmiliorū. et ſic reliquæ eiuſdē quæ ſunt ſtirpis. Duo igitur oīno uerborū principia impoſititia, alterū ut fons. alterū ut riuus. Impoſititia nomina eſſe uoluerūt q̄ pauciſſima, quo citius ediſcere poſſent. Declinata q̄ plurima, quo facilius oēs quibus ad uſum opus eēnt, dicerēt, ad illud genus, qd̄ prius hiſtoria opus eſt. niſi deſcendēdo.n. aliter id nō puenit ad nos ad reliquū genus, qd̄ poſterius ars ad quā opus ē paucis præceptis, quæ ſunt breuiora. qua.n. rōne in uno uocabulo declinare didiceris, in infinito nūmero nominū uti poſſis. Ita nouis noībus allatis cōſuetudinē ſine dubitatione eorū declinamus. Statim oīs dicit populus, ēt nouitij ſerui empti in magna familia cito oīum cōſeruorū oīs recto caſu accepto in reliquos obliquos declināt. qui ſi nōnūq̄ oñdūt, nō ē mirū. etenim illa qui primi noīa impoſuerūt rebus fortaſſe an in qbuſdā ſint lapſi. Voluiſſe.n. putāt ſingularis res notare, ut ex ijs ī multitudine declinaretur, ut ē ab hoīe hoīes ſic mares liberos uoluiſſe notari, ut ex his fœminæ declinarētur, ut ē à Terētio terētia, ſic in recto caſu, quas imponerēt uoces, ut illinc eſſent futuræ quo declinarē, ſed hæc in oībus tenere neq̄ſſe, q̄ et una dn̄r ſcopæ et mas et fœmina aquila et recto et obliquo uocabulo uis. Cur hæc nō tā ſit in culpa qui putāt pleraq; ſoluere nō difficile. Sed nūc nō neceſſe. nō.n. qui potuerunt aſſequi, ſed qui uoluerint ad hoc, q̄ propoſitū refert, qd̄ nihilo minus declinari pōt ab eo qd̄ impoſuerūt ſcopæ ſcopa, quā ſi impoſuiſſent ſcopa ab eo ſcopæ. ſic alia cā inquā cur eas ab īpoſitis noībus declinarint, quā oñdi ſequitur in quas uoluerūt. declinari aūt uoluerūt, ut gñatim ac ſummatim. Itē in formis. Duo.n. gña uerborū. Vnū ſcd̄m qd̄ declinādo multas ex ſe parit diſparileis formas, ut ē lego legis legā. ſic alia. Alterū genus ſterile, qd̄ ex ſe parit nihil, ut eſt ēt uix, magis, cur. Quarū rerum uſus erat ſimplex. ibi etiam uocabula declinantur, ut in qua domo unus ſeruus uno ſeruilio poſt nomen inquam populi multi pluribus. Igitur & in his rebus quorum ſunt nomina quo diſcrimina uocis plura, propagines plures, In his rebus quæ copulæ ſunt ac coniunguntur uerba, quod non opus fuit declinari in plura, ferè ſingula ſunt. uno enim loro colligare poſſis uel hominem, uel equum, uel aliud, quod quicquid eſt, quod cum altero poteſt colligari. Sed quod dicimus in loquendo. conſul fuit Tullius & Antonius, eodem illo & omneis binos conſules colligere poſſumus. Vel dicam amplius omnia nomina atque ideo etiam omnia uerba cum fiunt, tunc ex una ſyllaba illud & maneat unum. quare duce natura ſi quæ impoſita eſſent uocabula rebus ne ab omnibus his declinatus putarent, quorum generum declinationes oriuntur.

p Artes orōnis ſunt duæ, ſi item ut Dion, in treis diuiſerimus ptes. Res quæ uerbis adſignificantur. una quæ adſignificat caſus. Altera quæ tpa. Tertia quæ neu-

trũ· De his Ariſtoteles duas ptes orõnis eſſe dicit· Vocabula & uerba, ut hõ et equus et legit et currit· utriuſq; generis & uocabuli et uerbi, quedã priora, & quedam poſteriora, Priora ut hõ ſcribit· poſteriora ut doctus et docte· dicitur·n·hõ doctus, & ſcribit, docte· hæc ſequitur & locus, & tempus, qđ neq; hõ ſcribi poteſt, nec ſine loco & tempore eſſe· ita ut magis ſit locus homini coniunctus, tempus ſcriptioni, cum de his nomen ſit primum· Prius·n·nomen eſt q̃ uerbum tpale, & reliqua poſterius q̃ nomẽ et uerbũ· Prima igitur noĩa. quare de eorum declinatione, q̃ de uerborũ ante dicã· Noĩa declinantur aut in earũ rerũ diſcrimina, quarũ noĩa ſunt, ut à Terentius Terenti, aut ĩ eas res extrinſecus quarũ ea noĩa nõ ſunt, ut ab equo eqſo· In ſua diſcrimina declinantur, aut pp ipſius rei naturam de quo dicitur, aut pp illius q dicit· pp ipſius rei diſcrimina, aut à toto, ut ab hoĩe homũculus, à capite capitulũ· pp multitudinem ut ab hoĩe hoĩes· Ab eo ꝙ alij dñt ceruices· et id Hortem· in poemate ceruix· quæ à pte declinata, ut à corpore, ut à mãma mãmola, à manu manubria· alia ab aĩo, ut à prudẽtia prudens, ab ingenio ingenioſus· hæ ſine agitatiõibus· aut ubi motus maiores· Item ab aĩo aut ſtrenuitate et nobilitate ſtrenui et nobiles· Sic à pugnando, & currendo· & pugiles, & curſores· Vt aliæ declinationes ab aĩo· aliæ à corpore· ſic aliæ quæ extra hoĩem, ut pecunioſi, agrarij ꝙ foris pecunia, et ager pp eorũ, q̃ dñr· Sunt declinati caſus· ut ijs q de altero diceret, diſtinguere poſſet cũ uocaret· cũ daret cũ accuſaret, ſic alia equidem diſcrimina, quæ nos et græcos ad declinandũ duxerunt, ſine controuerſia ſunt quinq;, qđ uocẽt ut hercules· quẽadmodũ 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, candidus, ſtrenuus, qđ in his præterea ſunt diſcrimina pp incremẽtũ, qđ maius uel minus in his eſſe põt acceſſit declinationũ genus ut à cãdido cãdidus cãdidiſſimũ, Sic à lõgo diuite id genus· alij ut fieret, quæ in ea res, quæ extrinſecus declinantur ſunt, ab equo equile ab ouibus ouilæ· ſic alia hæc cõtraria illis, que ſupradicã, ut à pecũia pecũioſus, ab urbe urbanus, ab atro atratus, ut nõnunq̃ ab hoĩe locus ab eo loco hõ· ut à romulo roma· à roma romanus. aliquot modis declinata ea quæ foris· nã aliter, q̃ à maioribus ſuis latonius, et priamides· aliter quæ facto· ut à prædando præde· à merendo merces· Sic alia ſunt, que circũire nõ difficile, ſed ꝙ genus iã uidetur et alia urgent· omitto· In uerborũ genere, quæ tpa ad ſignificant, ꝙ ea erãt tria· præteritũ· pñs futurũ declinatio faciẽda fuit triplex, ut à ſaluto, ſalutabam, ſalutabo· Cũ item perſonarũ natura triplex eẽt qui loqueretur, de quo· ad quẽ· hæc ab eodem uerbo declinata, quæ in copia uerborũ explicabuntur· Quoniã dcm̃ de duabus declinationibus· cur et ĩ qua ſit fama· tertiũ qđ relinqtur, quẽadmodũ nũc dicitur· Declinationũ gña ſunt duo uolũtariũ, et naturale· uoluntariũ eſt quo, ut cuiuſq; tulit uolũtas, declinauit· ſic tres cum emerũt epheſi ſingulos ſeruos· nõnunq̃ alius declinat nomẽ ab eo qui uẽdit artemidorus, atq; artemã appellat· alius aũt à regione, ꝙ ibi emit ab Ionia Ionã· alius ꝙ Epheſi epheſiũ· ſic alius ab alia aliqua re, ut uiſum eſt cõtra naturalẽ declinationem· dico, ꝙ nõ à ſingulorum oritur uolũtate, ſed à cõi cõſenſu· Itaq; oẽs ĩpoſitis noĩbus eorũ· Itẽ declinant caſus, atq; codẽ mõ dñt huius artemidori & ionis, et huius Epheſi· ſic in alijs caſibus cũ utrunq; nõnũquã accidat & ut in uolũtaria declinatione aiaduertatur natura, et in naturali uoluntas, quæ cuiuſmodi ſint apientur infra, ꝙ utraq; declinatione aĩa fiũt ſimilia, alia diſſimilia· de eo græci, latiniq; lib· fecerũt multos· ptim cũ alij putarẽt in loquẽdo ea uerba ſequi oportere, quæ à ſimilibus ſimiliter eẽnt declinata quas appellarunt ἀναλογίας· alij cũ id negligendum putarent ac

potius ſequendã ſimilitudinẽ, quæ in cõſuetudine eſt, q̃ uocãne συνήθειαν, cũ ut ego arbitror utrunq; ſit nobis ſequẽdũ ꝙ declinatione uolũtaria ſit ἀνομαλία, in naturali magis analogia· de quibus utriuſq; gñis declinationibus lib· faciã bis ternos· priores treis de earũ declinationum diſciplina, poſteriores ex eius diſciplinæ propaginibus, de prioribus primus erit hic, quæ cõtra ſimilitudinem declinationum dicuntur· Scđs, quæ contra diſſimilitudinem· Tertius de ſimilitudinũ forma· de quibus, quæ ex periero ſingulis tribus, tũ de alteris totidem ſcribere ac diuidere incipimus· Incipiã ꝙ huiuſce libri eſt dicere cõtra eos qui ſimilitudinẽ ſequũtur, quæ ẽ ut in ætate puer ad ſenẽ, ad anũ imberbis, ut eſt ſcribo· bã· dico· cã· prius cõtra uniuerſam analogiam· deinde tũ de ſingulis ptibus à natura ſermo ſic incipiã· oĩs oratio cũ dẽat dirigi ad utilitatẽ, ad q̃tũ deniq; puenit, ſi ẽ aperta, et breuis, quæ petimus ꝙ obſcurus et lõgus orator ẽ odio· et cum efficiat aperta ut intelligatur, breuis ut cito intelligatur, et aperta conſuetudo breuem temperantiam loquentis, et utrũque fieri poſſit ſine ana· nihil ea opus eſt· Neq;·n· utrum herculi, an her· clauã dici oporteat ſi doceat analogia, cum utrunq; ſit in cõſuetudine nõ negligendũ· Sunt, ꝙ æque ſunt, et breuia et apta, præterea ꝙ is utilitatis cã quæq; res ſit inuenta ſi ex ea quis id ſit cõſecutus amplius ea ſcrutari, cũ ſint nimiũ otioſi· et cũ utilitatis cã uerba iõ ſint ĩpoſita rebus, ut ea ſignificẽt, ſi id cõſequimur una cõſuetudine, nihil prodeſt analo· accedit, ꝙ quæcũq; uſus cã ad uitã ſint aſſumpta, ĩ his utilitatẽ quærere, nõ ſimilitudinẽ· Itaq; in ueſtitu cũ diſſimillima ſit uirilis toga tunicæ muliẽbri, ſtolla pallio, tñ inæquabilitatẽ ſimilibus hãc ſequitur· nihilominus in ædificijs, ꝙ nõ uidemus hẽre atriũ περίστυλον ſimilitudinem et cubiculũ ad æquale, ꝙ tamẽ pp utilitatem in his diſſimilitudines potius, q̃ ſimilitudines ſequamur· Ita et hyberna, et triclinia, et æſtiua, non item ualuãta et feneſtrata facimus· Quare cũ in ueſtitu ædificijs ſic in ſupellectile cibo, cæteriſq; oĩbus, quæ uſu ad uitã ſunt aſſumpta, dominetur ĩ æqualitas, ĩ ſermone quoq; q ẽ uſus cã cõſtitutus, ea nõ repudiãda· ꝙ ſiquis duplicẽ putat eẽ ſummã, ad quas metas naturæ ſit puenĩendũ in uſu utilitatis et elegãtiæ, ꝙ nõ ſolũ ueſtiti eſſe uolumus, ut uitemus frigus, ſed ẽt ut uideamur ueſtiti eſſe honeſtẽ· non domũ hẽre, ut ſimus in tecto & tuto ſolum, qđ neceſſitas contruſerit, ſed ẽt ubi uoluptas retineri poſſit· nõ ſolum uaſa ad uictũ habilia, ſed ẽt figura bella atq; ab artifice· ꝙ aliud hoĩ, aliud humanitati ſatis eſt· quoduis ſitienti poculũ hoĩ idoneum, humanitati niſi bellum parũ· ſed cũ diſceſſum ab utilitate ad uoluptatẽ, tamẽ in eo ex diſſimilitudine plus uoluptatis q̃ ex ſimilitudine ſæpe capitur, quo noĩe, et gemina conclauia diſſimiliter pollent, & lectos non oẽs pari magnitudine ac figura faciunt, ꝙ ſi eſſet analogia petẽda in ſupellectile oẽs lectos hẽremus domi ad unam formam, et aut cum fulcro, aut ſine eo, nec tum ad triclinarem gradum, non, item ad cubicularem· neq; potius delectaremur ſupellectile diſtincta, quæ eſſet ex ebore, alijſq; rebus, diſparibuſq; figuris, q̃ grabatis ἀνάλογον ad ſimilem formam plerunq; eadem materia fiunt, quare aut negandum nobis diſparia eſſe iucunda, aut quia neceſſe eſt confiteri, dicendum uerborum diſſimilitudinem, quæ ſit in conſuetudine non eſſe uitandã· ꝙ ſi ana· ſequenda eſt nobis, aut ea obſeruãda eſt, quæ ẽ in cõſuetudine, aut quæ nõ eſt· Si ea, quæ eſt ſequẽda eſt præceptis nihil opus eſt, ꝙ cum conſuetudinem ſequamur, ea nos ſequetur· Si quæ non ẽ in conſuetudine ſequemur ut quiſq; duo uerba in quatuor formis finxerunt· ſimiliter quãuis hæc uolemus, tñ erũt ſequẽda, ut Iupiter, maſpiter· quas ſiquis ſeruet analogias pro inſano ſit reprehẽdẽdus· nõ ergo ẽ ea ſequenda, ꝙ ſi oportet·i·ut à ſimilibus ſimiliter oĩa declinẽtur uerba, ſequitur ut ab his ſimilibus ſimilia debeãt fingi, ꝙ nõ

fit·nam

fit·nã ex ſimilibus alia fiunt ſimilia, alia diſſimilia· & à diſſimilibus partim ſimilia, partim diſſimilia· à ſimilibus ſimilia ut à bono & malo, bonũ malũ· à ſimilibus diſſimilia· ut à lupus lepus· lupo lepori· Contraria à diſſimilibus diſſimilia, ut priamus, paris priamo pari· à diſſimilibus ſimilia, ut Iupiter iouis ioui· Eo ẽt magis ἀναλογικῶς diſſimilia finguntur, ſed etiã ab eiſdem uocabulis diſſimilia· neq; à diſſimilibus ſimilia, ſed ẽt eadem ab eiſdem uocabulis diſſimilia fingi apparet, ꝙ cũ duæ ſint albæ ab una dñr albani, ab altera albenſes· cũ trinæ fuerunt athenæ· ab una dicti athenei, ab altera athenienſes, à tertia atheneopolitæ· Si ex diuerſis uerbis multa facta in declinando inueniũtur eadem, ut cũ dico à ſaturni· luo luã, & à ſoluendo abluo abluam oĩa ferè noſtra uerba liberalia & muliẽbria multitudinis cũ recto caſu fiunt diſſimilia· cũ dandi ſimilia, ut mares Terentij, fœĩœ terentiæ, eadẽ in dandi uiris terentijs & muliẽribus terentijs· diſſimile, Plautus, & plautius· & cõe, ut huius plauti, & Plautij· deniq; ſi eſt analogia, qđ in multis uerbis, et ſimilitudo uerborũ, ſeqtur ꝙ in pluribus eſt diſſimilitudo ut nõ ſit in ſermone ſequenda analogia· poſtremo ſi eſt in orõne, aut in oĩbus eius ptibus eſt aut in aliqua eſt parũ· et in oĩbus nõ eſt, in aliqua eſſe parũ eſt ut albũ eſſe æthiopẽ, nõ ſatis eſt, ꝙ hẽt cãdidos dentes· nõ eſt ergo analogia cũ à ſimilibus uerbis, quæ declinãtur ſimilia fore pollicẽtur, qui analogias eſſe dicunt & cum ſimili letum deniq; dicentes ſe uerbo uerbũ ex eodẽ ſit genere eadẽ figura, trãſitu de caſu in caſum ſimiliter oſtẽdi poſſit, q hæc dñt utrũq; ignorãt· & in quo loco ſimilitudo debeat eſſe, et quẽadmodũ ſpectari ſoleat· ſimile ſit: nec ne, q cũ ignorãt, ſequitur ut cũ analogiã dicere nõ poſſint ſequi debeamus· Quæro·n· uerbũ utrũ dicãt 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 qđ ſignificatur dẽt eſſẽ ſimile, Theona, et Diona, quos dicũt eſſe penè ipſi geminos, inueniũtur eſſe diſſimiles· ſi alter erit puer, alter ſenex, aut unus albus, alter æthiops· Itẽ aliqua re alia diſſimile· Sin ex utraq; pte debet uerbũ eſſe ſimile, nõ cito inuenietur quin in alterutra re claudicet· nec ppẽna et alphena erit ſimile· ꝙ alterũ nomẽ uirũ, alterũ muliẽrẽ ſignificat· Quare qm̃ ubi ſimilitudo eſſe debeat nequeũt oſtẽdere· ĩpudẽtes ſunt, qui dicũt eſſe analogias· alterum illud qđ dixi quẽadmodũ ſimile expectari oporteret, ignorare appet ex eorũ præcepto qđ dicũt, cũ tranſierit ẽ noĩandi caſibus in eos quos appellãt uocãdi, tũ deniq; poſſe dici rectos eſſe ſimilis aut diſſimilis, eſſet·n· ut ſiqs Menæcmos geminos cũ uideat dicat ſe nõ poſſe iudicare ſimiles ne ſint, niſi qui ex his ſint nati cõſyderarit· nũc diſcrepat inter ſe nihil inq̃ quo magis minus ue ſit ſimile, qđ cõferas cũ altero ad iudicãdũ extrinſecus oportet ſumi· Quare cũ ignoret quẽadmodũ ſimilitudo debeat ſumi, de analogia dicere non poſſunt· hæc apertius dixiſſem, niſi breuius eo nunc mallẽ, quod infra ſunt planius uſurpãda· quare qđ ad uniuerſam uerborũ naturã attinet, hæc attigiſſe modo ſatis eſt, qđ ad partis ſingulas orõnis deinceps dicã· cuius qm̃ ſunt diuiſiones plures, nũc ponam potiſſimũ, in quæ diuiditur orõ ſeruãda, ut natura in quatuor partes· Vnã quæ hẽt caſus, alteram quæ hẽt tpa, et tertiam quæ habet neutrũ, & quartã in qua eſt utrũq;· has uocãt quidã appellandi, dicẽdi, adminiculandi, iungẽdi· appellandi dicitur, ut homo & neſtor· dicẽdi, ut ſcribo & lego· iungẽdi atq; adminiculandi, ut docte & cõmode· Appellandi partes ſunt quatuor, ẽ quis dicta à quibuſdã prouocabula, quæ ſunt ut quiſq;· uocabula, ut ſcutum, ut gladiũ· noĩa ut romulus remus· Pronoĩa ut hic hæc duo media dicũtur· noĩa· prima & extrema articuli· Primum genus eſt infinitum· Secundũ ut infinitũ·

Tertiũ ut effinitũ· Quartũ finitũ hæc ſingulatim triplicia eſſe debẽt, ꝙ ſexum, multitudinem, caſum, ſexus utrũ uirile, an muliẽbre, an neutrũ ſit ut doctus ta· tũ· multitudinẽ unũ an plura ſignificet, ut hic hi hæc· caſũ utrũ recto ſit ut Marcus· an obliquo, ut marco· an cõi ut Iouis· ijs dictis partibus ſingulas proſpice quo facilius nuſq̃ eſſe analogias, quas ſeq debeamus, uideas· Nẽpe eſſẽ oportebat uocis formas ternas, ut in hoc hũanus hũana hũanũ, ſed habẽt quædam binas· ut ceruus cerua quædã ſingulas ut aper· et ſic multa· Nõ ergo eſt in hmõi generibus analogia· Et in multitudine, ut unũ ſignificat pater, plures patres, ſic oĩa debuerint eſſẽ bina, ſed & ſingularia ſolũ ſunt multa· ut cicer· ſiſer· Nemo·n·dicit cicera, ſiſera· & multitudinis ſunt ut ſalinæ· Nõ·n·ab his ſingulari ſpecie dicitur ſalina· ut balnea· neq; ab eo quod dicũt Balneũ hẽt multitudinẽ cõſuetudo· nã qđ eſt, ut prædiũ, balneũ, debuerũt eſſe plura ut prædia, balnea nõ eſt· ergo in his quoq; analogia· Alia caſus habet & rectos & obliquos· alia rectos ſolũ· alia modo obliquos habet utroſq;, ut Iuno iunonis· rectis modo ut Iupiter maſpiter· obliquos ſolũ· ut iouis iouẽ· Non ergo in his eſt analogia· Nunc uideamus in illa quadripartita· Primũ ſi eſſet analogia· ut in his tribus articulis, ut eſt quis quẽ cuius, ſic diceretur quæ quã cuius· & ut eſt à quis cui ſic diceretur qua quæ· nã eſt proportione ſimile· ut deæ bonæ quæ ſit, dea bona, quæ eſt & ut eſt quẽ quis· ſic quos ques· quare qđ nunc dicitur qui hoĩes 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 muliẽribus· et ut eſt in rectis caſibus ea· id in obliqs eſſet eius et ijs nũc nõ mõ in uirili, ſicut in muliẽbri dicitur eius, ſed etiã in neutris articulis, ut eius uiri· eius muliẽris, eius pabuli, cũ diſcriminentur ĩ rectis caſibus is ea id· de hoc genere paucis tetigi ꝙ librarios hæc ſpõſoria indulgẽtius elaturos putaui· De noĩatiuis, quæ accidũt proximæ ad finitã naturã articulorũ, atq; appellantur uocabula, ut hõ, et equus, eorũ decliationũ genera ſunt quatuor unũ noĩandi· ut ab equo equile· alterum caſuale, ut ab equo equũ, tertiũ augẽdi, ut ab albo albius· quartũ minuẽdi, ut ciſta ciſtula· Primũ genus ut dixi·i·cũ aliqua parte orõnis declinata ſunt recto caſu uocabulo, ut à balneis balneator hoc ferè triplices habet radices, qđ & à uocabulo oritur· ut à uenatore uenabulũ, & à noĩe ut à tibure tibur· ſed à uerbo, ut à currẽdo curſor in nullo horũ analogiã ſeruare uidebis, primũ cũ dicatur, ut à boue, & à ſue ouille & ſuille, ſic à boue bouile nõ dicitur· et cũ ſimile ſit auis, & ouis neq; dicitur, ut ab aue auiariũ, ab oue ouile, ab aue auile nõ eſt, neq; ab oue ouiariũ, et cũ debuerint eſſe, ut à cubatione cubiculũ, ſic à ſeſſione ſediculum non eſt· Quoniam taberna uini uenit uinum à uino uinaria, à creta cretaria, ab unguento unguentaria dicitur. ἀναλογικῶς ſi eſſent uocabula, ubi caro uenit carnaria, ubi pelles pellaria, ubi calcei calcearia diceretur, non laniena pelliſſunia, ſutrina· Et ſicut eſt ab uno uni, à tribus trini, à quatuor quadrini, ſic à duobus diuini, nõ bini diceretur· nec non ut quadrigæ trigæ ſic potius diugæ q̃ bigæ, permulta ſunt huiuſce generis, quæ qm̃ admonitus perſpicere põt omitto· Vocabula, quæ à noĩbus oriũtur, ſi à ſimilibus noĩbus ſimilia eſſe debent dicemus· Quoniã gemina ſunt Parma, alba, Roma parmenſẽs· aut quoniã ſimilis eſt Roma· Nola, Parma dicemus, ut Romani, Nolani, ſic parmani, & à pergamo ab Ilio ſimiliter pergamenus, ilienus· aut ilius unus, & alia mas & fœmina, ſic pgamus & pgama uir & mulier· et qm̃ ſimilia noĩa ſunt, Aſia Libya dicemus aſiaticos, & libyaticos hoĩes· quæ uocabula dicũtur à uerbis fiunt, ut à ſcribendo ſcriptor, à legẽdo lector· hæc quoq; non ſeruare ſimilitudinẽ, licet uidere ex ijs cũ ſimiliter dicatur, ut ab amando amator· à ſalutando ſalutator· à cantando cantator· & cum

dicatur laſſus ſum·metendo·ferendo.ex his uocabula non reddunt proportionē quo nō fit,ut meſſor,fertor.multa ſunt itē in hac ſpecie,in qbus potius cōſuetudinē ſequimur ꝗ rōnē uerborum.Præterea cum ſint ab eadē origine uerborum uocabula diſſimilia ſupiorū,ꝙ ſimul hēant caſus et tpa quo uocātur pticipia,et multa ſint contraria,ut amor amo.fero feror·ab amo et eiuſmodi oibus uerbis oriuntur pn̄s et futurū, & amās & amaturus·et ab eis uerbis tertium qđ debet fingi præteriti in lingua latina repiri nō pōt·nō ergo analogia·ſic amabor,legor et eiuſmodi uerbi eſt uocabulum eius gn̄is præteriti tpis, fit ut amatus erā·ſum·ero,neq; pn̄tis et futuri ab his fit,non eſt ergo analogia·præſertim cū tātus nūerus uocabulorū in eo genere interierit,qđ dicimus in his uerbis,quæ cōtraria nō habēt,loquor·et uenor·tn̄ dicimus loquēs et uenās,locuturus & uenaturus,qđ ſcđm analogias nō eſt,qm̄ dicimus loquor et uenor,unde illa,quæ erāt ſupiora minus ſeruātur,qđ cū his quæ cōtraria uerba habētur alia efficiunt terna.ut ea quæ dixi alia bina,ut ea quæ dicā currēs ambulās curſurus ambulaturus·tertia.n·præteriti nō ſunt,ut curſus ſum·ambulatus ſum· nec in his quidē,quæ ſæpius qd fieri oſtēdunt,ſeruatur·analogia·Nā ut eſt à cātando cantitās·ab amādo amitans nō eſt.et ſic multa,ut in his ſingularibus,ſic in multitudinis·Sicut·n·cantitantes ſeditātes nō dicūtur·qm̄ uocabulorū genus,qđ appellāt cōpoſititiū,et negāt cōferri id oportere cū ſimplicibus de quibus adhuc dixi,de cōpoſitis ſeparatim dicam cum à tibijs et canēdo tibicines dicūtur quærunt,ſi analogias ſeq oporteat cur nō à cithara et pſalterio,et pandura dicimus citharicē,& ſic alia:ſi ab æde & tuēdo æditus eſt cur ab atrio et tuēdo nō potius atrituus ſit ꝗ atriēſis:ſi ab auibus capiēdis auceps dicatur,debuiſſe aiunt ex piſcibus capiēdis piſceps·ut aucupē,ſic piſcupē dici· ubi lauatur æs æraria nō ærelauinas noiari·& ubi fodiatur argētum argēti fodinas dici·neq; ubi fodiatur ferrum ferri fodinas·qui lapides cædunt lapicidas·qui ligna,lignicidas nō dici neq; ut aurificē ſic argētificē nō doctum dici indoctum. non ſalſum inſulſum.ſic ab hoc quoq; fonte quæ profluāt,aīaduertere eſt facile·Relinquitur de caſibus in quo ariſtarchei ſuos cōtēdunt neruos.Primū ſi in ijs eſſet analogia dicunt debuiſſe oēs noiatiuos,et articulos hēre totidē caſus,nunc alios hēre nō ſolum,ut literas ſingulas oēs alios treis,ut prædium,prædij prædio.Alios quatuor,ut mel mellis melli melle·Alios quinq;, ut qntus qnti quinto quintū quinte.Alios ſex·ut unus unius uni unū une uno·Nō eſſe ergo ī caſibus analogias.Scđo ꝙ Crates dicebat·cur quæ ſingulos hēnt caſus,ut literæ græcæ,nō dicātur alpha et alphati alphatos·ſi idē mihi reſpōdebitur ꝙ Crateti ſi nō eſſent uocabula noſtra,ſed penitus barbara quærā cur inde noſtra noia,et pſarum,et cæterorū quos uocāt barbaros cum caſibus dicant·quare ſi eſſet analogia,aut pœnicorum,et ægyptiorū uocabula ſingulis caſibus dicerētur,aut pluribus,ut gallorum ac cæterorum·Nā dicunt ab alauo alaucus,et ſic alias·In qđ ſcribēt dicent,ꝙ pœni cū ſint ſingulis caſibus iō eas literas græcas noiari·ſic græci noſtra ſenis caſibus,nō quinis dicere debebāt,ꝙ cū nō faciunt nō eſt analogia,quæ ſi eſſet,negāt ullū caſum duobus modis debuiſſe dici,qđ fit cōtra·Nā ſine reprehēſione uulgo alij dicunt in ſingulari hac oui & aui , alij hac oue & aue.in multitudinis puppis,reſtis,& hæ puppes reſtes·item ꝙ in patrio caſu hoc genus diſpariliter dicuntur ciuitatum parentū,& ciuitatiū parentiū·in accuſandi hos mōtes fontes,& hos mōtis fontis·cum ſi eſſet analogia,debeant à ſimilibus uerbis,ſimiliter declinatis,ſimilia fieri,& id nō fieri oſtendi,deſpiciendam eſſe eam rōnem,at qui oſtenditur·nā quid pōt ſimilius eſſe, quàm mens dens gens:cum horū caſus patrius & accuſatiuus in multitudine ſint diſpariles· Nam de primo fit gentium & gentis utrobiq; ut ſit·à ſcđa mentiū & mentes· ut in priore ſolo fit·i·à tertio dentiū et dentes,ut in neutro ſit·ſic item qm̄ ſimile eſt recto caſu ſurus.lupus·lepus,rogāt cur nō dicāt proportionē·Item ſuro·lupo·lepo·Sin reſpōdeatur ſimilia nō eſſe,ꝙ eo uocemus diſſimiliter ſure·lupe.lepus·Sic.n.reſpōdere uoluit Ariſtarchus Crateti,nā cū ſcripſiſſet ſimilia eſſe Philomedes, Heraclides,Melicertes dixit nō eſſe ſimilia.In uocando.n·cum e breui dici Philomede,cum e longo heraclide cum breui melicerte in hoc dicunt Ariſtarchum nō intellexiſſe,qđ quæreretur ſic cum ſoluerit·Si·n·ut quicquid in obliquis caſibus diſcrepauit, dicere potuit,propterea rectos caſus uoci eſſe ſimilis cū quæreretur duo inter ſe ſimilia ſint,nec ne nō debere extrinſecus aſſumi,cur ſimilia ſunt·Itē ſi eſſet analogia ſimiliter,ut dicunt aues,oues,ſues dicerēt item ut ouiū,auiū,ſuiū.ſi analogia eſt inquit cur populus dicit dei penates·dei cōſentes·cū ſit,ut hic reus·ferus deus.ſic hi rei feri dei.Itē quærunt ſi ſit analogia, cur appellant oēs,ædes deum cōſentium,& nō deorū cōſentium:item cur dicatur mille denariū·nō mille denariorū:eſt·n.hoc uocabulum ea figura,ut uatinius,manilius,denarius·debet igitur dici.ut uatiniorū,maniliorū,denariorū·& nō equū publicum mille aſſarium eſſe,ſed mille aſſariorū.ab uno·n·aſſario,multi aſſarij.ab eo aſſariorum.itē ſcđm illorū rōnē debemus ſcđis ſyllabis longis hectorem.neſtorē.eſt·n.ut quæſtor,prætor,neſtor.quæſtorē, prætorem,neſtorem·quæſtoris prætoris neſtoris,& nō debuit dici quibusdas quisdas eſt·n.ut ei qui his quis.at ſicut. quibus ībus.Cū dicatur da patrifamilias,ſi analogias ſequi uellent nō debuerūt dicere da patri familias·ꝙ eſt ut attiniæ,catiniæ,familiæ.ſic una attinia catinia familia·Itē plures patres familias dicere non debuerunt,ſed ut Siſenna ſcribit patresfamiliarum neq; oportebat conſuetudinem notare alios dicere boum greges.alios bouerum & ſimilia·alios Ioum alios iouerū cum eſſet ut iouis bouis ſtruis·& iouem bouem ſtruē·ioui boui ſtrui. Nec cū hæc cōuenerit in obliquis caſibus dubitare debuerunt· in rectis propinquius.nūc in cōſuetudine aliter dicerē pro iouis īupiter.pro bus bos·proſtrues ſtruis·Deinceps dicā de altero genere uocabulorū in quo cōtentiones ſunt,ut album albius albiſſimum·in quo iam analogiā nō ſeruari apparet nā cum ſit ſimile ſalſum caldum,& dicatur ab ijs ſalſius caldius ,ſalſiſſimum caldiſſimum debuit dici.Quoniam ſimile eſt bonum malum ab his bonius & malius boniſſimum & maliſſimum.nonne dicitur bonum melius optimum:in alijs uerbis nihil deeſt,ut dulcis dulcior dulciſſimus,in alijs primū,ut peius peſſimum, in alijs mediū cæſior cæſius cæſiſſimus,in alijs bina ſunt,quæ ſint ab eadem uoce declinata,& ea,ita ut alijs deſit ſcđm et tertium ut in hoc mane manius maniſſime· Aliās ut duo prima abſint,ut ab optimum optimus optimi· Aliās ut primū & tertiū deſit,ut à melum melius meliſſimum.Præterea ſi dicerentur ſimiliter,cum ſimilia eſſent macer,ſacer,tener,& macerrimus ſacerrimus.tenerrimus nō diſcreparent in his macrior & magis ſacer tenerrimus.neq; alia triſyllaba fierent.Et ſi in his dominaretur ſimilitudo,diceremus , ut candidiſſimus candidiſſima· pau primus pau prima.ſic cādidus candida.pau p paupera· & ut dicimus doctus docta doctiſſimus doctiſſima · ſic diceremus frugaliſſimus frugaliſſima·frugus & fruga· ea ſi proportione eſſent uerba,& uno uocabulo dicimus uirū & mulierem ſapiētē,et diligentē.& ſapientiorem,& diligentiorē ſic diceremus· Itē cum puenerimus ad ſummū qđ facimus aliter.nā uirū dicimus ſapientiſſimum & diligentiſſimum·fœminam ſapientiſſimā & diligentiſſimā.qđ ad uocabulorū huius generis exempla ptinet multa ſunt reliqua.ſed eadem,quæ dicta ad iudicādū ſatis ſunt,ꝙ analogias in collatiōe uerborū ſeq nō debemus,Magnitudinis uocabula cū poſſint eſſe terna, ut ciſta ciſtula ciſtella

la ciſtella

la ciſtella ī medijs nō ſunt,ut in his macer macricolus macellus· niger nigricolus negellus·Itē mima in qbuſdā nō ſunt.ut auis auicula auicella.caput capitulū capitellū.In hoc genere uocabulorū,ꝙ multa deſunt dicendū eſt nō eſſe in eo potius ſequendā conſuetudinē ꝗ rōnem,qđ ad uocabulorū genera quatuor ptinēt·ut in hoc potius cōſuetudinē,ꝗ analogiā dnari facile aīaduerti poſſit dictum.Seqtur de noibus,quæ differunt à uocabulis,ideo ꝙ ſunt finita ac ſignificant res proprias·ut Paris Helena.cū uocabula ſint infinita ac res cōis deſignentur. ut uir mulier·è qbus alia noia à noibus·ut illū ab illo & illa ab illo· alia à uocabulo·ut ab albo albius·& ab atro atrius ī neutris ſeruata eſt analogia·Nā & cū ſit à Romulo Roma proportiōe nō eſt.qđ debuit eſſe ppenni filia,nō ppennæ·Perpenna mulieris nomen eſſe debuit,& nata eſſe à perpenno, qđ eſt ut arbernus pcernus ppernus.Arberna pcerna & pperna,quod ſi Marcus ppenna uirile eſt nomen,& analogia ſequenda·Lucius Elia & Quintus Mutia.uirilia noia eſſe debebūt.Itē quæ hēnt ab Rhodo, Andro,cizico rhodius,andrius cizicenus ſimiliter cizicius diceretur ciuis unusquiſq;.Nā ut ab athenis athenæus dicatur rhetor noie,& ſi nō ſit atheniēſis,in hoc ipſo analogia nō eſt.qđ alij noia habēt ab oppidis,alij aut nō habēt,aut nō ut debēt habēt·habent pleriq; libertini à municipio manumiſſi·in quo ut ſocietatū & fanorū ſerui non ſeruarūt proportionem & rōnem.& romanorum liberti debuerunt dici.ut à fauentia fauentinus·à reate reatinus.ſic à Roma Romanus · ut nominantur à libertinis orti publicis ſerui romani qui manumiſſi ante,ꝗ ſub magiſtratus noia qui eos liberarūt ſuccedere cœperūt.hinc quoq; illa noia,leſis,Vfenas,Carinas Mœcenas· quæ cum eſſent à loco ut Vrbinas,& tamen urbinus ab ijs debuerunt dici ad noſtrorum nominum ſimilitudinem·

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AM Neſciunt docere,ꝗ diſcere , quæ ignorant· in quo fuit crates nobilis grāmaticus, qui fretus Chryſippo hoie acutiſſimo,qui reliquit περὶ ἀνωμαλίας, his libris cōtra analogiā,atq; Ariſtarchū eſt nixus,ſed ita ut ſcripta indicant eius,ut neutrius uideatur peruidiſſe uoluntatem,qđ & Chryſippus de inæqualitate cū ſcribit ſermones,propoſitū habet oſtēdere ſimiles res diſſimilibus uerbis & ſimilibus cō diſſimiles eſſe uocabulis notatas,id qđ eſt uerū,& cū Ariſtarchus de æqualitate cōſcribit, & de uerborū ſimilitudine quorūdā inclinationes ſequi iubet,quoad patiatur cōſuetudo.Sed hi qui in loquēdo partim ſequi iubēt nos cōſuetudinē,partim rōnem,non tā diſcrepant,ꝙ cōſuetudo, & analogia cōiunctiores ſunt inter ſe,ꝗ hi credunt , qđ eſt nata ex quadā cōſuetudine analogia,et ex hac cōſuetudo, & diſſimilibus,& ſimilibus uerbis eorū,ꝙ declinationibus cōſtat·neq; anomalia,neq; analogia eſt repudiāda,niſi ſi non eſt homo ex aīa, qđ eſt homo ex aīa,qđ eſt ex corpore & aīa.Sed ea,quæ dicā quo facilius puideri poſſint,prius de trinis copulis diſcernendū. Nā cū cōfuſim ex utraq; parte pleraq; dicūtur,quorū alia ad alia referri debent,ſumā primum de copulis naturæ & ſuis· Hæc·n·duo ſunt,quæ exigunt diuerſa·qđ aliud eſt dicere uerborū analogias,aliud dicere uti oportere analogijs·Scđm de copulis multitudinis ac finis,utrū omniū uerborū dicatur eſſe analogia,an uſus,an maioris partis·Tertiū de copulis pſonarū, q eis debent uti,quæ ſunt plures.Alia.n.populi uniuerſi.alia ſingulorū & de his nō eadem oratoris,& poetæ,qđ eorum non idem ius.Itaq; populus uniuerſus debet ī oibus uerbis uti analogia,etſi perperā eſt cōſuetus corrigere ſeipſum, cū orator nō debeat in oibus uti,qđ ſine offenſione nō pōt facere,cum poetæ trāſilire lineas impune poſſint.populus.n in ſua poteſtate.ſinguli in illius·Itaq; ut ſuam qſq; cōſuetudinē ſi mala eſt, corrigere debeat,ſic Populus ſuā.Ego populi cōſuetudinis nō ſum·ut dn̄s· at ille meæ eſt·ut rōni obtēperare debet gubernator·gubernatori,unuſqſq; ī naui ſic populus rōni,non ſinguli populo· quare ad ꝗcunq; ſummā in dicēdo referā.ſi aīaduertes, ītelliges utrū dicatur analogia eſſe,an uti oporteret redigeretur,dici.id in populū aliter,ac inde oibus dici in eū qui ſit in populo.Nūc iā primū dicā pro uniuerſa analogia.cur nō mō uideatur eſſe reprehendēda,ſed ēt cur in uſu quodāmodo ſequēda·Secūdo de ſingulis criminibus quibus rebus poſſint,quæ dicta ſunt cōtra,ſolui·dicā ita ut gn̄atim cōprehendam,& ea quæ in priori libro ſunt dicta.& ea quæ poſſunt dici,atq; illic præterij·

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Rimū qđ aiūt qui bene loqui uelit cōſuetudinē ſequi oportere,nō rōnū ſimilitudinē,qđ alterū ſi negligat ſine offenſione facere nō poſſit,alterū ſi ſequatur,qđ ſine reprehenſione nō ſit futurū erat·qđ qui in loquēdo cōſuetudinē qua oportet uti,ſequitur,nō ſine ea rōne·Nā uocabula ac uerba quæ declinamus,ſimiliter ea in cōſuetudine eſſe uidemus & ad ea referimus,& ſiquid eſt errātū,nō ſine ea corrigimus. Nā ut q triclinū cōſtrarūt,ſiquē lectū de tribus unū imparē poſuerūt,aut de paribus nimiū,aut parū produxerunt, unà corrigimus.& ad conſuetudinem cōem,& ad aliorū tricliniorū analogias·Sic ſiquis in orōne ī pronūtiādo ita declinat uerba,ut dicat diſparia·qđ peccat,redigere debemus ad cæterorū ſimilimū uerbū rōnē,cū duo pcti genera ſint declinationum. unū qđ in cōſuetudinē pperā receptū eſt, alterū qđ nō dum eſt.& perperā dicatur·unū dant nō oportere dici,qđ ſit in cōſuetudine·alterū nō cōceditur,qn ita dicatur,ut ſit ſimile cū id faciat·ac ſiquis puerorū p delitias pedes male ponere,atq; imitari uacias cœperit,hos corrigi oportere,ſi cōcedāt.Cōtra ſiquis in cōſuetudine ambulādi iā factus ſit uacia,aut cōpernis, ſi eū corrigi nō cōcedat,nō ſequitur,ut ſtulte faciāt,qui pueris ígeniculis alligēt ſerperaſtra,ut eorū deprauata corrigāt crura, cū de culpandus nō ſit medicus,qui elongīnqua mala conſuetudine ægrū in meliorē traducit· quare reprehēdendus ſit,qui orōnem minus ualētem pp malā cōſuetudinem traducat in meliorem: pictores Appelles,Protogenes,ſic alij artifices egregij nō reprehendendi,qđ conſuetudinem myconos Caſſidori euentus ue ſuperiorū nō ſunt ſecuti Ariſtophanes īprobādus, qui potius in quibuſdā ueritatē,ꝗ cōſuetudinē ſecutus·qđ ſi uiri ſapientiſſimi & in re militari,& in alijs rebus multis cōtra ueritatē,cōſuetudine cū eſſent uſi,laudati,deſpiciendi ſunt,qui potiorē dn̄t oportere eſſe cōſuetudinē rōne·An cū quis pperā conſueuerit, qd facere ī ciuitate nō mō patiemur,ſed ēt pœna afficiemus:idē ſiqs pperā cōſueuerit dicere uerbū nō corrigemus, cū id fiat ſine pœna:& hi qui pueros in ludū mittūt,ut diſcāt,quæ neſciunt uerba,quēadmodū ſcribūt·Idē barbaros,qui ignorabunt uerba quēadmodū oportet dici non docebimus, ut ſciant qua rōne cōueniat dici:ſed ut nutrix pueros à lacte ſubito nō auellit à cōſuetudine cum à cibo priſtino in meliorē traducit,ſic in maior loquendo annis cōmodis uerbis ad ea,quæ ſunt cum ratione modice traducere oportet,cū ſit in cōſuetudine cōtra rationem·Alia uerba,ita ut ea facile tolli poſſint·Alia ut uideantur eſſe fixa·quæ leuiter hærent,ſine offenſione cōmutari poſſunt· Si.n.ad rōnem corrigi oportet,quæ tum ad rōnem ſunt, ita ut in præſentia corrigere nequeas,qn ita dicas,his oportet,ſi poſſis, nō uti.Sic.n.obſoleſcēt ac poſtea iā obliterata facilius corrigi poterunt,quas nouas uerbi declinationes rōne introductas reſpuet forum·his boni poetæ maxime ſcenici conſuetudine ſubigere aures populi debēt,qđ poetæ multū poſſunt in hoc,propter eos

quædā uerba in declinatiõe melius,quædā deterius dñtur.Conſuetudo loquēdi eſt in motu.Itaq; ſolet fieri,ut meliora deteriora,meliora uerba pperā dicta apud antiquos aliquos pp poetas nõ modo nūc dicãtur recte,ſed ēt quæ rõne dicta ſunt,tum non pperā dñtur.Quare qui ad cõſuetudinē nos uocant,ſi ad rectā,ſequemur.In eo quoq;.n.eſt analogia,ſi ad eā nos uocēt,quæ eſt deprauata,nihilo magis ſequemur.niſi cū erit neceſſe,ſequar i cæteris rebus mala exēpla.nā ea quoq; cū aliqua uis urget,inuiti ſequamur.Neq;.n.Lyſippus artificū priorū potius eſt uitioſa ſecutus,quàm artem.ſic populus facere debet,etiā ſinguli ſine offenſione,qđ fiat populi qui amiſſa modo quærant,ſed etiā qđ iudicū debet.hi idē ex ſermone ſiquid deperit,nõ modo nihil impēdunt ut requirant,ſed etiā contra iudices repugnant.nec reſtituatur uerbum,qđ nouum & rõne introductum,quo minus ut recipiamus uitare non debemus. Nam ad uſum in ueſtimentis,ædificijs,ſupellectilis nouitati nõ impedit uetus conſuetudo.Quē.n.amor aſſuetudinis potius in pannis poſſeſſorē retinet?Quæ ad noua ueſtimenta traducit?An non ſæpe ueteres leges abrogatæ nouis cedunt?Non'ne inuſitatis formis uaſorū recentibus à græcia allatis obliteratæ antiquæ conſuetudinis Sinorū & Capidarum ſpecies?His formis uocabulorū incontaminati uti nollent,quæ docuerit rõ pp conſuetudinē ueterem.Et tñ inter duos ſenſus intereſſe uolunt,ut oculis ſemper aliquas figuras ſupellectilis nouas cõquirant,contra auris expertes uelint eſſe. Quotusquiſq; iam ſeruos habet priſcis noibus?quæ mulier ſuum inſtrumentum ueſtis,atq; auri ueteribus uocabulis appellat?ſed inductis nõ tam iraſcendū,q̄ huiuſce prauitatis patronis. Si.n.uſquequaq; nomen eſſet analogia,tum ſequebatur ut in uerbis quoq; non eſſet,non cū eſſet uſquequaq; ut eſt.non eſſe uerbis.quæ.n.eſt pars mundi , quæ non innumerabiles habeat analogias?Cælū,mare,an terra quæ in his non'ne in cælo,ut ab equinoctiali circulo ad ſolſtitialem,& hinc ſeptentrionalem diuiſum.ſic contra à paribus partibus.Idem à bruma uerſum contraria parte non quantum polo ſuperior abeſt,& abeſt à ſeptentrionali circumit cum his ad ſolſtitiū,tantūdem abeſt inferior ab eo,quem ἀνταρκτικὸν uocant aſtrologi,& is ad brumalem, non quemadmodū quodq; ſignum exortum hoc anno quotquot annis eodem modo exoritur.Nõ aliter ſola bruma uenit ad æquinoctium.an contra cū ad ſolſtitium uenit ad æquinoctialem circulum , & inde ad brumam.Non'ne luna ut à ſole diſcedit ad aquilonem,& inde redit in eandem uiam,& ſic inde fertur ad auſtrum,et regreditur inde.ſed quid plura de aſtris,ubi difficilius reperitur qđ ſit?ut fiat in motibus diſſimiliter.An in mari credo motus nõ habent diſſimilitudines geminas qui in.xxiiij. horis lunaribus quotidie quater ſe mutat?At cum ſex horis æſtus creuerint,totidem decreuerunt rurſus ijdem.Itē ab his,an hanc analogiā ad diem ſeruant, ad menſem non item alios motus ? Sic item cum habeant alios inter ſe conuenientes,de quibus in libro quē de æſtuarijs feci,ſcripſi.Nõ in terra in ſectionibus ſeruata analogia? Nec cuiuſmodi in præterito tempore fructuum genera redit,ſimilia in præſenti reddet,& 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 procreantur turdi.ſic ex reliquis ſui cuiuſq; generis.An aliter hoc fit in aere,quàm in aqua.nõ 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 uituli?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 et muliere oīs ſimilis partus?qđ pueri & puellæ?non horū ita inter ſe,nõ oīa ſimilia mēbra,ut ſeparatim in ſuo utroq; genere ſimilitudines intra paria?Non'ne oēs cum ſint ex aīa & corpore partes quoq; horū proportione ſimiles?Quid ergo cum omnes animæ hominum ſint diuiſæ in octonas partes hæ inter ſe nõ proportione ſimiles?quinq; quibus ſentimus.ſexta qua cogitamus.ſeptima qua progeneramus.octaua qua uoces mittimus.

Igitur quoniam qua loquimur uocem orationem hãc quoq; neceſſe eſt natura habere analogias.Itaque habet,an non uides,ut græci habeant eam quadripartitam?unam,in qua ſit caſus,alteram,in qua tpa,tertiā,in qua neutrū,quartam,in qua utrunq;.ſic nos habere,& quid uerba neſcis,ut apud illos ſint alia finita.alia ne ſic utra eſſe apud nos equidē nõ dubito. qui animaduertunt.Itē in eā innumerabilē ſimilitudinem numerum.ut triū tpum uerba,ut triū pſonarum.quis.n.põt noia aīaduertiſſe in omni orõne eſſe?ut legebā lego legā.ſi lego legis legit.Cū hæc eadem dicantur aliâs,ut ſingula.aliâs ut plura ſignificentur. Quis eſt.n.tam tardus q̄ illas quoq; nõ aīaduertit ſimilitudines qbus utimur imperãdo.quibus in optãdo.quibus interrogãdo,qbus in infectis rebus,quibus in pfectis ſic in alijs diſcriminibus?Quare qui negant eſſe rationem analogiæ,non uident naturā nõ ſolū orationis,ſed etiā mūdi. q aūt uidēt,& ſequi negant oportere,pugnant cõtra naturā nõ contra analogiā,& pugnant uolſillis non gladio,cum pauca excepta uerba ex pelago ſermonis puri minus trita efferant . cum dicant propterea analogias non eſſe.ſimiliter ut ſiquis uiderit mutilum bouem,aut luſcū hominē,claudicantē equū, neget in cornibus,boū,hoium & equorū naturā ſimilitudinis proportione conſtare.Qui aūt duo genera dicit eſſe analogiæ unum naturale,qđ ut ex natis naſcuntur lentis ſic & lupinū,alterum uoluntariū.ut in fabrica,cū uident ſcenā,ut in dexteriore pte ſint oſtia,ſic eſſe in ſiniſteriore ſimili rõne factā,de his duobus generibus naturalem eſſe analogiā.ut ſit in motibus cæli uoluntariam,non eſſe quod ut cuiq; fabro lubitum ſit , poſſit facere partem ſcenæ.ſic in hoium ptibus eſſe analogias,qđ eas natura facit in uerbis non eſſe,qđ & homines ad ſuā quiſq; uoluntatem fingunt.Itaq; de eiſdem rebus alia uerba habere græcos,alia ſyros,alia latinos.Ego declinatus uerborū & uoluntarios & naturales eſſe puto.uoluntarios quibus hoies uocabula impoſuerint rebus quædam,ut à Romulo Roma, à tibure tiburtes.Naturales ut ab impoſitis uocabulis,quæ inclinãtur in tēpora,aut in caſus,ut à Romuli Romulo Romulū,& à dico dicebā dixerā.Itaq; in uoluntarijs declinationibus incõſtãtia eſt,in naturalibus conſtantia.quas utraſq; qm̄ hi non debeãt negare eſſe in oratione,quæ in mūdi ptibus oibus ſit. Et declinatiões uerborū innumerabiles dicendū eſt eſſe in ijs analogias.Neq; ſtatim ideo ea in oibus uerbis eſt ſequēda.Nā ſiqua pperam declinauit uerba conſuetudo,ut ea aliter efferri non poſſit ſine offenſione multorū.hinc orationē uerborū prætermittendā oſtendit loquēdi ratio.Quod ad uniuerſalem ptinet cām.Cur ſimilitudo & fit in oratione,& debeat obſeruari,et quā ad finē quoq; ſatis dictū.quare qđ ſequitur de ptibus ſingulis deinceps expediēus,ac ſingula crimina,quæ dicūt analogiæ,ſoluemus. In quo aīaduerto naturæ quadruplicē eſſe formā. ad quā 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,quæ ex ſe decliata genus prodere certū poſſunt,quo neq; à terra terrus ut diceretur poſtulãdū eſt,qđ natura nõ ſubeſt.ut in hoc alterū maris,alterū fœminæ debeat eſſe. Sic neq; ppuſum,ut Terētius ſignificat unū,plures Terētij poſtulãdū

eſt.ut

eſt.ut ſi dicimus faba & fabæ. non.n. in ſimilibus utrunq;.neq; ut dicimus ab Terentius terentū,ſic poſtulandū ut inclinemus ab a & b,q nonoīs uox natura habet declinatus.neq; in forma collata quærendum ſolū qd habeat in figura ſimile,ſed etiam nõnunq̄ in eo quem habeat effectum.Sic.n.lana gallicana & apula uidetur imperito ſimilis propter ſpeciem,cum peritus appulā emat pluris,qđ in uſu firmior ſit.hæc nunc ſiriſtim dicta apertiora fiēt infra.Incipiā hinc q rogant ex qua pte oporteat ſimile eſſe uerbū ab uoce an ſignificatiõe?reſpõdeamus à uoce.ſed tñ nõnunquā quærimus genere ſimilia'ne ſint,quæ ſignificantur,ac nomen uirile cū uirili cõferimus,fœminæ cum muliēbri,non quod id qđ ſignificat uocem cõmoueant, ſed qđ nõnunq̄ in re diſſimilis figuræ formas in diſſimiles imponunt.Diſpariles ut calcei muliēbres ſint an uiriles dicimus ad ſimilitudinem figuræ,cum tñ ſciamus nonnunq̄ & muliērē habere calceos uiriles,& uirū muliēbres.Sic dici uirū Perpennam aut pcelnā muliēbri forma.Et cõtra pariētem & abietem eſſe forma ſimilem,qđ alterū uocabulū dicatur uirile,alterum muliēbre & utrunq; natura neutrum.Sic itaq; ea uirilia dicimus nõ quæ uirum ſignificant,ſed quibus proponimus hic & hi.Et ſic muliēbria in qbus dicere poſſumus hæc aut hæ.quare nihil eſt quod dicunt theona & diona non eſſe ſimilia , ſi alter eſt æthiops,alter gallus.ſi analogia rerum diſſimilitudines aſſumat ad diſcernendum uocis figuras,quod dicunt ſimile ſit nec ne nomen nomini impudēter Ariſtarchū præcipere oportere ſpectare non ſolū ex recto,ſed etiam ex eorū uocãdi caſu.eſſet enim deridiculum ſi ſimiles inter ſe parētes ſint de filijs iudicare,qui erãt,qđ nõ ab eo obliquis caſibus fit,ut recti ſimili facie oſtēdantur,ſed propter eos facilius proſpici ſimilitudo põt eorū quam uim habeant,ut lucerna in tenebris allata nõ facit,quæ ibi ſunt poſita ſimilia ſint,ſed ut uideantur quæ ſunt, qđ quæ ijs deſunt in ſimilibus uidetur,quàm in his eſt extrema litera. crux phryx,quas qui audit uoces auribus diſcernere poteſt nemo,cū eaſdem non eſſe ſimiles ex alijs uerbis intelligamus. qđ cum ſit cruces & prhyges,& de his extremis ſyllabis exemptum ſic.c.ex altero ſit.ut ex.c.& .s.crux ex altero.g. & .s.frux phryx,qđ item apparet.cum eſt dēptum.s.ſcilicet.Nā fit unū cruci,alterū phrygis qđ aiunt cum in maiore pte orõnis nõ ſit ſimilitudo,nõ eſſe analogiā dupliciter ſtulte dicunt,qđ & in maiore parte eſt,& in minore pte eſt.et ſi in minore ſit, tñ ſit in maiore,niſi ēt nos calceos negabūt hēre,q in maiore pte corporis calceos nõ habeamus.qđ dñt nos diſſimilitudines itaq; in ueſtitu,in ſupellectile delectari uarietate, nõ paribus ſubuculis uxoris,rñdeo.ſi uarietas iucunda,magis uariū eſſe in quo alia ſunt ſimilia,alia nõ ſunt.Itaq; ſicut abacum argento ornari,ut alia diſparia.ſic orationē rogant ſi ſimilitudo ſit ſequenda,cur malimus hēre lectos alios ex ebore , alios ex teſtudine, ſic itē genere aliquo alio.ad quæ dico nõ diſſimilitudines quoq; ſequi.Sæpe itaq; ex eadē ſupellectili licet uidere. Nā nemo facit triclini lectos niſi paris & materia & altitudine & figura.Quis facit mappas triclinarias nõ ſimilis inter ſe?qs puluinos?quis deniq; cætera quæ unius generis ſint plura? Cū inqt utilitatis cauſa introducta ſit oratio,ſequendū nõ quæ habebit ſimilitudinem,ſed quæ utilitatem.Ego quidē utilitatis cauſa orationem factam cõcedo.ſed ut ueſtimētum.quare ut hic ſimilitudines ſequeremur,ut uirilis tūica ſit uirili ſimilis, itē toga togæ.ſic mulierū ſtola,ut ſit ſtola proportione,et palliū pallio ſimile.Sic cū ſint noīa utilitatis,cã,tamē uirilia inter ſe ſimilia, item muliēbria inter ſequi debemus,quod aiunt ut præſedit,et perſtitit ſic percubuit quoniam non ſit non eſſe analogiam, ut in hoc errant,qđ duo poſteriora ex prioribus declinata nõ ſunt,cum analogia polliceatur ex duobus ſimilibus ſimiliter declinatis ſimilia fore.qui dicunt,quod ſi à Romulo Roma & non Romula.neq; ut ab oue ouilla,ſic à boue bouilla eſſe analogias,errant,quod nemo pollicetur è uocabulo uocabulum declinari recto caſu ſingulari in rectum ſingularē,ſed ex duobus uocabulis ſimilibus caſus ſimiliter declinatis ſimiles fieri dicunt qđ uocabula literarū latinarum non declinētur in caſus non eſſe analogias.hi ea,quæ natura declinari nõ poſſunt , eorum declinatus ſequuntur,proinde ut non ea dicatur eſſe analogia,quæ à ſimilibus uerbis ſimiliter eſſet declinata. quare nõ 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 quoq; uelit dicere eſſe analogias rerum,tenere non poteſt.ut.n.dicunt ipſi alia nomina quod quinque habet figuras habere quinq; 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,ſicq; ſingulos habebunt,ut cõferãt inter ſe dicentes,ut ſit hoc.a.huic.a.eſſe hoc eſt huiuſce.e.huic.e.quod dicunt eſſe quædā 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 fit ſimilitudo.quare in hoc tellunt eſſe analogias,ſed initium uocabulū recto caſu apparet in hoc quæ dedit ira caput,neq; diſpendi fecit hilum.qđ ualet neq; diſpendij facit quicquam.idem hoc obliquo apud Plautum. Video.n.te nihilipendere præ Philachete omnes homines,quod ex ne & hili.quare dictus eſt nihil qui non hili erat.Caſus tum cū 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 et limum ſic nihilum,non hic nihili, et huic lino & limo,ſic nihilo non huic nihili. poteſt dici patrius caſus ut ei præponuntur pronomina plura,ut hic caſus Terentij.hunc 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 . non nulla ſingula,ut tragœdia, comœdia , ſic eſſe Marcum numerium at marcam numeriam non eſſe.dici coruum turdum,non dici coruam,turdam. Contra dici pantheram, merulam.non dici pantherum merulum,nullius neutros filium & filiam.non aptū diſcerni marem ac fœminam.ut Terentium & terentiam.contra deorum liberos,& ſeruorum non itidem.ut Iouis filium & filiam Iouē.Iouē & iouā.Item magnū numerum uocabulorum in hoc genere non ſeruare analogias. Ad hæc dicimus omnis orationis quãuis res natura ſubſit,tamen ſi ea in uſu nõ peruenerit eo non peruenire uerba. Ideo equus dicatur & equa.In uſu enim horum diſcrimine coruus & corua non quod ſine uſu id quod diſſimilis natura. Itaq; quædam aliter olim ac nunc.nam & tum omnes mares,et fœminæ dicebantur columbæ , quod non erant in eo uſu domeſtico,quo nunc contra propter domeſticos uſus . quod inter nouimus appellatur mas colūbus fœmina colūba. Nā cum tria genera tranſit,& idem eſt in uſu diſcriminare totū deniq; apparet ut eſt in docto & docta et doctum.doctrina.n.p hæc tria tranſire põt,& uſus docuit diſcriminare doctas res ab hoibus & in his marē & fœminā in mare,et fœmina et neutro neq; natura mare trãſire,neq; fœminæ neq; neutra.& ideo nõ dicitur fœminus fœmina fœminū,ſic reliqua.Itaq; ſingularibus & ſecretis uocabulis appellati ſunt , quare in quibus rebus non

ſubeſt ſimilis natura,ut uſus in his uocabulis huiuſmodi ratio quæri nō debet.Ergo igitur ut ſurdus uir,ſurda mulier.ſic ſurdum theatrū,qđ oēs tres ad auditū ſunt cōparatæ.Cōtra nemo dicit cubiculū ſurdū ad ſilentiū nō auditū.ac ſi feneſtram nō habet dicatur cæcum.ut cæcus & cæca qđ oia habēt lumē habere deberet,mas,& fœmina habēt īter ſe natura q̄dā ſocietatē neutra cum iis qđ ſunt aduerſa,intereſt quoq; de his ꝑpaucæ ſunt quæ habeāt quandā cōitatem dei & ſerui noia, quod non item ut libera noſtra tranſeunt eadē & cā qđ ad uſum attinet inſtitui. Opus fuit de liberis,de reliq̃s nihil attinuit. qđ in ſeruis gentilitia natura nō ſubeſt ī uſu. In noſtris nominibus q̄ ſumus in latio & liberi neceſſaria.itaq; ibi apparet analogia ac dicatur Terentius uir.Terentia fœmina Terentium genus in prænoībus ideo nō fit.itē qđ ad hæc inſtituta aduſum ſingularia,q̄bus diſcernerentur noia gentilia,ut à numero ſecūda tertia quarta.In uiris,ut q̄ntus,ſextus,decius,ſic ab aliis rebus cum eſſent duo Terentii,aut plures diſcernēdi cā,ut aliq̄d ſingulare haberent,notabāt forſitan ab eo q̄ mane natus diceretur ut is manius eſſet,q̄ luci Lucius,q̄ poſt patris mortem,poſthumus.E` q̄bus quæ cū item cecidiſſet fœminis proportiōe appellata declarant prænoīa mulierū antiqua mania,lucia poſthuma.Videmus.n.maniā matrē larū dici Luciā uolaminiā ſaliorū carminibus appellari.Poſthumam à multis poſt patris mortem ēt nūc appellari.quare quocūq; progreſſa eſt natura, cū uſu uocabula ſimili proportiōe propagata eſt analogia. Cū in q̄bus declinationibus uolūtarii maris & fœminæ & neutri quæ uolūtaria nō debeāt ſimiliter declinari.Sed in q̄bus naturales ſint declinatus hi q̄ eſſe repiuntur. Quocirca in tribus generibus noīum iniq; tollunt analogias, q̄ autē eas reprehēdūt ꝙ alia uocabula ſingularia ſint ſolū ut cicer.alia multitudinis ſolum,ut ſcalæ,cum debuerint eſſe oīa duplicia, ut equus equi analogiæ fondamentum eſſe obliuiſcūtur naturā.& uſu ſingulare eſt,quod natura unum ſignificat ut equus,aut qđ cōiuncta quodāmodo ad unū uſum,ut bigæ.Itaq; dicimus una muſa,ſic dicimus unæ bigæ.multitudinis uocabula ſunt unū infinitum, ut muſæ,alterū.finitum ut duæ,tres quatuor.dicimus.n. ut hæ muſæ,ſic unæ bigæ & binæ & trinæ bigæ.ſic deinceps. Quare tam unæ & uni & una quodāmodo ſingularia ſunt, q̄ unus et una unū,hoc modo mutat, ꝙ altera in uerbis ſingularibus,altera in coniunctis rebus & ut duo tria ſunt multitudinis,ſic bina trina.Eſt tertium quoq; genus ſingulare,ut in multitudine uter in quo multitudinis,ut uter uiri.i. uter poeta ſinguli utri poetæ multitudinis eſt. Qua explicata natura apparet nō debere omnia uocabula multitudinis habere par ſingulare. Oēs enim numeri à duobus ſurſum uerſus multitudinis ſunt.neq; eorū quiſq̄ habere pōt ſingulare cōpar. Iniuria igitur poſtulāt, ſi quaſint ſingularia,oportere habere multitudines. Item q̄ reprehendunt qđ nō dicatur ut unguentum unguenta.uinū uina, ſic acetum aceta.garū gara,faciunt împite q̄ ibi deſyderāt multitudinis uocabulū,quæ ſub menſura ac pondere potius q̄ ſub numerū ſuccedant.Nā in plūbo.oleo.aceto.cū incrementum acceſſit dicimus,multum oleū ſic multū plūbum argentū.nō multa olea argenta plumba.quæ ex hiſce fiant dicimus plumbea & argētea.Aliud.n.cum argentum.Nā id tum cum iā uas.Argētum.n.ſi pocillū,aut q̄d item,ꝙ pocilla argentea multa non qđ argentū multū ea natura in q̄bus eſt mēſura nō numerus. ſi gn̄a in ſe habēt plura & in uſum uenerūt & gn̄e multo,ſic uina,& unguēta dicta.Alii generis.n.uinum ꝙ Chio,Aliud ꝙ leſbio.Sic ex regionibus quæ ipſa dicūtur nunc melius unguenta cui nūc genera aliq̄d ſiitē diſcrimina magna eſſent olei & aceti,& ſic cæterarum rerū huiuſcemodi in uſu cōi dicerētur ſic olea,et uina. Quare ī utraq; deniq; reſcindere conatur analogiā.Sed cum in diſſimili uſu ſimilia uocabula quærunt, & cum item ea quæ metimur,atq; ea quæ numeramus dici putent oportere.Item reprehēdunt analogias,quod dicātur multitudinis noīe publicæ balneæ nō balnea.contra qđ priuati dicunt unū balneū qđ plura balnea dicāt.q̄bus reſpōderi pōt nō eſſe reprehēdendū qđ ſcalæ & aquæ caldæ pleraq;,quæ cū multitudinis uocabulis ſint appellata.neq; eorū ſingularia in uſum uenerint.Idēq;.Item contra primū balneū nomē & græcū introiit in urbē publicæ ibi conſedit, ubi bina eſſent coniuncta ædificia lauandi cā.unū ubi uiri.alterū ubi mulieres lauarentur.ab eadē rōne domi ſuæ,q̄ſq; ubi lauatur balneū dixerit.et qđ nō erāt duo balnea dicere nō cōſueuerūt cū hoc antiqui nō balneū,ſed lauiatriā appellare conſueuiſſent. Sic aquæ caldæ à loco & aquæ quæ ibi ſcaterent,cū ut colerentur ueniſſent in uſum noſtris,cū aliæ ad aliū morbum idonea eſſent.Hæ cum plures eſſent ut puteolis & in thuſcis quibus utebātur multitudinis potius quàm ſingulari uocabulo appellarūt. Sic ſcalas ꝙ à ſcandendo dicantur,& ſingulos gradus ſcanderent. Magis erat quærēdū ſi appellaſſent ſingulari uocabulo ſcalā cum origo noīs oſtēderet cōtra.Item reprehēdūt de caſibus, qđ quidā noīatus habēt rectos,q̄dā obliquos qđ dicūt utroſq; in uocibus oportere,q̄bus idē reſpōderi pōt,in q̄bus uſus aut natura nō ſubſit,ibi non eſſe analogiā.Sed ne in his uocabulis,quæ declinantur,ſi tranſeunt è recto caſu in rectum caſum.quæ tn̄ ferè nō diſcedūt à rōne ſine iuſta cā ut hi q̄ gladiatores fauſtinos.Nam qđ pleriq; dicūtur ut treis extremas ſyllabas hēant,eaſdē caſſelliani,agliani aīaduertūt.unde oriūtur noīa diſſimilia Caſſius Cæcilius Aglius Fauſtius recte dicerent Fauſtianos.ſi à Scipione q̄dē male dicūt Scipioninos.nō cōtra ſcipionarios. ſed ut dixi qđ ab huiuſcemodi cognominibus raro declinātur cognomina,neq; in uſum etiā ꝑducta notāt quædā.Itē dicunt cum ſit ſimile ſtultus luſcus , & dicatur ſtultus ſtultior ſtultiſſimus, nō dici luſcus luſcior luſciſſimus.Sic in hoc genere multa,ad quo dico ideo fieri,qđ natura nemo luſco magis ſit luſcus,cū ſtultior fieri uideatur.qđ rogant cur dicimus mane manius maniſſime.Idem de ueſpertino t̄pe uere magis & minus eſſe non pōt ante & poſt pōt.Itaq; prius eſt hora prima,quàm ſecunda nō magis hora,ſed mane ſurgere tn̄ dicatur,qui prio mane ſurgit, quàm qui nō prior.Vt.n.dies nō pōt eſſe magis,quàm mane. Itaq; ipſum hoc quod dicatur magis ſibi nō cōſtat. quod magis mane ſignificat primum mane.magis ueſpere nouiſſimum ueſper.Item ab huiuſcemodi ſimilitudinibus reprehenditur analogia, quod cum ſit anus cadus ſimile & ſit ab anu anicula anicilla.à cado duo reliqua ꝙ non ſint propagata, ſic non dicatur à piſcina piſcinula piſcinilla ab huiuſcemodi uocabulo, analogia eſt,ut dixi ubi magnitudo aīaduertenda ſit in uno quoq; gradu.Et quæ ſit in uſu cōmuni,ut ciſta ciſtula ciſtella,& canis catulus catellus,quod in pecoris uſu non 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 frugem.Item rolem rolis role.obliquos non habere , ut in hoc dieſpiter dieſpitri dieſpitrem,maſpiter maſpitri maſpitrem. ad hoc reſpōdeo et priora hēre noīandi,& poſteriora obliquos. Nā & frugi rectus eſt natura frux,Ad ſi ſcđm conſuetudinē dicimus.ut hæc auis,hæc ouis,ſic hæc frugis.Si ſecundū naturā noīandi eſt caſus rois ſcđm cōſuetudinē rolis,cū utrūq; conueniat ad analogiam,quod & id qđ in conſuetudine nō eſt, cuiuſmodi debeat eſſe apparet,& qđ eſt in conſuetudine nūc in recto caſu eadē eſt analogia.ac pleraq;,quæ ex multitudine cū tranſeunt in ſingulare difficulter efferuntur ore.ſic cū

tranſiretur ex eo qđ dicebatur hæc oues una nō ē dicta ouis ſine una. ſed additum.i.fictū ābiguum uerbū noīandi an patrii eſſe caſus,ut ouis et auis.ſic in obliquis caſibus cur negant eſſe dieſpitri dieſpitrē nō uideo,niſi qđ minus eſt tritum in cōſuetudine, q̄ dieſpiter,qđ in nihil argumētum eſt.Nā tā caſus qui nō tritus eſt,q̄ qui eſt.Sed in caſuum ſerie alia uocabula nō habere noīandi.alia de obliquis aliquē.Nihil.n.iō quo minus ſit ratio ꝓcellere poterat hoc crimē.Nam ut ſigna quæ nō habēt caput, aut aliquā partē aliā nihilo minus in reliq̄s mēbris eorū eſſe poſſunt analogæ,ſic in uocabulis caſuum. Poſſunt itē fieri ac reponi qđ aberit ut patietur natura et cōſuetudo, qđ nōnunq̄ apđ poetas īuenimus factum ut ī hoc apud Næuium in Claſtidio,uita inſepulta lectus in patriā reduxit.Itē reprehēdunt qđ dicatur hæc ſtrues.hic Hercules.hic hō.debuiſſet.n.dici ſi eſſet analogia,hic heral.hæc ſtru.hic homō.hæc oſtēdunt noua nō analogiā eſſe,ſed obliquos caſus hēre caput ex ſua analogia, nō ut ſi in ſtatua Alexādri īpoſueris caput Philippi mēbra cōueniunt ad rōnē,ſic ad Alexādri mēbrorum ſimulachrum caput qđ reſpōdeat ita fit.Nā ſi q̄s tunicā in uſu ita cōſuit,ut altera plagula ſit anguſtis clauis,altera latis,utraq; ꝑs in ſuo genere caret analogia.Itē negāt eſſe analogias,qđ alii dicunt cupreſſus.alii cupreſſi.Itē de ficis platanis et pleriſq; arboribus. de quibus alii extremū us alii ei faciunt.Id eſt falſum.Nam debēt dici.e.et.i.fici.et numi. qđ eſt ut numi,fici,et numorum ficorum.ſi eſſent plures ficus eſſent ut manus diceremus.ut manibus et ficubus,& ut manuum,& ficuum.neq; has ficos diceremus,ſed ficus ut nō manos appellamus. Sed cōſuetudo 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 non ſit analogia,qđ Lucilius ſcribit. Decuis ſiue decuſſibus eſt,qui errāt ꝙ Lucilius nō debuit dubitare ꝙ utrūq;.Nā in ære uſq; ab aſſe ad cētuſſis numerus æs aſſignificat.et eius numero finiti caſus oēs à dupōdio ſunt,qđ dicitur à multis duobus modis,hic dupōdius & hoc dupōdium, ut hoc gladium,et hic gladius.à treſſibus uirilia multitudinis hi treſſes & his treſſibus,cōfido ſingulare hoc treſſis habeo & hoc treſſis.Cōfido ſic deīceps à cētuſſis.Deinde numerus æs nō ſignificans numeri qui æs nō ſignificant uſq; à quatuor ad cētum triplicis habēt formas,qđ dicuntur hi quatuor.hæ quatuor hæc quatuor cū ꝑuētum ē ad mille.quartum aſſumit ſingulare neuterum qđ dicitur hoc mille denariū,à quo multitudinis fit millia denaria,quare quo ad analogias qđ ꝑtineat nō eſt, ut omnia ſimilia dicātur,ſed ut in ſuo queq; genere ſimiliter declinentur. ſtulte quærunt curas & dupōdius,& treſſis nō dicantur proportione cum as duplex dupondius fictus qđ duo aſſes pendebant.Treſſis ex tribus æris qđ ſit pro aſſibus.Nōnunq̄ æs dicebant antiq̄ à quo nos dicimus aſſem tenētes hoc ab ærea,æneaq; libra et mille æris legaſſe.quare qđ à treſſis uſq; ad ducētuſſis numeri ex eiuſmodi ſunt cōpoſiti eiuſmodi habēt ſimilitudinē, dupōdius qđ diſſimilis eſt ut debuit,diſſimilē habet rōnē. Sic as q̄m ſimplex eſt ac principium et unū ſignificat et multitudinis habet ſuum infinitum.dicimus.n.aſſes,quos cum finimus,dicimus dupōdius & treſſis.Et ſic porro uidetur mihi q̄m finitum et infinitum hēat diſſimilitudinē nō hēre utrunq;.Itē dici eo magis qđ in ipſis uocabulis ubi additur certus numerus in militaribus aliter atq; in reliquis dicatur.Nā ſic loquuntur,hoc mille denarium,nō hoc mille denarii et hæc duo millia denaria nō duo millia denarii. Si eſſet denarii in recto caſu,atq; infinitum multitudinem ſignificaret,tunc in patrio denariorum dici oportebat,et nō ſolum in denariis uictoriatis drachmis,numis, ſed ēt in uiris idē ſeruari oportere,cum dicimus iudicium fuiſſe trium uirum Decēuirum,nō decēuirorum triūuirorum.Numeri antiqui habēt analogias qđ oibus ē una,nō nouētria regula duo actus tres gradus,ſed decuriæ,quæ oīa ſimiliter inter ſe reſpōdēt,regulæ eſt nūerus nouētrius qđ ab uno nouē cum ꝑuenimus rurſus redimus ad unā et.y.& xc.ab una ſunt natura nouenaria.ſic ab octonaria et deorſum uerſus ad ſingularia ꝑueniūt. Actus primus eſt ab uno.dcccc.Secundus à mille ad nōgentamillia qđ idē uolebat unū et mille utrūq; ſingulari numero appellatur.Nā ut dicitur hoc unum hæc duo millia,& ſic deinceps multitudinis in duobus actibus reliqui oēs.Itē nūeri gradus ſingularis eſt in utroq; actu ab uno ad nouē denarios gradus.x.ad.lx.cētenarius à cētum.dcccc.Ita tribus gradibus ſex decuriæ fiunt,tres milliaria,& tres minores antiqui his numeris fuerunt cōtēti. Adhoc tertium et quartū actum à decies minores īpoſuerunt uocabula.neq; rōne,ſed tamē nō cōtra eſt eā de qua ſcribimus,analogiā.Nā ut deciēnis cū dicatur hoc deciēs,ut mille hoc mille,ut ſit utrunq; ſine caſibus uocis dicemus,ut hoc mille huius mille ſic hoc deciēs huius deciens. nec eo minus in altero,qđ eſt mille præponimus hi mille horū mille,q̄m in eo eſt nomē cōe q̄ uocāt ὁμονυμίαν obliqui caſus, ab eodē capite ubi erit,homonymia obliqui caſus quo minus diſſimiles fiant analogia nō prohibet.Itaq; dicimus hic argus cum hoiem dicimus.Cū oppidum græcanice hoc argos,cū latine argi itē faciemus.Si eadē uox nomē et uerbum ſignificabit,ut et in caſus,et in t̄pa diſpariliter declinetur ut faciamus. A` meto qđ nomē eſt metonis metonē.qđ uerbū eſt,metā,metebā. Reprehēdunt cum ab eadē uoce plura ſunt uocabula declinata quas ſynonymas appellāt,ut Sappho et Alcæus et alceo ſic gerion gerionis geriōe.In hoc genere ꝙ caſus ꝑperā ꝑmutant,quidā nō reprehēdunt analogiā,ſed qui eis utitur īperite qđ quiſq; caput ꝑtēderit ſequi debet eius cōſequētiam caſus in declinādo, ac nō facere cum dixerit recto caſu alcæus,in obliquis dicere alceoni et alceonē,q̄ ī ſi inſtituerit,et nō ſecutus erit analogias reprehēdēdum Ariſtarchum,ꝙ hæc noīa melicertes et philomedes ſimilia negant eē qđ uocandi caſus hētalter melicerta,alter philomede.Sic qui dicat lepus et lupus nō eē ſimile qđ alterius uocandi caſus ſit lupe,alterius lepus.Sic ſocer,macer qđ in tranſitu fiat ab altero tryſyllabum ſoceri ab altero biſyllabum macri.de hoc et ſi ſupra reſpōſum ē cum dixi de lana, hic quoq; amplius adiiciā,ſimilia non ſolum à facie dici,ſed ēt ab aliqua cōiuncta ui et ꝑtāte quæ et oculis,et auribus latere ſoleat.Itaq; ſæpe gemina facie male negamus eē ſimilia,ſi ſapore ſunt alio. Sic equos eadē facie nōnullos negamus eſſe ſimilis in orōnes ex procreate diſſimilis.Itaq; in hoibus emēdis ſi natione alter eſt melior,emimus pluris,atq; in hiſce oibus ſimilitudinis nō ſumēmus tm̄ à figura,ſed ēt aliunde,ut in equis ætas,ut in iis cuiuſmodi faciant pullos,ut in pomis quo ſunt ſaccoſa.Igitur idē ſequitur in ſimilitudine ipſorum uerborū.quis reprehēdēdus nō eſt:quare diſſimilitudinū diſcernēdarum cā nōnunq̄ ut pronomē aſſumitur,ſic caſum aliquē aſſumi,ut in iis nemus,lepus. hic lepus,hoc nemus.Itaq; differunt ac dicuntur hi lepores.hæc nemora,ſic aliud ſi quid aſſumptum erit extrinſecus quo ſimilitudo pēitus ꝑſpici poſſit.nō.n.erit remotum à natura. Neq;.n. magnetes lapicies duo inter ſe ſimiles ſint,nec ne ꝑſpicere poſſis,niſi minutum extrinſecus prope appoſueris ferrum,qđ ſimiles lapides ſimiliter dicunt diſſimiliter diſſimiles,qđ ad noīationē analogia ꝑtinet,ita declinatum arbitror.ut oīa quæ dicuntur cōtra ad rn̄dēdum ab his ſumi fōtibus poſſit,qđ ad uerborum t̄paliū rōnē attinet,cū ꝑtes ſint quatuor t̄pum,ꝑſonarū, gn̄um,diuiſionum. Ex omni ꝑte q̄m reprehēdūt,ad ſingula rn̄debo.primū qđ aiūt analogias n̄ ſeruari ī t̄pibus,cū dicāt lego legi legebā,et ſic ſimile alia.nā quæ ſūt ut legerā ꝑfectū ſignare duo reliqua lego et legebā.et lego inchoatā iniuria reprehendū

Nā ex eodē genere & ex diuiſiōe idē uerbū qđ ſumptū eſt p tpa, traduci pōt. ut diſcebā diſco diſcā. & eadē pfecti ſic didicerā didici didicero. ex quo licet ſcire uerborū rōne conſtare. Sed eos q trium tpum uerba pronuntiare uelint, ſciēter id facere. Idē illos q reprehendunt qđ dicamus amor amabor amatus ſum. Nō.n.debuiſſe in una ſerie unū uerbū eſſe duplex, cū duo ſimplicia eſſent. Neq; ex diuiſione ſi uniuſmodi ponas uerba diſcrepāt inter ſe. Nā īfecta oīa ſimplicia ſimilia ſunt, et pfecta duplicia īter ſe paria īoībus uerbis, ut hoc, amabar, amor, amabor amatus ero. quare itē male dicūt feriā pcuſſi, qđ eſt ordo feriā ferio feriebā, pcuſſi pcutio pcutiam. Sic deinceps in reliqs tpibus reprehēdenti reſpōderi pōt. Similiter errant qui dicūt ex utraq; pte uerba omnia cōmutare ſyllabas oportere. aut nullā in his pūgo pūgam pupugi. tūdo tūdam tutudi. diſſimilia.n. cōferūt uerba infecta cū pfectis. Quod ſi īfecta mō conferrēt, oīa uerbi principia īncōmutabilia uiderētur. ut in his, pūgebam pūgo pūgam. Et cōtra ex utraq; parte cōmutabilia ſi pfecta ponerent, ut pupugeram, pupugi, pupugero. Itē male cōferūt fui ſum ero, qđ fui eſt pfectum cuius ſeries ſibi ut debet in oībus pſonis cōſtat, qđ eſt fueram 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. Etiam in hoc reprehēdunt q quædam uerba neq; pſonas habēt ternas, neq; tpa terna. id imperite reprehēdunt, ut ſiquis reprehēdat naturam qđ nō uniuſmodi finxerit aīalis oīs. Sic.n. natura nō oēs formæ uerborū terna habeant tpa ternas pſonas nō habeant totidē uerborū diuiſiones. quare cū imperamus natura, quod aſſectabat ſolū habet, cū & preſenti aut abſenti imperamus. fiūt terna, ut lege, legito, legat. Perfectū.n. impat nemo. contra quæ ſunt impandi, ut lego legis legit. nouena fiūt uerba infecti. nouena pfecti. Quocirca nō ſi genus cū genere diſcrepat, ſed ī ſuo qſq; genere ſiqd ē deeſt regrēdū. ad hæc addita ſi erūt ea quæ de noīatiuis ſupra ſunt dicta, facilius oīa ſoluētur. Nam ut illic extremū caput rectos caſus, ſic hic in forma eſt pſona eius qui loqtur et tēpus præſens, ut ſcribo lego. quare ut illic fit, ſic hic. Itē acciderit in formula, ut aut caput nō ſit, aut ex alieno genere, ſic proportiōe eadē quæ illic didicimus cur nihilo minus ſeruetur analogia. Itē ſicut illi caput ſuū habebit, et in obliqs caſibus tranſitio erit in aliquā formulā, qua aſſumpta reliqua facilius poſſunt uideri uerba, unde ſint declinata. Fit.n. ut rectus caſus nōnunq̄ ſit ambiguus, ut in hoc uerbo uolo, qđ id duo ſignificat. unū à uoluntate. alterū à uolando. Itaq; à uolo intelligimus & uolare, et uelle. Quidam reprehēdūt q pluit & luit dicamus in præterito, et præſenti tpe cū analogiæ ſui cuiuſq; tpis uerba debeāt diſcriminare. fallūtur. nam eſt ac putant aliter qđ in præteritis ut dicamus longū pluit, in præſenti breue luit pluit. Ideoq; in uēditiōis lege fundi ruta cæſa ita dicimus ut u producamus. Itē reprehendūt quædā qđ putant idē eſſe ſacrificio & ſacrifico, relauat, & lauatur qđ ſi an nō nihil cōmouet analogiam, dū ſacrifici qui dicat feruet ſacrificabo. Et ſic p totam formā ne dicat ſacrificaturus, aut ſacrificatus ſum. hæc.n. inter ſe nō conueniunt apud Plau. cū dicit, piſcis ego credo qui uſque dū uiuunt, adlauāt diu minus lauari q̄ hæc lauat phroneſiū, adlauant lauari non conuenit, ut ſit poſtremum, ſed adlauantur analogia lauari credit. qđ Plau. aut librarij mendū ſi eſt, non ideo analogia, ſed q ſcripſit eſt reprehendendus. oīno & lauant, & lauantur dicatur ſeparatim recte in rebus certis qđ puerū nutrix lauat, puer à nutrice lauatur. nos in balneis & lauamus, & lauamur. Sed conſuetudo alterū utrū cum ſatis hēret in toto cor pe potius utimur lauamur. In ptibus lauamus qđ dicimus lauo manus. ſic pedes etc. Quare è balneis non recte dicunt, laui manus recte. Sed qm̄ in balneis lauor lauatus ſum ſeqtur, ut cōtra, qm̄ ē ſoleo oportet dici ſolui ut Cato & Enni. ſcribūt, nō ut dicit uulgus ſolitus ſum deberet dici. Neq; pp hæc qđ hæ diſcrepant in ſermone pauca, minus eſt analogia. ut ſupra dictū eſt. Item cur nō ſit analogia aſſerunt. q à ſimilibus ſimilia nō declinentur. ut ab dolo & colo. ab altero.n. dicitur dolaui. ab altero colui. In qbus aſſumi ſolet aliqd, quo facilius reliqua dicantur uti myrmecidis opibus minutis ſolet fieri. Igitur in uerbis tpalibus quo ſimilitudo ſæpe fit confuſa ut diſcerni nequeat, niſi tranſieris in aliā pſonam, aut in tempus quæ præpoſita ſunt noſſe ſimiliter, et intelligitur cū tranſitum eſt in ſecūdam pſonam qđ alterū eſt dolas, alterū colis. Itaq; in reliqua forma uerborū ſuam uterq; ſequitur formā utrum in ſcđa forma uerborū tpale hēat in extrema ſyllaba as cum is ad diſcernēdas diſſimilitudines intereſt, quocirca ibi potius iudex analogiæ q̄ in prima quod ibi abſtruſa eſt diſſimilitudo, ut apparet in his. meo. neo, ruo. Ab his.n. diſſyllaba fiunt tranſitu qđ ſic dicuntur meo as. neo nes, ruo ruis, quorum unnunqđq; ſuas conſeruat ſimilitudinis formas analogiā. Itē de his quæ appellātur pticipia reprehēdūt multa iniuria. Nā non debet dici terna à ſingulis uerbis amaturus, amās, amatus, quod eſt ab amo amans & amaturus, & ab amabar amatus. Illud analogia qđ præſtare debet, in ſuo quoq; gñe hēt caſus, ut amatus. amato. amati. amatis. & ſic in mulieribus amatæ amatæ. Itē amaturus eiuſdē modi habet declinationes, amans paulo aliter qđ hoc genus oīa ſunt ī ſuo gñe ſimilia. Proportione ſic uirilia & muliebria ſunt eadē, de eo qđ in priori libro extremū eſt. iō nō eſt analogia qđ qui de ea ſcripſerint aut inter ſe nō cōueniāt, aut in quibus cōueniant, ea cū cōſuetudinis diſcrepāt uerbis utrūq;. Sic.n. oīs repudiandū eſt artis, quod in medicina & in muſica, & in alijs multis diſcrepant ſcriptores. Itē in qbus cōueniūt ut ſcriptis etiā repudiant, natura qđ ita dicitur nō ſit ars, ſed artifex reprehēdendus, q debet in ſcribēdo nō uidiſſe, uerū nō ideo nō poſſe ſcribi. uerū q dicit hoc mōti & hoc fonti, cū alia dicant hoc monte & hoc fonte. Sic alia quæ duobus modis dicūtur, cum alterū ſit uerum, alterum falſum non uter peccat tollit analogias, ſed uter recte dicit, confirmat. & quemadmodum is qui cū peccat in his uerbis, ubi duobus modis dicuntur non tollit rationē, cū ſequitur falſum, ſic ēt in his duobus dicuntur, ſiqs aliter putat dici oportere atq; oportet, nō ſciam tollit orationis, ſed ſuā inſciam denudat. Quibus rebus ſolui arbitraremur poſſe quæ dicta ſunt priori libro cōtra analogiā, ut potui breui pcucurri, ex qbus ſi id cōfeciſſent qđ uolūt, ut in lingua latina eēt anomalia tñ nihil legiſſent, iō q in oībus partibus mūdi utraq; natura ineſt qđ alia inter ſe alia ſunt. Sicut in aīalibus diſſimilia ſunt ut equus. bos. ouis. hō. Itē alia in unoquoq; horū genere inter ſe ſimilia inumerabilia. Itē in piſcibus diſſimilis murena lupo, his ſoleæ, hæc murenæ, & muſtellæ. ſic alijs ut maior ille numerus ſit ſimilitudinū earū, quæ ſunt ſeparatim in murenis, ſeparatim in aſellis, Sic in generibus alijs quare cū in clinatiōibus uerborū numerus ſit magnus à diſſimilibus uerbis ortus qđ ēt uel maior eſt in qbus ſimilitudines repiuntur cōferendū eſt eſſe analogias. Item quæ cū ea non multo minus, q̄ in oībus uerbis patiatur uti cōſuetudo cōis, fetēdū illud qa quādo analogiā ſeq nos debere uniuerſos, ſingulos aūt præterq̄ in qbus uerbis offenſura ſit conſuetudo cōis, qđ ut dixi aliud debet præſtare populus, aliud ē populo ſinguli homines. neq; id mirum eſt cum ſinguli quoq; non ſint eodem iure. Nam liberius poteſt poeta q̄ orator ſequi analogias. Quare cum hic liber id quod pollicitus eſt demonſtraturum abſoluerit, faciam finem proximo. Deinceps de declinatorum uerborum forma ſcribam.

M. TERENTII VARRONIS. DE ANALOGIA. LIB. III.

i N Verborū declinatiōibus diſciplina loquēdi diſſimilitudinē an ſimilitudinē ſequi deberet, multi quæſiuerūt. Cū ab his rō quæ à ſimilitudine oriretur, uocaretur analogia, reliqua ps appellaretur anomalia. de qua re primo libro, quæ dicerētur cur diſſimilitudinem ducem hēri oporteret, dixi. Scđo cōtra quæ dicerentur cur potius ſimilitudinem conueniret præponi. quarum rerum qđ nec fundamenta, ut debita poſita ab ullo, neq; ordo neq; natura ut res poſtulat explicata, ipſe eius rei formam exponam. Dicā de quatuor rebus quæ continentur declinationibus uerborum. quid ſimile ac diſſimile. quid rō, quam appellant λόγον. quid proportione quam dicunt ἀναλογίαν. quid cōſuetudo, quæ explicatæ declarabūt analogiam et anomaliā. uñ ſit, quid ſic, cuiuſmodi ſit. De ſimilitudine et diſſimilitudine. Iō primum dicēdum q ea res eſt fundamentum oīum declinationū, ac cōtinet rōnes uerborū. Simile eſt qđ res pleraſq; uidetur hēre eaſdem quas illud cuiuſq; ſimile. Diſſimile ē qđ uidetur eſſe cōtrarium. huius minimum ex duobus cōſtat oē ſimile. Itē diſſimile qđ nihil pōt eſſe ſimile, quin alicuius ſit ſimile. Itē nihil dicitur diſſimile quin addatur q id ſit diſſimile. Sic dicitur ſimilis hō hoī. equus equo. Et diſſimilis hō equo, nā ſimile eſt hō hoī, iō q eaſdem figuras membrorum hēt, quæ eos diuidunt ab reliquorum aīaliū ſpecie, in ipſis hoībus ſimili de cā uir uiro ſimilior, q̄ uir mulieri, qđ plures hēnt eaſdem partes. et ſic ſenior ſeni ſimilior, q̄ puero. Eo porrò ſimiliores ſunt qui facie quoq; penè eadē habitu et corporis filo. Itaq; qui plura hēnt eadem dnr ſimiliores qui proxime accedunt ad id, ut oīa hēant eadem, uocantur gemini. Simillimi ſunt qui treis naturas rerum putent eſſe. Simile, diſſimile. Neutrum qđ aliâs uocent non ſimile, aliâs non diſſimile. Sed q̄uis tria ſint ſimile, diſſimile, neutrum, tñ pōt diuidi ēt in duas partes ſic. Quodcunq; conferas aut ſimile eē aut non eſſe ſimile, eſſe ad diſſimile ſi uideatur eſſe ut dixi. neutrū ſi in neutram partem præponderet, ut ſiquæ res duæ conferūtur, uicinas hēnt partes, et in his denis hēant eaſdē denas alias et diſſimilitudinē ſimilitudinē æque aīaduertendas. hanc naturā pleriq; ſubijciūt ſub diſſimilitudinis nom. quare qm̄ fuit ut potius de uocabulo, quàm de re controuerſia eſſe uideatur. illud eſt potius aduertendū cū ſimile quid eē dicatur quin cui pti ſimile dicatur eē. in hoc.n. ſolet cē error, qđ pōt fieri ut hō hoī ſimile non ſit, ut multas partes hēat ſimilis. & iō dici poſſit ſimilis habere oculos, manus, pedes, et ſic alias res ſeparatim, & una plures. Itaq; qđ diligenter uidendum eſt in uerbis quas partes et quot modis oporteat ſimilis habere dicuntur, ut infra apparebit. Is locus maxime lubricus eſt. Quid.n. ſimilius pōt uideri indiligenti, q̄ duo uerba hæc ſuis et ſuis? quæ non ſunt, q alterum non ſignificat ſuere, alterum ſuē. Itaq; ſimilia eē uocibus ac ſyllabis confitemur, diſſimilia eſſe partibus orōnis uidemus, q alterum hēt tpa, alterū caſus. quæ duæ res uel maxime diſcernunt analogias. Item propinquiora genere inter ſe uerba ſimilem ſæpe pariunt errorē, ut in hoc nemus et lepus uidetur eſſe ſimile, qđ cum utrunq; hēat eundē caſum rectū, ſed non eſt ſimile, q eas certe ſimilitudines opus ſunt in quo eſt, ut in genere hoīum ſint eodē, qđ in his nō eſt. Nam in uirili genere noīum ſint eodem eſt lepus, ex neutro nemus. Dicitur.n. hic lepus, & hoc nemus. ſi eiuſdem generis eēt utriq; præponeretur idē ac diceretur, aut hic lepus et hic nemus, aut hoc lepus et hoc nemus. quare quæ et cuiuſmodi ſunt genera ſimilitudinū ad hāc rē pſpiciēdū ei, qui declinatiōes uerborū proportione ſumit, ne quæreret qđ locus, qđ eſt difficilis, qui de his rebus ſcripſerunt aut uitauerūt, aut incœperūt, neq; aſſequi potuerunt. Itaq; in eo diſſenſio neq; ea uniuſmodi apparet. Nā alij de oībus uniuerſis diſcriminibus poſuerūt numerū, ut Dioniſius ſidonius qui ſcripſit eas eſſe ſeptuagintaunam. alij partes eius quæ hēnt caſus. cuius eidem hic cum dicat eſſe diſcrimina quadragintaſeptem. Ariſto. retulit in literas. xiiij. Parmenſius. yiij. Sic alij pauciora aut plura. quarū ſimilitudinū ſi eſſe origo recte capta et inde orſa rō 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. Nam dēt eſſe unum ut uerbum uerbo, unde declinetur, ſit ſimile. Alterū ut è uerbo in uerbū declinatio. ad quā cōferatur eiuſdem modi ſit. aliàs.n. à ſimilibus uerbis ſimiliter declinantur, ut ab herus, ferus, hero, fero. Aliàs diſſimiliter herus ferus, heri ferū cum utrunq; et uerbum uerbo erit ſimile & declinatio declinationi. Tum deniq; dicam eſſe ſimilem ac duplicem, et perfectam ſimilitudinem hēre, id qđ poſtulat analogia. ſed ne abſurdius uidear poſuiſſe duo genera eē ſimilitudinū ſola, cum utriuſq; inferiores ſpēs ſint plures ſi de his reticuero, ut mihi relinquā latebras, repetam ab origine ſimilitudinū, quæ in cōferēdis uerbis et inclinandis ſequenda aut uitādæ ſint. Prima diuiſio in oratione, q alia uerba nuſq̄ declinantur ut hæc, uix, mox. alia declinantur à lima limabo à fero ferebam. Et cū niſi in uerbis quæ declinātur nō poſſit eſſe analogia, qui dicit ſimile eſſe mox et nox errat, qđ nō eſt eiuſdem generis utrūq; uerbū, cum nox ſuccedere dēat ſub caſuum rōne, mox neq; dēat neq; poſſit. Secunda diuiſio eſt de his uerbis quæ declinari poſſunt, quod alia ſunt à uolūtate, alia à natura. Voluntatem appello cū unus qs à noīe alio imponit nomen, ut Romulus Romæ. Naturam dico cum uniuerſi acceptum nomen ab eo qui imponit, non requirimus queadmodū id uelit declinari, ſed ipſi declinamus, ut huius Romæ hanc Romam. De his duabus ptibus uolūtaria declinatio refertur ad conſuetudinem, naturalis ad orationem. Quare proinde ac ſimile conferri non oportet ac dicere, ut ſit è Roma Romanus. Sic ex capua dici oportere capuanus, qđ in cōſuetudine uehementer natat, qđ declinātes impite rebus noīa iponunt, à quibus cū accepit cōſuetudo turbulēta neceſſe eſt dicere. Itaq; neq; Ariſtarchus, neq; alij in analogijs defendēdā eius ſuſceperūt cām. Sed ut dixi hoc genere declinatio in cōi cōſuetudine uerborū ægrotat et langueſcit, qđ oritur è populo multiplici imperio. Itaq; in hoc genere in loquēdo magis anomalia q̄ analogia. Tertia diuiſio eſt, quæ uerba declinat à natura. Ea diuiditur in parteis quatuor. In unam primam, 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 quartā quæ neutram ut docte & facete. Ex hac diuiſione ſingulis partibus tres reliquere diſſimiles. Quare niſi in ſua parte inter ſe collata erunt uerba, ſi non cōueniunt, non erit ita ſimile ut debeat facere idē in articulis. Vix adūbrata eſt analogia et magis rerum q̄ uocū in noībus magis expreſſa, ac plus ēt in uocibus ac ſimilitudinibus, q̄ in rebus ſuā obtinet rōnem. Etiam illud accedit in articulis habere analogias oſtēdere ſit difficile, qđ ſingula ſint uerba, hic contra facile qđ magna ſit copia ſimiliū noīum. Quare non tā hāc ptem ab illa ob diuidendū, quā illud uidēdū, ut ſatis ſit uerecundi ēt illam in eandē arenā uocare pugnatū. ut articulis duæ ptes finitæ et infinitæ ſic in uocabulis duæ, uocabulū et nomen. Non.n. idē oppidū et Roma cū oppidū ſit uocabulū, rōa nomē. quarū diſcrimē in his reddēdis rōnibus alij diſcernūt, alij nō. Nos ſicubi opus fuerit q ſit et cur

aſcribimus uniuſcuiusq; partes.qm̄ ſpẽs plures,de ſingulis dicã. Prima ps caſualis diuiditur in ptes duas,in nominatiuum.ſ.q neq; finitũ eſt ut hic et quis.de his gñibus duobus utrũ ſumpſeris cũ reliquo nõ cõferendũ,qđ inter ſe diſſimiles hẽnt analogias noĩatus,ut ſimul ſit noĩatus hẽre dẽt ut ſit eodem gñe.ſpẽ eadẽ.ſic caſu,Exitu eius gñe ut ſi nomen eſt qđ cõferas,ſit nomen ſpecie ſimile,ut nõ ſolũ utrũq; ſit uirili caſu ſimile.ut ſi alterũ ſit dãdi,itẽ alterũ ſit dandi cũ quo cõferas.Exitu ut quas unũ hẽt extremas literas,eaſdẽ alterũ hẽat.Adhũc quadruplicẽ fontem ordines dirigũtur bini.uini trãſuerſi.alteri directi,ut in tabula ſolet,in qua latrũculus ludit.Tranſuerſi ſunt,qui à recto caſu obliqui declinãtur.ut albus albi albo.Directi ſunt,qui à recto caſu recto declinãtur,ut albus alba album. Vtriq; ſunt ptibus ſenis.Trãſuerſorũ ordinum ptes appellantur,caſus directorũ gñe,utriſq; inter ſe implicatis formã dicã.Prius de tranſuerſis caſuũ uocabula alius alio mõ appellauit.Nos dicemus qui nominãdi cã dicuntur nominandi uel nominatiuũ.

Hic multum deeſt.

Et ſcopæ dicitur una ſcopa.aliter.n.natura qđ priora ſimplicibus poſteriora cõiũctis rebus uocabula ponũtur.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.Itẽ figura uerbi qualis ſit refert,qđ ĩ figura uocis aliãs cõmutatio ſit in uno uerbo mõ ſint; aliãs in medio,ut curſu curſito.aliãs in extremo ut doceo docui.aliãs cõis ut lego lege.Refertur igitur ex qbus literis qđq; uerbũ cõſtet maxime extrẽa,q ea ĩ pleriſq; cõmutantur.Quare in his quoq; ptibus ſimilitudines ab alijs male,ab alijs bene,qđ ſolent ſumi in caſibus cõferendis recte,an pperã uidendũ. Sed ubicunq; cõmouentur literæ nõ ſolum hæ ſunt aĩaduertendæ,ſed etiã quæ proximæ ſunt,neq; mouentur.hæc.n.uicinitas aliquantum põt in uerborum declinationibus,in qs figuris nõ ea ſimilia dicemus quæ ſimileis res ſignificant, ſed quæ ea forma ſint,ut eiuſmodi res ſimilia ex inſtituto ſignificare plerunq; ſoleãt,ut tunicã uirilem et muliẽbrẽ dicimus non eã quã hẽt uir aut mulier,ſed quã hẽre ex inſtituto dẽt. põt.n muliẽbrem uir,uir uirilem mulier hẽre,ut in ſcæna ab actoribus haberi uidemus,ſed eã dicimus muliẽbrẽ quæ de eo gñe eſt quo induui muliẽres ut uterentur eſt inſtitutum,ut actor ſtolã muliẽbrem ſit ppetua et cæcna,et purpurina figura muliẽbria dñr hẽre nomina nõ muliẽrum Flexuræ quoq; ſimilitudo uidenda, iõ q alia uerba quam uim hẽant ex his uerbis unde declinãtur apparet,ut quemadmodũ oporteat ut à prætor cõſul prætori conſuli.Alia ex tranſitu intelliguntur.ut ſocer macer,qđ alterum fit ſocerum.alterum macrum,quorum utrunq; in reliqs à tranſitu ſuã uiã ſequitur et in ſingularibus,et in multitudinis declinationibus hoc fit.ideoq; naturarum gña ſunt duo , quæ inter ſe cõferri pñt unum qđ p ſe uideri põt.ut hõ et equus. Alterum ſine aſſumpta aliqua re extrinſecus pſpici nõ poſſit. ut equus,et equiſo.Vtrunq;.n.dicitur ab equo.quare hoĩ hoĩem ſimilem eſſe,aut nõ eſſe,ſi cõtuleris ex ipſis homini animaduerſis ſcies.Ac duo inter ſe ſimiliter,ne ſint lõgiores,q̃ ſint eorũ fratres dicere nõ poſſis ſi illos breuiores cum quibus cõferuntur,q̃ longi ſint ignores,ſi latiorum atq; altiorum.Item cætera eiuſdem generis ſine aſſumpto extrinſecus aliquo pſpici ſimilitudines nõ poſſunt.Sic igitur quidam caſus qđ ex hoc genere ſunt nõ facile eſt dicere ſimilis eſſe,ſi eorũ ſingulorũ ſolũ animaduertas uoces,niſi aſſumpſeris.Alterũ quo flectitur in tranſeundũ uox,qđ ad noĩatiuum ſimilitudines aĩaduertendas arbitratus ſum,ſatis eſſe augere hæc ſunt.Relinquitur de articulis.In qbus quædam eadẽ,quædã alia.De quinq;.n.gñibus duo prima habent eadem quod ſunt & uirlia,& muliẽbria.& neutra &

quod alia ſunt,ut ſignificent unum ut plura et de caſibus qđ hẽnt quinos.Nã uocandi uoce notatus non eſt proprium. Illud hẽnt qđ ptim ſunt finita,ut hic et hæc,partim infinita,ut quis, quæ et quorum qđ adumbrata et tenuis analogia.in hoc libro plura dicere neceſſe eſt ſecundum genus, quæ uerba tpa hẽnt neq; caſus ſi hẽnt pſonas,eorũ declinationũ ſpẽs ſunt ſex.Vna quæ dicitur tpalis,ut legebã,gemebã lego,gemo.Altera perſonarum ut ſero meto.ſeris metis.Tertia rogandi,ut ſcribo'ne lego'ne.ſcribis'ne legis'ne.Quarta rñdendi,ut fingo pingo.fingis pingis.Quinta optandi,ut dicerẽ facerẽ.dicã faciã . Sexta imperandi,ut cape rape.capito rapito.Itẽ ſunt declinationum ſpẽs quatuor quæ tpa hẽnt ſine pſonis in rogando.ut foditur'ne ſeritur'ne,& fodietur'ne ſeretur'ne.rñdendi ſpecie eædẽ figuræ fiunt extremis ſyllabis demptis. Optandi ſpẽs ut uiuatur ametur.uiueretur amaretur.Imperandi declinatus ſum ne habent dubitationem.& earũ ſint.Ne hæc ratio paretur pugnetur.parari & pugnari.Accedunt ad has ſpẽs à ſcopulis diuiſionum quadrinis.ab infecti et perfecti emo edo emi edi à ſemel et ſæpius,ut lego ſcribo lectitaui ſcriptitaui faciendi et patiẽdi. ut uro ungo,uror ungor.A` ſingulari multitudinis.ut laudo culpo laudamus culpamus.huius gñis uerborũ.cuius ſpecies expoſui q̃ late quicquid pateat.& cuiuſmodi efficiat figuras in libris qui de formulis uerborum erunt, diligentius expedictur. Tertij generis quæ declinantur cum tpibus ac caſibus.ac uocãtur à multis.ideo participalia ſunt hoc genere.

hic etiam multa deſunt.

quẽadmodum declinamus quærimus.Caſus ẽt ſi is qui finxit poeta aliqđ uocabulum,et ab eo caſu ipſe aliquẽ pperam declinauit potius eum reprehẽdimus,q̃ ſequimur.Igitur rõ quã dico utrobiq; et in his uerbis quæ imponuntur et in his quæ declinantur.neq; non ẽt tertia illa quæ ex utroq; miſcetur genere, quarũ unaquæq; rõ collata cum altera,aut ſimilis aut diſſimilis,aut ſæpe uerba alia.ratio eadẽ et nonnunq̃ rõ alia uerba eadem.Quæ rõ in amor amori,eadem in dolor dolori,neq; eadem in dolor dolorem,et cum eadem rõ quæ eſt in amor et amoris ſit in amores,et amorum,tñ ea qđ non in ea quæ oportet confertur à materia per ſe ſolum efficere nõ põt analogias, pp diſparilitatem uocis figurarũ,qđ uerbum copulatum ſingularem cum multitudine ita cum eſt proportione , ut eandẽ hẽat rõnem.tum deniq; ea rõ cõficit id qđ poſtulat analogia de qua deinceps dicam.Sequitur tertius locus quæ ſit rõ proportione à græco uocatur ἀνάλογον. ab analogo dicta analogia.Ex codẽ genere quæ res inter ſe aliqua parte diſſimiles rõnem habent aliquam,ſi ad has duas alteræ res duæ collatæ ſunt quæ rõnem hẽant eandem,qđ ea uerba hẽnt eundem λόγον dicitur utrunq; ſeparatim analogon,ſimul collata quatuor analogi. Nam ut in geminis cum ſimile dicimus eſſe menæchmum menæchmo de uno dicimus,cũ ſimilitudinẽ eẽ in his de utroq; ſic cum dicimus eandẽ rõnẽ hẽre aſſem ad ſemiſſem,quam hẽt in argẽto libella ad limbellam.Quid ſit analogon oñdimus cũ utrobiq; dicimus et in ære et in argento eſſe eandem rõnẽ tum dicimus de analogia,ut ſodalis et ſodalitas.ciuis et ciuitas,non eſt idẽ,ſed utrunq; ab eodẽ ac cõiunctũ ſit analogon & analogia idẽ non eſt.ſed itẽ eſt congeneratum.Quare ſi hoĩes ſubſtuleris ſodalis ſubſtuleris ſi ſodalis ſodalitatẽ.Sic item ſi ſubſtuleris λόγον ſubſtuleris analogon,ſi id, analogiam.quæ cum inter ſe tanta ſint cognatione,debebit ſubtilius audiri q̃ dici.Expectare .i.cum dixero quid de utroq;,et erit cõe,expectes.Dũ ego in ſcribendo transferam in reliquum . 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 nummis in ſimilibus,ſi ẽ ad unũ uictoriatũ denarius ſi ad alterũ uictoriatũ ad alterum denarius.Sic itẽ in alijs rebus oĩbus proportione dñr ea in quo ẽ.ſic quadrupes natura, ut in progenie cũ eſt filius ad patrẽ.ſic ſi ẽ filia,ad matrẽ.et ut eſt in tpibus meridies ad diẽ,ſic media nox ad noctẽ.hoc poetæ genere ĩ ſimilitudinibus utũtur.multũ hoc acutiſſime geometræ.hoc in oratione diligentius,q̃ alij Ariſtarcho grammatici,ut cũ dicuntur proportione ſimilia eſſe amorẽ amori.dolorẽ dolori.Cũ ita diſſimile eſſe uideant amorẽ et dolorẽ,qđ eſt alio caſu.Itẽ dolorẽ dolori.Sed dicũt q à ſimilibus nõnunq̃ rõnes hẽnt implicatas duas,ſ t una directa, altera tranſuerſa qđ dico apertius fiet.Eſto ſic expoſitos eſſe numeros,ut in prĩo uerſu ſit unũ duo quatuor.in ſcđo decẽ uiginti quadraginta,in tertio centũ ducẽti quadringenti.In hac formula numerorũ duo inerunt, quos dixi λόγος qui diuerſas faciunt analogias,unus duplex,qui ẽ ĩ obliquis uerſibus,qđ ẽ ut unus ad duo,ſic duo ad quatuor.Alter decẽplex indirectis ordinibus,qđ eſt ut unus ad decẽ.ſic decẽ ad centũ.Similiter in uerborũ declinationibus ẽ ut biuium,qđ et ab recto caſu in recto.ita ut formulã ſimiliter efficiant, qđ ſit primo uerſu hic albus huic albo huius albi.Secundo hæc alba,huic albæ,huius albæ.Tertio hoc album,huic albo.huius albi.Itaq; fiunt p obliquas declinationes ex his analogiæ hoc genus albius atrius,albio atrio. p directas declinationes albius atrius,albia atria.quæ.ſ.erit pticula ex illa uicenaria atria, qua.ſ.centenaria formula analogiarũ de qua ſupra dixi. analogia quæ dicitur.Eius genera ſunt duo.Vnũ deiunctum ſic ẽ, ut unum ad duo,ſic decẽ ad uiginti,alterũ cõiunctum ſicut ẽ unum ad duo ſic duo ad quatuor.in hoc qđ duo bis dicuntur. Et tum cõferimus ad unũ,et tunc cũ quatuor.Hoc quoq; natura dicitur quadruplex.ſi à ſeptẽ chordis citharæ,tamẽ duo dicuntur hẽre tetrachorda,qđ quẽadmodum acrepat prima ad quartã chordã,ſic quarta ad ſeptimã reſpõdet.Media ẽ alterius prima.alterius extrema.Medici ĩ ægrotos ſeptimos dies qui obſeruant quarto die,iõ diligẽtius ſigna morbi aduertũt,q quã rõnem habuit primus dies ad quartum,eandẽ præſagit habiturũ,qui ẽ futurus ab eo quartus qui ẽ ſeptimus à prĩo quadruplices deiunctæ in caſibus ſunt uocabulorum,ut rex regi.Coniunctæ ſunt triplices in uerborũ tribus tpibus,ut legebã lego legam.qđ quam rõnẽ hẽt legebam à lego.hanc hẽt lego à legã. in hoc ferè oẽs hoĩes peccant,qđ perperam tribus tpibus hæc uerba adijciunt,cum proportione uolunt pronuntiare.Nam cũ ſint uerba alia infecta ut lego et legis.alia pfecta ut legi,& legiſti.et dẽant ſui cuiuſq; generis in cõiungendo copulari. & cum recte ſit iõ lego et legebam.nõ recte eſt lego ad legi, q legi ſignificat qđ perfectum,ut hæc,tutudi pupugi.tundo pungo. tundam pungam.Itẽ occaſus ſum uerberatus ſum uerberabor. Iniuria reprehẽdunt,qđ et infecti inter ſe ſimilia ſunt,et perfecti inter ſe ut tundebã tundo tundam,et tutuderam tutudi tutudero.Sic amabar amor amabor et amatus eram.amatus ſum. amatus ero.Itaq; reprehẽdunt qui cõtra analogias dicũt,cur diſpariliter in tribus ptibus dicuntur quædã uerba natura , cum quadruplex ſit analogia.id nõnunq̃ ut dixi pauciores uidetur hẽre ptes,ſic ẽt alias plureis.ut cum eſt quẽadmodum ad tria unũ & duo.ſic ad ſex duo et quatuor.quæ tñ quadripartita cõprehẽditur forma,qđ bina ad ſingula cõferuntur,qđ ĩ oratiõe quoq; nõnunq̃ repitur.Sic ut diomedes cõfertur diomedibus. ſic dicitur ab hercules herculi.et herculibus,et ut hæ ab uno capite à recto caſu in duo obliquos diſcedunt caſus, Sic cõtra multa à duobus capitibus recti caſum cõfluunt ĩ obliquũ unũ, Nã ut ab his rectis hi hibiei hæ hibiæ fit his hibieis.Sic ẽ ab his hi cæli. hæ cæliæ.his cælis.à duobus ſimilibus ſimiliter declinantur.ut fit ĩ his,nemus olus nemora olera.Alia à diſſimilibus ſimiliter

declinantur.ut in articulis ab hic iſte.hunc iſtũ.Analogia fundamẽta hẽt.aut à uoluntate hoĩum.aut à natura uerborum. aut re utraq;.uolũtatẽ dico ĩpoſitionẽ uocabulorũ.naturã declinationẽ uocabulorũ quo decurritur ſine doctrĩa,qui ĩpoſitionẽ ſequetur,dicet.Si ſimile in recto caſu dolus et malus fore in obliquo dolo et malo.ſi naturam ſequetur ſi ſit ſimile in obliquis Marco,Quĩto fore ut ſit Marcũ quintũ,qui utrũq; ſequetur dicet ſi ſit ſimile trãſitus,ut ẽ in ſeruus ſerue,fore ut fit,itẽ ĩ ceruus cerue.Cõe oĩum ẽ,ut quatuor figuræ uocis hẽat proportione declinatus.Primũ genus ẽ ortũ ab ſimilitudine in rectis caſibus.Secundũ à ſimilitudine quæ ẽ in obliquis. Tertiũ à ſimilitudine quæ ẽ in tranſitibus de caſu ĩ caſum.Primo genere ab impoſito ad naturam proficiſcuntur.In ſcđo cõtra. In tertio ab utroq;.Quo circa ẽt hoc tertiũ põt bifariã diuiſum tertiũ & quartũ dici,qđ in co uel proſas et roſas põt dici qui initia faciet analogiæ.Impoſitio ab his obliquas figuras declinare debebit, qui naturã cõtra.Qui ab utraq; reliquas declinatiões ab eiuſmodi tranſitibus.Impoſitio ẽ in noſtro dominatu.Nos ĩ natura. quẽadmodum.n.quiſq; uult,ĩponit nomẽ,at declinat quẽadmodũ uult natura.Sed qm̄ duobus modis imponitur uocabulũ, ut re ſingulari,aut multitud.e.Singulari ut Cicer,multitudinis, ut ſcalæ.Nec dubium ẽ,quin ordo declinatum in quo res ſingulares declinabuntur,ſolæ ab ſingulari aliquo caſu proficiſcantur,ut cicer ciceri ciceris.itẽ cõtra in eo ordine qui multitudine erit ſolum quin à multitudĩs aliquo caſu ordiri cõueniat,ut ſcalæ ſcalis ſcalas.Aliud uidẽdum ẽ cũ duplex natura copulata,ac declinatuum bini fiãt ordĩes,ut ẽ mars martis. Vnde autẽ rõ analogiæ debuit ordiri utrum ab ſingulari re in multitudinẽ an cõtra.Neq;.n.ſi natura ab uno ad duo puenit,icirco nõ põt amplius cẽ in docẽdo poſterius,ut inde icipias,ut q ſit prius oſtẽdas.Itaq; illi qui de oĩ natura diſputãt,atq; iõ uocantur phyſici,tamẽ ex his ab uniuerſa natura profecti retro,quæ eẽnt pricipia mundi oñdũt.Oratio cũ ex literis cõſtat,tñ eã grammatici de literis oñderũt.quare in demõſtrando qm̄ potius profeciſſe de literis oñdunt,oportet ab eo qđ aptius eſt , q̃ ab eo qđ prius eſt.Et potius q̃ ab incorrupto principio,ab natura rerũ q̃ ab libidine hoĩum.Et hæc tria quæ ſequẽda magis ſunt,minus ſunt in ſingularibus,q̃ in multitudine,Cõmodius põt ordiri q in his principijs minus orationis uerbis fingendis uerborũ forma facilius ſingularia uideri poſſe,q̃ ex ſingularibus multitudĩs.hæc oñdũt trabes trabs,duces dux. Videmus.n.ex his uerbis trabes duces de extrema ſyllaba e literam excluſam & iõ in ſingulari factum eſſe trabs dux.Contra ex ſingularibus non tam uidemus quẽadmodum facta ſint ex.b.et.s.trabes,et ex.c.et.s.duces.Similitudinis rectus caſus forte figura corrupta erit id qđ accidit raro prius id corrigemus,q̃ inde ordiemur obliquis aſſumere oportere figuras eas quæ nõ erunt ambiguæ ſiue ſingulares ſiue multitudines,ex quibus id cuiuſmodi dẽnt eſſe, perſpici pñt.Nam nunq̃ alterũ ex altero uidetur,ut Chryſippus ſcribit quemadmodum pater ex filio et filius ex patre,neq; minus in fornicibus pp ſiniſtram dextra ſtat,q̃ pp dextrã ſiniſtra,quapp ut ex rectis caſibus obliqui et ex obliquis recti.et ex ſingularibus multitudines,& multitudinis ſingulares nonnunq̃ recuperari pñt.principium id potiſſimũ ſequi dẽmus, ut in eo fundamẽtũ ſit in natura qđ ĩ declinationibus ibi facilior rõ.facile ẽ enim aĩaduertere peccatum magis cadere poſſe in impoſitiones eas,quæ fiunt plerunq; in rectis caſibus ſingularibus.qđ hoĩes imperiti et diſperſi uocabula rebus ĩponũt quocũq; eos libido inuitauit.Natura incorrupta eſt plerũq; ſuapte ſpõte niſi qui eã uſu inſcio deprauabit.Quare ſiqs pricipiũ analogiæ potius poſuerit in naturalibus caſibus,q̃ in poſitiuis nõ multa ĩ cõſuetudine occurrent,& ut à natura libido humana corrigitur,non ab li=

bidine natura, qđ qui impoſitionẽ ſequi uoluerint, facient cōtraria. ſin à ſingulari quis potius proficiſci uolet in illū facere oportebit ab ſexto caſu, qui eſt proprius latinis. Nā eius caſus his literarū diſcriminibus facilius reliquorū uarietate diſcernere poterit, qđ ei habẽt exitus aut in. a. ut hac terra. aut in. e. ut hac lāce. aut in. i. ut hac leui. aut in. o. ut hoc cælo. aut in. u. ut hoc uerſu. Igitur ad demonſtrandas declinationes biceps una hæc. Sed qm̄ ubi analogia tria. unū qđ in rebus. alterū qđ in uocibus. tertiū qđ in utroq; duo priora ſimplicia, tertiū duplex. aīaduertendū, hæc quam inter ſe habeant rōnem. Primū ea quæ ſunt diſcrimina in rebus, partim ſunt quæ ad rōnē nō attineant, partim quæ ꝑtineant. Nō ꝑtinent, ut ea quæ obſeruant in ædificijs & ſignis faciendis, cæteriſq; rebus artifices, è quis uocantur aliæ harmonicæ ſit. Itē aliæ noībus alijs, ſed nulla harū fit loquendo pars ad orationē, quæ ꝑtinẽt res eæ ſunt, quæ uerbis dicuntur proportione, neq; à ſimilitudine quoq; uocum declinatus hñt, ut Iupiter Maſpiter Ioui Marti. Hæc. n. genera oīum & numero & caſibus ſimilia ſunt, proportione ſimiles inter ſe, qđ utraq; noīa ſunt & uirilia ſunt, & ſingularia, et caſu noīandi & dandi. alterum genus uocale eſt, in quo uoces modo ſunt proportione ſimiles nō res. ut Biga bigæ. Nuptia nuptiæ. Neq;. n. in his res ſingularis ſubeſt una, cum dicitur biga quadriga. neq; ab his uocibus quæ declinata ſunt multitudinis ſignificant quicq̄. Ideo qđ oīs multitudinis, quæ declinantur ab uno, ut à merula merulæ ſunt eiuſmodi ut ſingulari ſubiungantur. ſic Merulæ duæ. Catullæ tres. Facules quatuor. Quare cū idem non poſſit ſubiungi, cū dicimus bigæ unæ, quadrigæ duæ, nuptiæ tres. Sed pro eo unæ bigæ, binæ quadrigæ, trinæ nuptiæ, apparet non eſſe à biga & quadriga, et bigæ & quadrigæ. Sed ut eſt huius ordinis duæ tres principiū una. ſic in hoc ordine altero, unæ binæ trinæ. principiū ē unæ. Tertiū genus eſt illud duplex qđ dixi, in quo & res & uoces ſimiliter proportione dicuntur, ut bonus malus, boni mali, de quorū analogia et Ariſtophanes & alij ſcripſerūt. Etenim hæc deniq; ꝑfecta, ut in oratione illæ duæ ſimplices inchoatæ analogiæ. de quibus tñ ſeparatim dicā, ꝙ his quoq; utimur in loquẽdo. Sed prius de perfecta, in qua & res & uoces quadam ſimilitudine continentur, Cuius genera ſunt tria. unum uernaculum, ac dominatum, alterum aduentitium, Tertium notum. Ex peregrino hic natum uernaculum eſt, ut ſutor & piſtor, ſutori & piſtori. Aduentitium eſt ut hectores neſtores, hectoras neſtoras. Tertium illud notum, ut Achilles & Peleus. De gñe multi utuntur non modo poetæ, ſed ẽt pleriq; hæc Primo oēs qui ſoluta oratione loquuntur dicebā, ut quæſtorem prætorem. ſic Hectôrem neſtôrem. Itaq; Ennius ait, Hectôris natū de troiano muro iactari. Acci. hoc in tragœdijs largius à priſca conſuedine mouere cœpit. et ad formas græcas uerborū magis reuocare, et à quo Valer. ait. Accius Hectôrẽ nollet facere. Hectora mallet. qđ aduẽtitia pleraq; hẽmus græca, alia græcanica. ſit analogiæ. E`qs quæ hic notæ fiūt declinatiōes de his aliæ priſcæ. ut bacchides et chryſides aliæ minores. ut chryſides et bacchides. aliæ recẽtes. ut chryſidas et bacchidas. cū his oībus tribus utātur noſtri maxīe ꝗ ſequūtur media in loquẽdo, offīdūt minimū. Quod pria parū ſimilia uidentur eſſe græcis, unde ſint trāſlata. Tertia quarū ſimilia noſtris. oīs analogiæ fundamentū ſimilitudo quædā ut dixi quæ ſolet eſſe, in rebus, in uocibus, et in utroq;, ī qua harū ꝑte cuiq; ſit in ferẽdo et cuiuſmodi uidendū. Nā ut dixi neq; rerū neq; uocis ſimilitudo ad has duplices, quæ in loquẽdo quærimus, ſeparatim ſatis eſt, ꝙ utraq; ꝑte opus eſt ſimili, analogias uerborū exprimendas, quas ad loquendū ut ꝑducas, accedere debet uſus. Alia. n. ratio qua facias ueſtimentum. alia quẽadmodū utare ueſtimẽto. Vſui ſpecies uidẽtur eẽ tres. Vna conſuetudinis ueteris. Altera conſuetudinis huius. Tertia neutra. Veter aut Caſcus Caſci. Furus Furi. huius conſuetudinis, ut albus caldus, albo caldo. Neutra ut ſcala ſcalam. falera faleram. Ad quas accedere pōt quarta miſta, ut amicitia inimicitia, amicitiā inimicitiā. Pria ē qua uſi antiꝗ et nos relinqmus. Secūda qua nūc utimur. Tertia qua utuntur poetæ. analogiæ non itē ea definienda quæ dirigitur ad naturā uerborū, atq; illa quæ ad uſum loquẽdi. Nā prior definienda ſic. Analogia eſt uerborū ſimiliū declinatio ſimilis. Poſterior ſic, Analogia ē uerborū ſimiliū declinatio ſimilis nō repugnāte conſuetudine cōi, ad quam harū duarū ad extremū additū erit hoc ex quadam ꝑte poetica analogia erit definita. harū primā ſeq debet populus ſecundā oēm ſinguli è populo. Tertiā poetæ. hæc diligentius, quàm aptius dicta eſſe arbitror. Sed non obſcurius, ꝗ de re ſimili definitiones grammaticorum ſunt, ut ariſtodemi, ariſtoclis. Itē aliorū quorū obſcuritates eo minus reprehēdendæ qđ pleræq; definitiones re īcognita propter ſummā breuitatem non facile proſpiciuntur niſi articulatim ſit explicata. Quare magis apparebit ſi erit a ꝑte de ſingulis partibus qđ dicatur uerbū. Quid ſimilitudo uerbi qd declinatio, qd ſimilitudo declinationis non repugnāte cōſuetudine cōi. Quid ex quadam ꝑte uerbum dico orationis uocabulis ꝑtem, quæ ſit īdiuiſa & minima, ſi declinationē naturalē hẽat ſimilē uerbū uerbo. Tum qm̄ et res quā ſignificat, et uocem qua ſignificat. et in figura tranſitum declinationis parile. Declinatio eſt cū ex uerbo in uerbū aut ex uerbi diſcrimine ut trāſeat mens uocis commutatio fit aliqua ſimilitudo declinationis, cum item ex aliqua figura in figurā trāſit, ut id trāſit cum quo confertur, adiectum eſt non repugnāte conſuetudine cōi, qđ quædam uerba contra uſum ueterem declinatæ patietur, ut poſſit Hortenſium docere pro hac ſi ceruices ceruix, quædā nō, ut ſi dicas pro fauces faux ubi additur ex quadā ꝑte ſignificat nō eſſe in conſuetudine. In his uerbis oīs ꝑtis ut declinatū amo iuuo, amor iuuor. Quid uideretur analogia in oratione, & quas hẽret ſpecies, & quæ de his ſequenda uideretur, ut breui potui, informaui. Nūc in ꝗbus nō debeat eſſe ac proinde debeat ac ſoleat quæri, dicam. Ea ferè ſunt quatuor genera. Primū ī id genus uerbis quæ nō declinantur, analogia non debet quæri, ut in his nequā, mox uix. De his magis in alio, quàm in alio erratur uerbo. Dicunt enim nō habere caſus mox & uix nequā habere, qđ dicamus hic nequā, huius nequam, huic nequam, cum intelligimus, aut hoīs eius quem uolumus oñdere eſſe nequam, dicimus caſus & ei proponimus nō cuius putamus nequitiā. Quod uocabulū factum ut ex nō & uolo, nolo, ſic ex ne & qcq̄, item media extrita ſyllaba coactum eſt nequā. Itaq; ut eum quem putamus eſſe non hili dicimus nihili, ſic in quo putamus eſſe nequicq̄ dicimus nequam. Secundo ſi unum ſolū hñt caſum in uoce qđ non declinentur ut literæ omnes. Tertio ſi ſingularis eſt uocabuli ſeries, neq; hẽt cū qua cōparari poſſit, ut eſſe putant caput capiti capitis capite. Quarū ſi ea uocabula quatuor quæ cōferūtur inter ſe rationem habent, quam oportet, ut Socer ſocrus ſoceros ſocerum. Contra in quibus debeat quæri analogia, ferè totidē gradus debent eſſe coniuncti. Primum ut ſint tres. Secundū ut earum ſit uſus. Tertium uti hæ res uocabula habeant. Quartum ut habeant declinatus naturales. De primo gradu qđ natura ſubeſt & multitudinis, & ſingularis dicimus. Hi aſſes. hos aſſes. hic as. hunc aſſem. contra qđ in numeris finitis multitudinis natura ſingularis non eſt. dicimus hi duo et hi tres. his duobus, & his tribus. Secundo gradu ſi eſt natura neq; eſt uſus id genus ut ſit diſcriminandum, ut fit in faba, & id genus. Non enim opus fuit quæ ut in ſeruis, Item et ex parte & uniuerſa nominamus.

ΤΕ`ΛΟΣ.

SEXTI POMPEI FESTI LIBRORVM VNDEVIGINTI FRAGMENTA.

ALDVS LECTORI S.

NON Poſſum non uehementer iraſci audaculis, ac temerarijs quibuſdam, etiam ante quis, qui diminuendis, & mutilandis alienis libris delectati, totam in eo ſtudio curam, operamq; poſuerunt. id quod, ſi feciſſent, ut ſibi inde eligerent, quæ magis probarent, quæq; facilius memoriæ mandare, & tenere tenacius poſſent, non improbarem eorum conſilium, ſed ob eam cauſam id feciſſe uidentur, ut relictis, ac ſpretis tanquam uerboſis, & nugacibus proprijs authoribus, ipſi laudarētur, ipſi legerentur, obliteratoq; illorum nomine, ſuum ſubſtituerent. ſic Trogi Pompeij Iuſtinus. ſic T. Liuij Lucius Florus. Sic Sexti Pompeij neſcio quis Paulus abbreuiator factus eſt, qui utinam ante, quàm tam iniquum facinus aggrederentur, ipſi uel mutilati, uel diſcerpti occidiſſent. eſſet enim in manibus Trogus. integre & Liuius, & Pompeius haberentur, quanquam Trogum breui me ſpero daturum in medium. extat enim & penes amicum quendam meum frugi hominem, ac doctum, & fide plenum. nec deſpero & Liuium quoq;, & cæteros bonos, uel mea, uel aliorum cura aliquando inuentum iri. Faueat Deus cœptis noſtris. Cur autem Paulus is, cuius modo memini, Sextum Pompeium mutilauerit, cognoſces ex eius epiſtola, quam hic curaui imprimendam, non quod digna lectu uideretur (eſt enim indocta ſanè, ac barbara) ſed ut, qualiſcunq; ea eſt, pleniori teſtimonio foret, ab arroganti homine doctiſſimas Pompeij lucubrationes indigne, ac inique diminutas, & laceratas fuiſſe. Vale.

EPISTOLA PAVLI PONTIFICIS AD CAROLVM REGEM.

DIVINAE Largitatis munere ſapientia, potentiaq; præfulgido domino regi Carolo regum ſublimiſſimo Paulus ultimus ſeruulus. Cupiēs aliquid ueſtris bibliothecis addere, quia ex proprio perparum ualeo, neceſſario ex alieno mutuaui. Feſtus deniq; Pompeius Romanis ſtudijs affatim eruditus, tam ſermonum abditorum, quàm etiam quarundā cauſarum origines aperiens, opus ſuum ad uiginti uſq; prolixa uolumina extendit, ex qua ego prolixitate ſuperflua quæq;, & minus neceſſaria præter grediens, & quædam abſtruſa penitus ſtilo proprio enucleans, nonnulla ita, ut erant poſita, relinquens, hæc ueſtræ celſitudini legendum compendio obtuli, in cuius ſerie tamen ſi lectumire non dedignabimini, quædam ſecundum artem, quædam ſecundum etymologiam non inconuenienter poſita inuenietis, & præcipuæ ciuitatis ueſtræ romuleæ, portarum, uiarum, montium, locorum, tribuumq; uocabula diſerta reperietis. Ritus præterea gentilium, et conſuetudines uarias. Dictiones quoq; poetis, & hiſtoriographis familiares, quas in ſuis opuſculis frequentius poſuere. Quod exiguitatis meæ munuſculum ſi ſagax, & ſubtiliſſimum ueſtrum ingenium non uſquequaq; repulerit, tenuitatem meam uita comite, ad potiora excitabat. Vale.

SEXTI POMPEI FESTI DE VERBORVM VETERVM SIGNIFICATIONE LIBER PRIMVS.

AVguſtus Locus, ſanctus ab auium geſtu, ideſt quia ab auibus ſignificatus eſt, ſic dictus, ſiue ab auium guſtatu, quia aues paſtæ id ratum fecere. Augur ab auibus, gerendoq; dictus, quia per eum auium geſtus edicitur, ſiue ab auium garritu. unde & augurium. Auſpicium ab aue ſpicienda. Nam quod nos cum 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 ideſt humero deportetur. Aerarij tribuni à tribuendo ære ſunt appellati. ærarium ſanè populus Ro. in æde Saturni habuit. Apricum locum à ſole apertum à græco uocabulo φρίκης appellamus, quaſi ἀφρίκης ideſt ſine horrore uidelicet frigoris. unde etiam putatur Africa appellari. Amœna dicta ſunt loca, quæ ad ſe amanda alliciant ideſt trahant. Affecta fœmina uel in bonam partem dicitur, uelut honorata, uel in malā, quaſi ad extremum periculum adducta. Aquagium, quaſi aquæ agium. i. aquæ ductus appellatur. Aquælicium dicitur, cum aqua pluuialis remedijs quibuſdam elicitur, ut quondam (ſi creditur) manali lapide in urbem ducto. Aqua dicitur à qua iuuamur. aqua & igni interdici ſolet damnatis, quam accipiunt nuptæ, uidelicet quia hæ due res humanam uitam maxime continent. Itaq; funus proſecuti redeuntes ignem ſuper grediebantur aqua aſperſi, quod purgationis genus uocabant ſuffitionem. Axitioſi factioſi dicebantur, cum plures unà quid agerent, facerentq;. Axit autem antiquos dixiſſe pro egerit manifeſtum eſt. Vnde axies mulieres ſiue dij dicebantur unà agentes. Alites uolatu auſpicia facientes iſtæ putabantur, buteo, ſanqualis, immuſculus, aquila, uulturius. Axamenta dicebantur carmina ſaliaria, quæ à ſalijs 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, ideſt humeris dependentia, ut ſcutum, gladius, pugio, ſica, ut ea, quibus procul præliamur tela. Armata dicebatur uirgo ſacrificans cui lacinia toga in humerum erat reiecta legibus etiam laurentum ſancitum eſt, ne pomū ex alieno legatur in armum, ideſt quod humeri onus ſit. Armentum id genus pecoris appellatur, quod eſt idoneum ad opus armorū. Inuenies tñ fœminei generis armētas 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 albēſes qui ſunt Marſi generis uſi ſunt. hæc eadem decumana uocabantur, quod eſſent ampliſſima, ut decumani fluctus. Albiona ager trans tyberim dicitur, à luco albionarum, quo loco bos alba ſacrificabatur. Albula tyberis fluuius dictus ab albo aquæ colore. Tyberis autem 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 actus dicitur. Am præpoſitio loquelaris ſignificat circum. unde ſupra ſeruus ambactus, ideſt circumactus dicitur. Ambeſt ita tertiæ perſonæ uerbum eſt, ut nullam aliam habeat declinationem. Ambegnibos & 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 aufero, emere enim antiqui dicebant pro accipere. Ambaruales hoſtiæ appellabantur, quæ pro aruis à duobus fratribus ſacrificabantur. Amburbiales hoſtiæ dicebantur, quæ circum 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 ἀδολέχω ideſt adcreſco uenit. unde fiunt adultus, adoleſcens. altare, eo quod in illo ignis excreſcit, & exoletus qui exceſſit oleſcendi, ideſt creſcendi modum, & inoleuit, ideſt creuit. Altaria ſunt in quibus ignis adoletur. Aliuta antiqui dicebant pro aliter ex græco ἄλλη uel ἄλλως transferentes, Hinc eſt illud in legibus Numæ Pompilij. Siquis aliuta faxit, ipſus Ioui ſacer eſto. Aſtu apud poetas aſtutiam ſignificat, cuius origo ex græco ab oppido ἄστυ deducitur, in quo qui conuerſati aſſidue ſint cauti, atque acuti eſſe uideantur. Aſtutus arte tutus. Algeo ex græco ἀλγῶ dicitur ideſt 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 exequatur, quæ amuſſis dicitur. quidam amuſſim eſſe dicunt non tacite, quod mutire interdum dicitur loqui. Adgretus apud Ennium adgretus fari pro eo quod eſt agreſſus ponitur, quod uerbum uenit à græco. Agnus ex græco ἀμνὸς deducitur, quod nomen apud maiores communis erat generis ſicut & lupus, quod uenit ex græco λύκος. Aegrum ex græco αἰάζω appellatur. à quibuſdam putatur à uoce doloris appellari. quod eſt αἲ αἲ. Annus ex græco uenit quem illi ἐνιαυτὸν dicunt, & quod nos triennium illi dicunt τριετές. Alterum Sinnius ait idem ſignificare, quod apud græcos ἕτερος Quidam uero ex utroque eſſe compoſitum ἄλλος & ἕτερος. Alter & pro non bono ponitur, ut in augurijs altera cū appellatur auis quæ utiq; 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. Ad lecti dicebantur 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 tellurem ſuam aleret, ſiue quod aleretur telis, uel quod à Tatio ſabinorū rege poſtulatur 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, aliàs ab altitudine altus. Alterplicem duplicem. Altera alterutra. Alcedo dicebatur ab antiquis pro halcyone, ut pro Ganymede catamitus, pro Nilo Melo. Alica dicitur quod alit corpus. Alicariæ meretrices appellabātur in cam

pania ſolitæ ante piſtrina alicariorum uerſari quæſtus gratia ſicut hæ, quæ ante ſtabula ſedebant dicebantur proſtibule. Almities habitus almarum rerum. Allus pollex ſcandens proximum digitum, quod uelut inſiluiſſe in alium uideatur, quod græce dicitur ἅλλεσθαι. Alueolum tabula aleatoria. Aluus uenter fœminæ ab alendo dicta eſt. Angor, ideſt animi uel corporis cruciatus proprie à græco ἀγχόνη ideſt ſtrangulatione dictus, unde & faucium dolor angina uocatur. Plau. Vellem me in anginam uerti. quo huic aniculæ fauces præoccuparem. Anacreon. Terenti. pro antea ponit. Anteurbana prædia urbi propinqua. Antarium bellum quod ante urbem geritur. Axare nominare. Antipagmenta ualuarum ornamenta, quæ antis appanguntur. ideſt affiguntur. Anteſixa, 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 coercebantur. Auritus à magnis auribus dicitur, ut ſunt aſinorum & leporum, aliâs ab audiendi facultate. Aurum dictum, quia præcipue cuſtoditur, græce enim ὅρειν cuſtodire dicitur, unde & theſaurum. Hippocrates medicus, de nomine inuentoris, id dictum putat quem uocitatum ait aurum, quidam ad ſimilitudinem auroræ coloris nomẽ traxiſſe exiſtimant, nonnulli quia mentes hominum auertat. alij à ſabinis translatum putant, q̃d 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 græcos ὄρος appellatur. Acus dicitur qua ſarcinatrix uel etiam ornatrix utitur. Paleæ etiã 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 ideſt recurrere à græco uerbo uenit, hinc & drua uocata eſt.

Antroare gratias referre. truant mouent, truam quoq; uocant. quo permouent conſequentes exta. Acupedius dicebatur, cui præcipuum erat in currendo acumen pedum. Adrumauit rumorem fecit, ſiue commurmuratus eſt, quod uerbum quidam à rumine, ideſt parte gutturis putant deduci. Aceris ſecuris ærea, qua in ſacrificijs utebantur ſacerdotes. Apluſtria nauium ornamenta, quæ quia erant amplius quam eſſent neceſſaria uſu, etiam ampluſtria dicebantur. Agina eſt qua inſeritur ſcapus trutinæ, ideſt 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 egonis, & collina porta egonenſis. Agonium ideſt ludum 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, ideſt 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 her-ele 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 adipiſci pro adipiſci. Area proprie dicitur locus uacuus, quaſi exaruerit, & non poſſit quicquam regenerare. Angulus à græco γωνία ſiue ab eo, quod eſt ἐγγύς ideſt propè 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 carcheſis. 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. Adtibernalis habitator continuæ tabernæ. quod genus domicilij antiquiſſimum Romanis fuiſſe teſtimonio ſunt exteræ gentes, quæ adhuc tabulatis habitant ædificijs. unde 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 poetæ adhæſit. Attin pro reuerentia ſeni cuilibet dicimus quaſi eum aui 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 αἰών uocatur. Itaq; ædificare cum ſit proprie ædem facere, ponitur tamen pro omni genere conſtructionis. κατα χρηστικῶς. Aedituus ſacræ ædis tutor, ideſt curam agens. Aeditimus ædis intimus. Aedilis initio dictus eſt magiſtratus qui ædium non tantum ſacrarum, ſed etiam priuatarum curam gerebat. Poſtea hoc nomen et 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 putãt auum dictum eſſe q̃a 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, ideſt 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, atq; auia uideri poteſt dicta ex eo, q̃d 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 ἀγνός quod ſignificat caſtum eo, quod ſit hoſtia pura & immolationi apta. Auere nihil aliud eſt, q̃ cupe. argumento eſt auidum & auiditatẽ ex quibus præcipua cupiditas itelligitur, cũ ſignificet & gaudere. Adſcripti dicebãtur q̃ in colonias noĩa dediſſent ut eſſent coloni. Adſciſcere eſt adiũgere uel aſſumere. Adſcriptitij ueluti q̃dã ſcripti dicebantur, qui ſupplendis legionibus adſcribebantur. Hos & accenſos dicebant, quod ad legionum cenſum eſſent adſcripti. Quidam uelatos, quia ueſtiti inermes ſequerentur exercitum, Nõnulli ferẽtarios, quod fundis, lapidibuſq; præliaturi ea modo ferrẽt, quæ in hoſtes iacerent. Alij rorarios, quod id genus hominum ante q̃ acies coirent in modũ rorantis tẽpeſtatis dimicaret. Auctariũ dicebant antiq, quod ſuper menſurã uel põdus iuſtũ adijciebatur, ut cumulus uocatur in modio. Auctum uocabatur ſpatiũ circi, quod ſuper definitũ modũ uictoriæ adiungitur. Argenon argentũ percandidũ. Arbiter dicitur iudex, ꝙ totius rei habeat arbitrium & facultatẽ. Amicinũ utris pediculũ ex quo uinum diffunditur. Arboſem pro arbore antiq dicebãt, & roboſem pro robore. Arbitrium dicitur ſententia, quæ ab arbitro ſtatuitur. Arbitrariũ cum adhuc res apud arbitrũ geritur, Amicitiæ uocabulũ ab amore deducatur, q̃uis interdũ uituperandus ſit amor, ab antiquis autem ameci, & amecæ per e literã efferebantur. Ad promiſſor eſt, qui quod ſuo nomine promiſit, idẽ pro altero quoq; promittit. Aduerſus aut cõtrarium ſignificat aut idem quod erga. Arcere eſt continere. Vnde & arcus in ædificijs dictus eſt, quia ſe ipſum continet. Alij dicunt arcum dictum eſſe ab opere arrigendo in altitudinem. Arcirma genus plauſtri eſt modici, quo homo geſtari poſſit. Argeos uocabant ſcirpeas effigies, que per uirgines ueſtales annis ſingulis iaciebantur in tyberim. Arcere prohibere eſt ſimiliter, prohibet, porcet, quoque dictum ab antiquis, quaſi porro arcet, & pro eo, quod eſt continet ponitur. Vnde & coercere 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 remotũ à notitia uulgari, ut ne literis quidẽ mandetur, ſed ꝑ memoriam ſucceſſorũ celebretur, ſiue ab arca, in qua que clauſa ſunt tuta manent, cuius ipſius origo ab arcẽdo pendet. Arculum appellabant circulum, quẽ capiti imponebant ad ſuſtinenda cõmodius 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 parieti, 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 etiã nomen trahunt antæ, quæ ſunt latera oſtiorum. Ambitus propriæ dicitur inter uicinorũ ædificia, locus duorum pedũ & ſemipedis ad circũeundi facultatem relictus, ex quo etiam honoris ambitus dici cœptus eſt, à circũeundo, ſupplicandoq;. Ambitio eſt ipſa actio ambientis. Amnis proprie dicitur à circumnando 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, et prædationibus ſe, ſuoſq; alere cœperunt eos, et cymbros, teuthoneſq; Marius deleuit, ex quo tractum eſt ut turpis uitæ homines ambrones dicerentur. Antiæ muliẽbres capilli demiſſi in frontem appellari ex græco uidentur, quod enim nos contra, illi ἄντι dicunt. Amnenſes appellantur urbes ſitæ propè amnem ut à mari maritimæ. Vnde interamnæ & antemnæ dictæ ſunt, ꝙ inter amnes ſunt poſitæ uel ante ſe habeant amnes. Antermini qui circa terminos prouinciæ manent. Vnde amiciri amburbium ambarualia amplexus dicta ſunt. Angiportus iter compendiarium in oppido, eo ꝙ ſit anguſtus portus, ideſt 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 patrem iugeri, ideſt centũ uiginti pedũ, modo motũ corporis ut hiſtrionũ & ſaltatorum, qui etiã ex hoc ipſo actuoſi dicuntur. Auxiliares dicuntur in bello ſocij romanorũ exterarum nationum dicti ex græco uocabulo αὔξησις quod nos dicimus rerum creſcentium auctionem. Auſoniam appellauit Auſon Vliſſis, et Calipſus filius eã primum partẽ 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 auruncam urbem ferunt. Alumento pro Laumedonte à ueteribus romanis, nec dum aſſuetis græcæ linguæ dictum eſt. Sic Melo pro Nilo. Catamitus pro Ganimede. Alphius pro Alpheo dicebatur. Adcenſi dicebantur, qui in locum mortuorum militum ſubito ſubrogabantur dicto, ita quia adcenſum adijciebantur. Acerra ara quæ ante mortuum poni ſolebat, in qua odores incendebant. Alij dicunt arculam eſſe thuraciam 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. Athannuuium eſt poculi fictilis genus, quo in ſacrificijs Romani utebantur ſacerdotes potitij. Atroces appellantur ex græco, quia illi atrocia appellãt, 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. Arſe uerſe auerte ignem ſignificat. Thuſcorum. n. lingua arſe auerte uerſe ignem conſtat appellari. unde Afranius ait, Inſcribat aliquis in oſtio arſe uerſe. Aborigines appellati ſunt, quod errantes conuenerint in agrum, qui nunc eſt populi romani. fuit enim gens antiquiſſima Italiæ. Aboloes 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 anti-

quos ſignificabat agere, unde & legati oratores dicuntur, quia mandata populi agunt. Armiluſtrium feſtum erat apud romanos quores 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, quouſq; eo non quidem ſecundũ rationẽ, quia ad præpoſitio accuſatiuis accommodata eſt, ſed ueruſta quidem loquendi conſuetudine. Argea loca romæ appellantur, ꝙ in his ſepulti eſſent quidam argiuorum iũ.ſtres uiri. Aſparagus herba dicta, ꝙ in aſparo uirgulto naſcatur. Aſidelæ menſæ uocantur ad quas ſedentes flamines ſacra faciunt. Anceps ſignificare uidetur id, quod ex utraq; parte caput habeat, ut ſecuris, bipennis, ſed magis à capiendo, qđ eſt utraq; parte æque capiatur appellatum eſt. Ancus appellatur qui aduncũ brachium habet, ut exporrigi non poſſit. Ancillæ dictæ ab Anco martio rege, quod is bello magnum fœminarũ numerũ ceperit, ſiue ideo ſic appellantur ꝙ antiqui anculare dicebant, pro miniſtrare ex quo dij quoq;, ac deæ feruntur coli, quibus nomina ſunt anculi & anculæ. Ancæſa dicta ſunt ab antiquis uaſa, quæ cælata appellamus, ꝙ circũ cædendo talia fiant. ipſum quoq; cælare uerbum ab eadẽ cauſa eſt dictum. d. litera cum. l. permutata. Aeroſam appellauerunt antiqui inſulam Cyprum, ꝙ in ea plurimũ æris naſcatur. Aeneſi dicti ſunt comites æneæ. Aeneatores cornicines dicuntur, ideſt cornu canentes. Aenariam appellauere locum ubi æneas claſſem à troia ueniens appulit. Audacia ab auide, ideſt cupide agendo dicta eſt.

Aceratum lutum cum paleis miſtum. Aclaſſis tunicæ ab humeris non conſutæ. Arrilator qui etiam cocio appellatur dictus uidetur à uoce græca, quæ eſt ἆρε, ideſt tolle, quia ſequitur merces, ex quibus quid cadens lucelli poſſit tollere. lucellum enim diminutiuũ eſt à lucro. Artitus bonis inſtructus artibus. Arne agni caput. Arlineum ornamentum capitis muliẽbris. Artus ex græco appellantur, quos illi ἄρθρα dicunt. ſiue artus dicti, ꝙ membra membris artentur. Arquites arcu præliantes qui nunc dicũtur ſagittarij. Arbilla aruina. ideſt pinguedo corporis. Artifices dicti ꝙ ſcientiam ſuam per artus exercent, ſiue ꝙ apte opera inter ſe artent, qua ex cauſa etiam artes appellatæ ſunt. Aritenam ſiue artunam uas ab hauriendo ſic appellabant. Amſegetes dicuntur quorum ager uiam tangit. Amites perticæ aucupales. Ampedices dicebantur ab antiquis, ꝙ circũpenderent quos nunc appendices appellamus. Albegmina partes extorum, quæ dijs immolabant. Amia genus piſcis. Ambulacra ambulationes. Ameria urbs in umbria, ab amero appellata. Adſipere & præſipere dicebant antiqui à ſapiẽdo ſicut nos quoq; modo dicimus ab æquo iniquum. à quærendo inquirere.

Admiſſiuæ aues dicebantur ab auguribus, quæ conſulentem iuberent. Adulari eſt compoſitum ex accedendo & à ludẽdo.

Addubanum danubium. Adulter, & adultera dicuntur, quia & ille ad alteram, & hæc ad alterum ſe conferunt. Aquilus color eſt fuſcus & ſubniger, à quo aquila dicta eſſe uidetur, q̃uis eam ab acute uolando dictam uolunt. Aquilus autẽ color ab aqua eſt noïatus. Nam cũ antiqui duos omnino naturales noſſent. i. album et nigrũ interuenerit autẽ is quoq; qui ita neutri ſimilis eſt, ut tamen ab utroq; proprietatem trahat potiſſimum ab aqua eum denoïarunt, cuius incertus eſt color. Aquilo uentus à uehementiſſimo uolatu ad inſtar aquilæ appellatur. Anquirere eſt circum quærere. Andron locus domicilij appellatur anguſtior lõgitudine, in quo uiri plurimi morabantur, ut τῶν γυναικῶν ἀπὸ τῶ γυναικείων. Apud & penes in hoc differunt, ꝙ alterum perſonam cũ loco ſignat, alterũ pſonã & 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 adſeclæ. 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 cõpeſce. Apua genus minimi piſciculi. Abs præpoſitio à græco deducitur, ἄψ. ſignificat autẽ retractionẽ in partẽ poſteriorẽ. Apollinares ludos, hoc eſt in laude appollinis populus laureatus ſpectabat ſtipe data pro cuiuſq; copia. Apiculũ filũ quo flamines uelatũ apicem gerunt. Abacti magiſtratus dicebantur, qui coacti depoſuerant imperium. Agere modo ſignificat ante ſe pellere. i. minare. Virg. Et potũ paſtas age tityre, modo ſignificat iurgari, ut cũ dicimus, agit cum eo furti, modo rependere, ut cum dicimus, gratias ago, modo uerbis indicare, ut cum dicimus cauſam ago. quinetiam ſic acceſſit geſtus & uultus qdã decor, ut cum ſcænici agere dicuntur. Abitionem antiqui dicebant mortem. Abgregare eſt ab grege, adgregare, ad gregẽ ducere. Segregare ex plurimis gregibus partes ſeducere, Vnde & egregius dicitur è grege lectus, quorũ uerborũ frequens uſus non mirum ſi ex pecoribus pendet, cũ apud antiquos opes, & patrimonia ex his præcipue conſtiterint, ut ad huc etiã pecunias, & peculia dicimus. Acetare dicebant, quod nunc dicimus agitare. Autumnum quidam dictum exiſtimant, ꝙ tunc maxime augeantur hominum opes coactis agrorum fructibus. Agedum ſignificat age modo. eſt enim adhortantis ſermo. Aulas antiqui dicebant, quas non dicimus ollas, quia nullam literam geminabant. Itaq; aulicoqua exta, quæ in aulis coquebãtur dicebant, ideſt elixa. Auidus à non uidendo propter nimiam cupiditatẽ appellatur, ſicut amens, qui mentẽ ſuam non habet. Aureliam familiã ex ſabinis oriundã à ſole dictam putant, quod ei publice à Populo Romano datus ſit locus, in quo ſacra faceret Soli, qui ex hoc auſelij dicebantur, ut ualeſij, papiſij, pro eo qđ eſt Valerij Papirij. Arũnulas Plautus refert furcillas, quibus religatas ſarcinas uiatores gerebant. quarum uſum quia. C. Marius retulit, muli mariani poſtea appllabantur. Itaq; ærũnæ labores oneroſos ſignificant ſiue à græco ſermone deducuntur. Nam αἴρειν græce, latine tollere dicitur. Aemiliam gentem appellatam dicunt à Mamerco Pythagoræ philoſophi filio, cui propter unicam humanitatem cognomen fuerit æmilos. Alij ꝙ ab aſcanio deſcendat, qui duos habuit filios, Iulium & Aemilon. Aemidum, tumidum. Aequidiale apud antiquos dictum eſt, quod nunc dicimus æquinoctiale, quia nox diei potius, quàm dies nocti annumerari debet. græci quoq; in hoc conſentiunt ἰσομερίαν ideſt æquidiale dicentes. Aeruſcare æra undiq;, ideſt pecunias colligere. Aequilauium ſignificat ex toto dimidium, dictum à lauatione lanæ, quæ dicitur æquilauio redire cum dimidiũ decidit ſordibus. Aegæum mare appellatur, quod ita crebræ in eo ſint inſulæ, ut procul aſpicientibus ſpecies caprarum uideantur ſiue ꝙ in ea Aegæa Amazonum regina perierit, ſiue quod in eum Aegæus pater Theſei ſe præcipitauerit. Aeſtimata pœna ab antiquis ab ære dicta eſt, qui eam extimauerunt ære, ouem decuſſis, bouem centuſſis, hoc eſt decem uel centum aſſibus.

Alucinatio, erratio. Adigas, dare cogas. Acies acumen acus, & acuere dicuntur ἀπὸ τοῦ ἀκόνη, quam latine dicimus cotem. Auxilla olla paruula. Amputata, ideſt circum putata dicitur ab eo, quod antiqui putum pro puro dicebant, unde deducuntur pudor & pudicus. Appia uia & aqua ab Appio Claudio eſt appellata. Ariminum à nomine fluminis propinqui

propinqui eſt dictum. Animula urbs paruarũ opum fuit in Apulia Arca diminutiuũ facit arculã & arcellam, ut à porco porculũ & porcellum, à mamma mamulã, & mamillam. Alebria bene alentia. Agaſones, equos agentes ideſt minantes. Arcubie, qui excubabant in arce. Armillas ex auro, quas uiri militares ab impatoribus donati gerunt, dictas eſſe exiſtimant, ꝙ antiqui humeros cũ brachijs armos uocabãt, unde arma ab his dependentia ſunt uocata. Ab alienatus dicitur, quem 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 agrum necdum ſatum. Apica dicitur ouis, quæ uẽtrem glabrum habet. Ae ſyllabam græcam antiqui cõſuetudine per ai ſcribebant, ut aulai, muſai. Aucta ſæpe aucta. Abarcet, prohibet.

Aduoſem aduerſarium hoſtem. Axe adglomerati, uniuerſi ſtantes. i. cohortibus aut legionibus. Acrum ærum autenſilia ampliora. Auoluunt auolant. Aſtaſſent ſtatuerunt. Ambiaxio, qui circũeuntes cateruatim. Apor apud. Amoſio annuo. Antiquum ueteres etiam pro omnia poſuere. Aeſtimias æſtimationibus. Abiſſe pro adiſſe dicebant. Abambulantes abſcedẽtes. Aglius prænomẽ ab aglo colore. i. nigro eſt dictũ. Antiquare eſt in morẽ priſtinũ reducere. Attinge pro attingã poſuere. Appellitauiſſe appellaſſe. Alteras ponebant pro eo, qđ eſt aduerbiũ aliâs. Argutũ iri, in diſcrimen uocari. Aureas dicebant frenos, qbus equorũ aures redigun tur. Auſis audeas. Audacias pluraliter Cato dixit. Audax diminutiuum facit audaculus. Aduocitat ſæpe aduocat. Annaria lex dicebatur ab antiquis ea, qua finiũtur anni magiſtratus capiendi. Aliorſum & illorſum ſicut introrſum dixit Cato. Abietaria negotia dicebantur quam materiã nunc dicimus, uidelicet ab abietibus coemendis. Aletudo corporis pinguedo, Aeribus pluraliter ab ære. i. æramento dicit Cato. Addues addideris. Ariſtophorum uas, in quo prandium fertur ut diſcus. Adlicit, eſt perducit aliquem in rem, dictum à uerbo lacit. i. decipit. Hinc deſcendit inlicere & oblectare, ideſt fruſtrantem inducere. Abnutare ſæpe abnuere. Alirei dixit Plautus pro eo, qđ eſt aliæ rei. Adfabrum fabrefactum. Alimodi pro aliuſmodi. Aeneolo quod ex ære ſit dicimus. æculum uas, ex ære paruum. ad exitam ætatem ad ultimam ætatem. Amutio ab amore denominatum. Anginã uinariã habere dicuntur, qui uino ſuffocantur. Adulterina ſigna dicuntur alienis annulis facta. Auſculari dicebant antiqui pro oſculari qđ eſt os cum ore conferre. Arabice olet, ideſt ex odoribus arabicis. Adaxint, adegerint. Argus oculeus. argus nomen eſt hoïs qui fuiſſẽ fingitur oculis plenus. Amaſſo amauero. Amiculum genus eſt ueſtimenti à circũiectu dictum. Audiuitaui ſæpe audiui. Ad liueſcit liuere incipit hoc eſt liuidum fieri. Attiſſat attice loquitur. Plautus, Non atticiſſat, ſed ſiciliſſat, ideſt ſicule loquitur. Atrites atri coloris.

Aegyptinos æthiopas. Aduelitatio iactatio quædam uerborum figurata ab haſtis uelitaribus. Velites dicũtur expediti milites, quaſi uolites, ideſt uolantes. Author communis generis apud antiquos. Adnictat ſæpe & leuiter oculo annuit. Næuius in Tarentilla, alij adnutat, alij adnictat, aliũ amat, aliũ tenet. Atriplexum herba. quæ nunc atriplex dicitur. Adoptatitius ex adoptato filio natus. Aleonẽ aleatorem. Næuius, Peſſimorum peſſime audax. ganeo. lurco. aleo. Aditiculũ paruum aditum. Atra bilis ab atro, ideſt animi uitio dicta eſt. eſt enim atrũ nigrum, ideſt à candore remotum. Antios. ideſt excruciatos. Anatem morbum annuum dicebant, ideſt uetularum ſicut ſenium morbũ ſenum. Altaria ab altitudine dicta ſunt, ꝙ 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 earũ dicuntur, ꝙ inde ueniant, unde quis non ſuſpicetur. Agolum paſtorale baculum, quo pecudes aguntur. Abortum grauidæ muliẽris dicitur ꝙ non ſit tempeſtiue ortum.

SEXTI POMPEII FESTI LIBER. II.

B

Ona ideſt ſubſtantia rerũ dicta ſunt, ꝙ digna ſint bonis. Bombitatio eſt ſonus apum, ab ipſo ſonitu dictus, ſicut mugitus boum, hinnitus equorum. Boare, ideſt clamare, à græco deſcendic βοάω. Boarium forum Romæ dicebatur, ꝙ ibi uenderentur boues. Bocas genus piſcis à boando, id eſt uocem emittendo appellatur. Barrire elephanti dicuntur, ſicut oues dicimus balare, utiq; à ſono uocis. Balenam belluam marinam, ipſam dicunt eſſe piſtricem, ipſam eſſe & cetum.

Bacchanalia dicebantur Bacchi feſta. Baſilica ἀπὸ τοῦ βασιλέως hoc eſt rege dicta ſunt. Baſilicum regale. nam βασιλεύω eſt regno. Bouinatur conuitiatur. Boa ſerpens eſt aquatilis, quam græci ὕδρον uocant, à qua icti obturgeſcunt, crurum quoq; tumor uiæ labore collectus boa appellatur. Batus genus herbæ. Bacrionem dicebant genus uaſis longioris manubrij. hoc alij trullam appellant. Bacar uas uinarium ſimile bacrioni. Barathrum græci appellant locum præcipitem, unde emergi nõ poſſit, dictum ab eo. quod eſt βαθύς. Balenæ nomen à græco deſcendit. hanc illi φάλλαιναν dicunt antiqua conſuetudine qua πύρρον burrhum πύξον buxum dicebant. Burrhum dicebant antiqui, quod nunc dicimus rufum. unde ruſtici burrhã appellant buculam, quæ roſtrum habet rufum, quomodo rubens cibo ac potione ex prandio burrhus appellatur. Baſiliſcus appellatur genus ſerpentis uel ꝙ in capite habeat album inſtar diadematis, uel ꝙ reliqua ſerpentum genera uim eius fugiant. Barbaricũ appellatur clamor exercitus uidelicet, ꝙ eo genere barbari utantur. Breue à græco deſcendit quod eſt βραχύ. Brutiani dicebantur, qui officia ſeruilia magiſtratibus præſtabant, eo ꝙ hi primũ ſe Annibali tradiderant, & cũ eo perſeuerauere uſq; dum recederet de Italia. Bruma à breuitate dierũ dicta, quaſi βραχὺ ἦμαρ. Brucum antiqui grabem dicebant. Brachium nos dicimus, quod græci βραχίων quod deducitur à βραχύ, ideſt breue, eo ꝙ ab humeris ad manus breuiores ſint q̃ à coxis plantæ. Braſſica à præſecando eſt dicta. Brutianæ parmæ dicebantur ſcuta, quibus Brutiani ſunt uſi. Bobinare eſt menſtruo muliẽrũ ſanguine inquinari. Lucilius, Hec inquit te imbubinat. at contra te ibulbicat. Imbulbicare eſt puerili ſtercore inquinari, dictum ex fimo, quod græci appellant βόλβιτον. Bucerũ pecus de bubus dicimus. Buſtum proprie dicitur locus in quo mortuus eſt cõbuſtus & ſepultus. dicitur buſtũ, quaſi bene uſtũ. ubi uero cõbuſtus qs tantummodo. alibi uero eſt ſepultus, is locus ab urendo uſtrina uocatur. ſed modo buſta ſepulchra uocamus. Buteo genus auis, qui ex eo ſe alit, qđ accipitri eripuerit, uaſtitatiſq; eſſe cauſam his locis, quæ intrauerit ut bubo à quo etiã appellatur buteo. Bucina quã nos appellamus, græci buchia à ſimilitudine ſoni dicunt. Bulimam græci magnã famẽ dicunt, aſſueti magnis & amplis rebus præponere bu. à magnitudine ſcilicet bouis, hinc eſt, ꝙ grandes pueros bupædas appellant, & mariſcã ficũ buſycon. Bubleũ eſt genus quoddam uini. Bucephalus uocatus eſt equus Alexandri regis propter quandam bubuli capitis ſimilitudinem.

Benna lingua gallica genus uehiculi appellatur, unde uocantur combennones in eadē benna ſedentes. Bes appellatū eſt, qđ bis triens ſit, q̄uis dura cōpoſitio fiat beſſis ex triente beſſis unciæ octo, triens quatuor. Bellū à belluis dicitur, qa belluarum ſit pernicioſa diſſenſio. Bariū urbē italiæ appellauerunt conditores expulſi ex inſula Bara, quæ non lōge eſt à brunduſio. Brunduſiū quidā poetæ breuitatis cauſa Brendam dixerunt. Beneficiarij dicebātur milites qui uocabant muneris beneficio, econtrario munifices, uocabantur, qui non uocabant, ſed munus reipublicæ faciebant. Benignus proprie dicitur, qui bonis & dignis largitur. eſt autem compoſitum ex bono & gignendo. Bellona dicebatur dea bellorū, ante cuius templū erat columella, quæ bellica uocabatur, ſuper quā haſtam iaciebant, cū bellum indicebatur. Bidental dicebant quoddam templum, ꝙ in eo bidentibus hoſtijs ſacrificaretur. Bidentes autem ſunt oues duos dentes longiores cæteris habentes. Biſea porca dicitur, cuius à ceruice ſetæ biſariā diuiduntur, cū iam eſſe incipit maior ſex menſium. Bignæ geminæ dicuntur, quia bis una die natæ ſunt. Bigenera aīalia dicuntur ex diuerſo genere nata, ut leopardus ex leone & panthera, citur ſus ex apro & ſcropha domeſtica. mulus ex equa & aſino. Bilis apud Afros appellatur ſemen humanum humi profuſum. Blaterare eſt ſtulte, et percupide loqui, ꝙ à græco βλὰξ originem ducit, ſed & camelos, cum uoces edunt, blaterare dicimus. Balatrones & blatheas bullas luti ex itineribus, aut ꝙ de calciamentorū ſoleis eraditur appellabant. Bilbit factum eſt à ſimilitudine ſonitus, qui fit in uaſe. Næuius bilbit amphora inquit. Bibliothecæ, & apud græcos & apud nos tam librorū magnus ꝑ ſe numerus, q̄ locus ipſe, in quo libri collocati ſunt, appellantur. Blitū genus holeris à ſaporis ſtupore appellatū eſſe ex græco putatur, ꝙ ab his βλὰξ dicitur ſtupidus. Bardus ſtultus à tarditate ingenij appellatur. Cæci. Nimis audacē, nimisq; bardum barbarū trahitur. autē à græco, qđ illi βαρδιστος dicunt. Bardus gallice cantor appellatur, qui uirorum fortiū laudes canit à gente bardorum. Belutus beſtiæ ſimilis. Beneuentum colonia cū deduceretur, appellari cœptū eſt melioris ominis cauſa. nāq; eam urbē antea græci incolentes μαλόεντον appellarunt. Bulgas galli ſacculos ſcorteos appellant. Bouē bidētem à dentium numero dicunt appellari. Bellicrepā ſaltationem dicebant quādo cū armis ſaltabāt, qđ à Romulo inſtitutum eſt, ne ſimile pateretur, qđ fecerat ipſe cū à ludis Sabinorū uirgines rapuit. Bilingues bruttaces Ennius dixit, ꝙ Brutij & oſce & græce loqui ſoliti ſint. Sunt autē Italiæ populi uicini Lucanis. Bitienſes dicuntur, qui peregrinantur aſſidue. Baiulos dicebant antiqui, quos nunc dicimus operarios. unde adhuc baiulari dicuntur. Blandicella uerba blanda per diminutionem ſunt dicta. Bellariū & bellaria res bellis aptas appellabant. Bellitudinem ſicut magnitudinem Verrius dixit. Boiæ ideſt genus uinculorū, tam ligneæ, q̄ ferreæ dicuntur. Botulus genus farciminis propter connexionem à bolis ſic appellatur. Blennos ſtultos eſſe Plautus indicat, qui ait, ſtulti. ſtolidi, fatui, fungi, bardi, blenni, buccones. Binomius cui geminum nomen, ut Numa pompilius. Tullus hoſtilius. Barbari dicebantur antiquitus oēs gentes exceptis græcis. unde Plautus Næuiū poetam latinū barbarum dixit. Bellule apud Plautum diminutiuum aduerbium eſt à bene, qđ facit belle & bellule. Burranicū genus uaſis. Buttubatta Næuius pro nugatorijs poſuit. hoc eſt nullius dignationis. Bula aurea inſigne erat puerorum prætextatorū quæ dependebat eis à pectore, ut ſignificaretur eam ætatē alterius regendā conſilio. dicta autē eſt bula à græco ſermone βουλὴ, qđ conſilium dicitur latine. uel quia eam partem corporis βουλὴ contingat, ideſt pectus, in quo naturale manet conſiliū. Boicus ager dicitur, qui fuit boiorū gallorū. is autem eſt Gallia citra alpes, quæ togata dicitur. Burranina potio appellatur lac cōmiſtum ſapa à ruſo colore, quē burrhū uocant.

SEXTI POMPEII FESTI LIBER. III.

Corona cum uideatur à choro dici, caret tamen aſpiratione. ſiue coronæ dicuntur, ꝙ honorent eos, quibus imponuntur. Coturnix appellatur à ſono uocis. Cornua liberi patris ſimulachro adijciuntur, quē inuentorē uini dicunt, eo ꝙ homines nimio uino truces fiunt. Corgo apud antiquos pro aduerbio, qđ eſt profecto ponebatur. Corbitæ dicuntur naues onerariæ, ꝙ in malo earū ſummo pro ſigno corbes ſolerent ſuſpendi. Colurna haſtilia ex corno arbore facta potius quàm ex corylo. Catones appellantur portus in mari interiores arte & manufacti. Collatia oppidum fuit propè Romam, eo ꝙ ibi opes aliarū ciuitatū fuerint collatæ, à qua porta Romæ Collatina dicta eſt. Conlucare dicebant cum profanæ ſyluæ rami deciderentur officientes lumini. Conlatiuum ſacrificium dicitur quod ex conlatione offertur. Colophon dixerunt cum aliquid finitum ſignificaretur. Concinnare eſt apte componere, Concinere enim, conuenire eſt. Concilium dicitur à populi conſenſu. ſiue concilium dicitur à concalendo, ideſt 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. unde & 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, ideſt 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 coeundo ideſt 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 cum uterq; reus dicit, Teſtes eſtote.

Condeta ager, in quo frutices exiſtunt in modum codarum equinarum. Condictum eſt quod in communi eſt dictum. Coctum à cogendo dicitur, quia cogendo coercetur, 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 poetæ 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.

Compraedes 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 cum uolant, ſiue cum paſcuntur.

Cognomines dicuntur, qui eiuſdem ſunt nominis.

Cerrhones leues & inepti à cratibus dicti, quod Siculi aduerſus Athenienſes cratibus pro ſcutis ſunt uſi, quas græci γέρρα appellant. Conitum genus libaminis, qđ ex farina conſperſa faciebant.

faciebant. Conitum Afranius pro ornatu & excultu poſuit. Conſtages loca dicuntur, in quæ undiq; cōſtiunt uēti. Copona taberna à copijs dicta. Cōpilare eſt cogere & in unū cōdere. Compernes nominantur homines genibus plus iuſto coniunctis. Confœduſti fœdere coniuncti. Commeſſatio à uicis, quos græci κῶμας dicunt, appellatur. In his. n. habitabant prius, q̄ oppida conderentur, quibus in locis alij alios conuictus cauſa inuitabant. Committere 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 uerbū nunc ſignificat conſcribere. nunc facere. nunc componere & inſtruere. Cōſulas antiqui ponebant non tantū pro cōſilium petas, & percuncteris, ſed ēt pro iudices, & ſtatuas. Coſſi ab antiquis dicebantur natura rugoſi corporis homines, à ſimilitudine uermiū ligno editorum, qui coſſi appellantur. Conſilium uel à conſulendo 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 adſcribebātur, ut numerus Senatorum expleretur. Conſponſos antiqui dicebant fide mutua colligatos.

Conſualia ludi dicebantur, quos in honorem Conſi faciebant, quem deum conſilij putabant. Conuentus quatuor modis intelligitur. Vno, cum quemlibet hominem ab aliquo conuentum eſſe dicimus, Altero, cum ſignificatur multitudo ex compluribus generibus hominum contracta in unum locum. Tertio, cum à magiſtratibus iudicij cauſa populus congregatur. Quarto, cum 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 anguſtum coacti conniuentibus palpebris. Conſternatio, quæ eſt concitatio quædam ſubita ex aliquo metu à ſternutamento deducta eſt, eo ꝙ toto concutimur corpore. Conſyderare à contemplatione ſyderum uidetur appellari. Conſtitutus hoīum à conſtituentium multitudine appellatur. Conuallis eſt planicies ex omni parte cōprehenſa montibus, collibus'ue. 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 punicorum. Ciſpius in urbe exquilinæ regionis de nomine cuiuſdam hominis dictus. Citimus extremus. Vls. n. facit ultra, ultimus. cis citra citimus.

Cicindela genus muſcarum, quod noctu lucet, uidelicet à candeo. Vnde etiam candelabra putantur appellata.

Citroſa ueſtis appellata à ſimilitudine citri.

Ciuicam coronam ciuis ſalutis ſuæ cauſa ſeruatus in prælio dabat, quæ erat iliginea frondem habens perennem. Circanea dicitur auis, quæ uolans circuitum facit. Cirites circuli ex ære facti. Cilium eſt folliculus, quo oculus tegitur. unde fit ſupercilium. Cimerij dicuntur hoīes, qui frigoribus occupatas terras incolunt, quales fuerunt inter baias, et cumas in regione, in qua conuallis iugo ſatis eminenti circunducta eſt, quæ neq; matutino, neq; 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, ſiniſtraq; uelut receſa uidetur. Ciſterna dicta eſt, qđ eſt cis, ideſt infra terram. Camillus proprie appellatur puer ingenuus. Capuam in campania quidam à capy appellatam ferunt, quem à pede introrſus curuato nominarunt antiqui, falconem noſtri uocant, alij à planicie regionis. Camœnæ muſæ à carminibus ſunt dictæ, uel quod canunt antiquorum laudes, uel ꝙ ſint caſtæ mentis præſides. Camura, & camuri boues à curuatione ex græco καμπὴ dicuntur.

Cappas 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, ꝙ dignam cœlo uitam agit.

Catamitum pro Ganymede dixerunt, qui fuit Iouis concubinus. Cæculus condidit præneſte. Vnde putant Cæcilios ortos, quorū 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 obprobriū hominibus generoſis obijciebatur, ſiqui prouincias amicas populi Romani expoliaſſent. Ceſticillus appellatur circulus, quem ſuperponit capiti qui aliquid eſt laturus in capite. Ceſpes eſt terra in modum 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 non lōge ab ea ad placādū caniculæ ſydus frugibus inimicū rufæ canes immolabantur, ut fruges flaueſcentes ad maturitatem perducerentur. Cædem putant ex græco dici, quod apud illos κτείνειν ſignificat interficere. Cenina urbs, quæ fuit uicina Romæ à Cenite conditore appellata. Catulus quoddam genus uinculi, qui interdum canis appellatur. Cæſtus uocantur & ij, quibus pugiles dimicant, & genus quoddam muliēbris 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, clauiſq; 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 cancelli, ex quo genere ſunt calces, qui per diminutionem dicuntur calculi. Canentas capitis ornamenta. Canta pro cantata ponebant. Candicariæ 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 ariēte. Eſt enim cantherius equus, cui teſticuli amputantur. Cauillum, cauillatio, ideſt irriſio. Caudecæ 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. Calicatæ ædificia calce polita. Caliptra genus eſt ueſtimenti,quo capita operiebant.

Caduceatores legati pacem petentes.Cato caduceatori inquit nemo homo nocet. Calathos græca,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 oricalcum. Caſa à cauatione dicta. Caſcum antiquum. Caſnar ſenex oſcorum lingua. Caſſiculum reticulum à caſſibus per diminutionem dictum. Caſeus à coeundo dictus. Caſſilam antiqui pro caſſide ponebant. Caſſabundus crebro 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,ꝙ capitis pœna luitur. Capronæ equorum iubæ in frontem deuexæ,dictæ quaſi à capite pronæ.

Capidulum genus ueſtimenti,quo caput tegebatur. Capræ dictæ,ꝙ omne uirgultum carpant ſiue à crepitu crurum·Vnde & crepas eas priſci dixerunt. Cappes,& cappedia antiqui lautiores cibos nominabant·inde & macellũ,& forũ cuppedinis appellabant. Cuppedia autem à cupiditate ſunt dicta·Vel ſicut Varro uult,q̃d ibi fuerit cupedinis equitis domus,qui fuerat ob latrociniũ damnatus· Capruncolũ uas fictile. Curatores dicuntur,q pupillis loco tutorum dantur· ſiue illi,qui rei frumentariæ,agriſue 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 quinq;,ita ut in ſua quiſq; curia ſacra publica faceret,feriaſq; obſeruaret,ijſq; curijs ſingulis nomina curiarũ uirginum impoſita eſſe dicuntur, quas uirgines quondam Romani de ſabinis rapuerant. Curriculo pro curſim ponebant.Plautus,Licet inquit uos abire curriculo. Curriculus diminutiuum eſt à curru. Curtilacum appellatur à curtio,qui eo loco in profundiſſimum ſe ob ſalutem Romani populi proiecit hiatum. Curionũ æs dicebatur,quod dabatur Curioni ob ſacerdotium curionatus. Curis eſt ſabine haſta:Vnde Romulus Quirinus quia eam ferebat eſt dictus, et Romani à Quirino quirites dicuntur.Quidã eũ dictum putant à curibus,quæ urbs fuit opulẽtiſſima ſabinorum. Curitim Iunonem appellabant qa eandẽ ferre haſtam putabãt. 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,qui eo loco domũ habuerat. Cura dicta eſt,quaſi cor edat,uel quia cor urat.

Cũ imperio eſſe dicebatur apud antiquos,cui nominatim à populo dabatur imperiũ.Cũ poteſtate eſſe dicebatur de eo, qui à populo alicui negotio præficiebatur. Cuniculum,ideſt foramen ſub terra occultum,aut ab animali,ꝙ ſimile eſt lepori appellatur,q̃d ſubter foſſa terra latere eſt ſolitum,aut à cuneorũ ſimilitudine,q oẽm materiam intrant findentes. Clunaclũ cultrum ſanguinarium dictum,uel qa ad clunes hoſtiarum diuidit,uel qa ad clunes dependet. Cumerum uas nuptiale à ſimilitudine cumerarũ,quæ fiunt palma uel ſparto ad uſum popularem ſic appellatum. Culcitra quod tomento inculcatur appellata. Culcitula fuſticulus quidã ligneus in ſacris dicebatur Cumalter ſignificat cũ altero dictũ ab antiquis ita breuitatis cauſa,ut ſodes pro ſi audes.s.proſcies licet·ſis pro ſi uis. Culliola cortices nucum uiridiũ·dicta à ſimilitudine culeorũ, quibus uinum ſiue oleum continetur. Cuſſiirem pro ignauo dicebant antiqui. Cum populo agere,hoc eſt populum ad concilium,aut comitia uocare. Cuncti ſignificat quidem omnes, ſed coniuncti & cõgregati,at uero oẽs etiã ſi diuerſis locis ſint. Cunire eſt ſtercus facere.Vnde & inquinare. Cuturniũ uas quo in ſacrificijs uinum fundebatur. Culigna uas potorium. Cato, Culignam inquit in fœno græco ponit,ut bene oleat.

Coctiones dicti uidentur à cunctatione,q̃d in emendis, uendendiſq; mercibus tarde perueniant ad iuſti pretij finem. Itaque apud antiquos prima ſyllaba per u literam ſcribebatur.

Cuſtodelam dicebant antiqui,quã nunc dicimus cuſtodiam. Cymbam græci appellant κύμβιον. Cutis græcam habet originem.hanc.n.illi κύτος dicunt. Cutillie lacus appellatur,quod in eo eſt inſula cotilia nominata à græcis. Cnephoſum antiqui dicebant tenebroſum.græci.n. κνέφας appellabant obſcurum. Cymbium poculi genus à ſimilitudine nauis,quã diximus cymbion appellatum. Calaſſis tunicæ genus,q̃d græci καλλάσιριν(?) dicunt·Alij dicunt nodum eſſe tunicæ muliẽbris quo connexa circa ceruicem tunica ſummittitur. Cypariſſiæ dicuntur ignes prodigioſi à ſimilitudine cypreſſorum. Cybele mater,quã dicebant magnã, ita appellatur,ꝙ ageret homines in furorem,ꝙ græci κύβον dicunt. Cybele uero eadem dicta à loco,qui eſt in phrygia. Cytherea,Venus ab urbe cithera in quã primum deuecta eſſe dicitur concha,cũ in mari eſſet concepta. Cyllenius Mercurius dictus,quod oẽm rem ſermo ſine manibus cõficiat,quibus partibus corporis,q carent κύλλοι uocantur,ideoq; quadratũ eum fingunt·Alij uolunt ſic appellatum,ꝙ in cyllenia uia ſit nutritus.Alij ꝙ in monte Arcadiæ cylleno·Alij ꝙ à cyllene ſit nympha educatus. Cypria uenus,q̃d ei primum in Cypro inſula templũ ſit conſtitutum.uel qa pariẽtibus præſideat, q̃d græce κύειν parere ſit. Cynthius Apollo à cyntho Deli monte uocatus. Chalcidicũ genus ædificij,ab urbe chalcidia dictum. Choragium inſtrumentũ ſcenarum. Chaos appellat Heſiodus confuſam quandam ab initio unitatem hiantem,patentẽq; in profundum,ex eo,q̃d χάειν græci id nos hiare dicimus. Vnde Ianus· detracta aſpiratione nominatur id,quod fuerit omniũ primũ·cui primo ſupplicabant uelut parenti.à quo rerum oium factum putabant initiũ. Chænica menſuræ genus. Cybium dictum qa eius mediũ æque patet in oẽs partes,quod genus à geometris κύβος dicitur·Vnde ẽt teſſelæ quadratæ κύβοι. Hinc & cybios genus piſcis, quia piſcantes id genus piſciũ uelut aleam ludant. Cymaſonas acus, quibus muliẽres ſcalpunt caput. Creperũ dubiũ· unde increpitare dicimus,quia male dicta ferè incerta,& dubia ſunt. Crepiculum ornamentũ capitis·Id.n.in capitis motu crepitum facit. Crocotilum ualde exile·Plau.Extortis talis cum crocotilis cruſculis. Cruſculum diminutiuum à crure. Crines à diſcretione dicti,quã græci διάκρισιν appellant, Nam ijdẽ eos κρινίδας uocant. Crocatio coruorum uocis appellatio. Crucium,q̃d cruciat.Vnde Lucil.Vinũ inſuaue cruciũ dixit. Crocotinum 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 oia à duobus uerbis creſco,et cerno ueniunt cuius unius origo ex græco trahitur,q̃d illi κραίνειν dicũt ꝑficere. Creterre uocabulũ trahitur à cratere,q̃d uas eſt uini.

Craticulum à græco κρωτίω deducitur.

Centuria in agris ſignificat ducenta iugera,in re militari centum 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 terræ nata impendebantur. ideſt centum aſſibus qui erant breues numi ex ære. Cæna apud antiquos dicebatur,q̃d nunc eſt prandiũ·Veſperna quã nunc cœnam appellamus. Cenſionem facere dicebatur cenſor,cum multam, equiti irrogabat. Cœnacula dicuntur,ad quæ ſcalis aſcenditur. Centumuiralia iudicia à centumuiris ſunt dicta.Nam cum eſſent Romæ triginta & quinq; tribus,quæ et curiæ ſunt dictæ terni ex ſingulis tribubus ſunt electi ad iudicandum, qui centumuiri appellati ſunt,& licet quinq; amplius,q̃ centum fuerint, tamen quo facilius nominarentur centũuiri ſunt dicti. Centaurion medicamentum à Chirone centauro inuentum. Cenſere nunc ſignificat putare nunc ſuadere nunc decernere.cenſio haſtaria dicebatur cum militi multæ nomine ob delictum militare indicebatur,ꝙ haſtas dares. Cartholipis genus ſimiæ, quæ ultimam partem caudæ uilloſam habet. Ceritus furioſus. Cernuus,quod κέρατα ideſt cornua gerat dictus. Cereos ſaturnalibus 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. Colũnæ dictæ,q̃d culmina ſuſtineant.Cernuus calciamenti genus. Crepidines ſaxa prominentia. Cloaca à colluendo dictæ. Clunaſimias à clunibus tritis dictas exiſtimant. Cruſtumina tribus à thuſcorum urbe cruſtumena dicta. Cluacatũ dulce, & ſuaue dicebatur. Cloelia familia à cloelio Aeneæ côite eſt appellata. Clumæ folliculi ordei. Clutum famoſum·græci κλυτόν dicunt. Vnde accepta præpoſitiõe fit inclytus.In.n.ſæpe augendi cauſa addicimus,ut inuocauit·inclamauit. Clypeum antiqui ob rotunditatem etiã corium bouis appellarunt,in quo fœdus gabiorum cũ Romanis fuerat deſcriptum. Claſſes clypeatas antiqui dixerunt quos nunc exercitus uocamus. Cloeliæ foſſæ à Cloelio duce albanorum dictæ. Claudere & clauis ex græco. κλείω καὶ κλεῖς deſcendit. cuius rei tutelam penes Portũnum eſſe putabant,qui clauim manu tenere fingebatur, & deus putabatur eſſe portarum. Clauim conſuetudo erat muliẽribus donare ob ſignificandam partus facilitatẽ. Clauſula quã græci περίοδον uocant à breui concluſione eſt appellata. Clauata dicuntur aut ueſtimenta clauis intertexta,aut calciamenta clauis confixa. Clauus annalis appellatur,qui figebatur in parietibus ſacrarũ ædium per annos ſingulos ut ꝑ eos numerus colligeretur annorum. Claſſis procincta exercitus inſtructus. Clingere cingere à græco κλείειν dici manifeſtum eſt. Cercopa græci appellant lucrari undiq; cupientem.quaſi κέρδωνα, quem nos quoq; lucrionem uocamus.

Claſſici teſtes dicebantur, qui ſignandis teſtamentis adhibebantur. Commentaculum genus uirgulæ qua,in ſacrificijs utebantur. Ceruaria ouis dicitur,quæ pro ceruа immolabatur. Crepos.i.lupercos dicebant à crepitu pellicularũ.quẽ faciunt uerberantes.Mos enim erat Romanis in lupercalibus nudos diſcurrere,& pellibus obuias quaſque fœminas ferire. Condere componere. Cincia locus Romæ ubi Cinciorum monimẽtum fuit. Capital linteum quoddã, quo in ſacrificijs utebantur.

Caſtrenſi corona donabatur,qui primus hoſtiũ caſtra pugnando introiſſet.cui inſigne erat ex auro uallum. Colliuiaris porcus dicitur,qui cibo permiſto,& colluuione nutritur.

Cognitor eſt qui litem alterius ſuſcipit coràm ab eo, cui datus eſt procurator autem abſentis nomine author fit. Claudiana tonitrua appellabantur, quia Claudius pul inſtituit, ut ludis poſt ſcænam factis lapidum collectus ita fieret, ut ueri tonitrus ſimilitudinem imitaretur. nam antea læues admodum, & 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 uitium,cincinni intorti,quia ad locum capiẽdum tendunt appellati. Capillatam uel capillarem arborem dicebant in qua capillum tonſum ſuſpendebant. Conteſtari litem dicuntur duo,aut plures aduerſarij,q̃d ordinato iudicio utraq; pars dicere ſolet teſtes eſtote. Cauiares hoſtiæ dicebantur , ꝙ cauiariæ·i·pars hoſtiæ cauda tenus diceretur,& ponebatur in ſacrificio pro collegio pontificum quinto quoq; anno. Confœta ſus dicebatur,quæ cum omni fœtu adhibebatur ad ſacrificium. Conclauatæ dicebantur,quæ ſub eadem erant claue.

Coloſſus à Caleto artifice·à quo formatus eſt dictus.Fuit enim apud Rhodum inſulam ſtatua ſolis alta pedes centum & quinq;. Codeta appellatur ager trans tyberim,quod in eo uirgulta naſcuntur ad caudarum equinarum ſimilitudinem. Cenſui à cenſendo agri proprie appellantur, qui & emi, & uenire iure ciuili poſſunt. Comedam bona ſua conſumentem antiqui dixerunt. Comedo nis,qui,ut ſupra bona,ſua conſumit.

Cenſores dicti,quod rem ſuam quiſq; tanti æſtimare ſolitus ſit, quantum illi cenſuerint. Conſiluere Ennius pro conticuere poſuit. Claritudinem claritatem. Caſus dicimus non modo ea,quæ fortuita hominibus accidunt,ſed etiam uocabulorũ formas,quia in aliam,atque aliam cadunt effigiem 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. Collatiuum uentrem magnum,& turgidum dixit Plau. 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.ideſt 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 dicat prope ſtagna ubi lanigerum genus piſcibus paſcitur,eſſe paludem demonſtrat in qua naſcuntur piſces ſimiles rauunculis,quos oues conſectatæ edunt.

Conſponſor coniurator. Canturnus nomen loci.

Centena pondo dicebant antiqui referentes ad libram.

Cœpiam futurum tempus ab eo,quod eſt cœpi·Cato,

Cœpiam ſeditioſa uerba loqui.Inuenitur quoq; apud maiores, & infinitiui modi cœpere. Concionem antiqui maſculino genere poſuere. Cognitu facilia eadem ratione dicitur qua dictu facilia,& perſpectu & factu facilia. Contagionem eſſe dicendam non contagium. Clitellæ dicuntur non tantũ hæ quibus ſarcinæ 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=

cærum 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. Cæcilium. Quid ego cum illo diſertem amplius, quem ego deniq; credo in pompa ueſtitum ire ludis pro citeria, atq; cum ſpectatoribus ſermocinaturũ. Curionem agnum Plautus pro macro poſuit. quaſi cura macruiſſet. Conictor interpres ſomniorum.

Comparcæ pro compeſcere dixerunt antiqui. Comparſit Terẽtius pro compeſcuit poſuit. Creduas credas. Plautus, 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 dicebant, hæc lucus, hæc metus, hæc amnis. hic frons. Collus quoq; maſculine dixerunt, eſt enim genus tormenti è corio. Crumina ſacculi genus. Plautus, Dij 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 conſuetudinem ſeruamus etiam cum romanenſes, & hiſpanenſes, & ſicilienſes negotiatores dicimus, qui in alienis ciuitatibus negotiantur.

Cauitionem dicebant, quam modo dicimus cautionem. Conſuetionem Plautus pro conſuetudine dixit. Corculum à corde dicebant antiqui ſolertem, & acutum. Plau. in caſſi. Ego ſum liber meum corculum melliculum uerculum. Caſſinam fabulam. Plau. inſcripſit ab ancillæ nomine Caſſina, quam amari à ſene introduxit. Coniuola occulta. Cogitatim aduerbialiter pro cogitate. Clientam pro cliente Plau. dixit. Comœdice figuratum à comœdo. Plau. Euge euge adſtitiſti, & 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 cito. Plau. nullam ego rem citiorem apud homines eſſe, q̃ famam reor. Clunes maſculine. Plau. Quaſi lupus ab armis ualeo, clunes infractos fero. Coquitare pro coctitare. ideſt frequenter coquere Plau. poſuit. Canitudinem pro canitie. Plau. Stultus eſt aduerſus ætatem & capitis canitudinem. Conruſpari conquirere Plau. conruſpare tua conſilia in pectore. Cæcultant cæcas proxime ſunt oculorum acie obtuſa. Plau. nun nam mihi oculi cæcultant, eſt'ne hic noſter Hermio. Cadere à cædendo dictum. Concipilauiſti dictum à næuio pro corrupuiſti, & inuolaſti. Claua teli genus, qua hercules utebatur. Calones militum ſerui. dicti quia ligneas clauas gerebantur, græci κᾶλα uocant. Is quoq; 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. Conuentæ conditio dicebatur cum primus ſermo de nuptijs, et earum conditione habebatur. Conceptiuæ feriæ feſtæ dicebantur, quæ in certis diebus obſeruabantur quotannis, ut ſementiæ compitalitiæ. Celibari haſta caput nubentis comebatur, quæ in corpore gladiatoris ſtetiſſet 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 ſubijcitur nubẽs, quia haſta ſumma armorũ, & imperij eſt. Quam ob cauſam uiri fortes ea donantur. & captiui ſub eadem ueniunt quos græci δορυαλότους καὶ δορυκτάτους 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 ſecũ cinctus, uinctusq; eſſet. Hunc herculaneo nodo uinctum uir ſoluit omnis gratia, ut ſic ipſe felix ſit in ſuſcipiendis liberis, ut fuit hercules qui LXX. liberos reliquit. Camelis uirginibus ſupplicare nupturæ ſolitæ erant. Cinxie Iunonis nomen ſanctum habebatur in nuptijs, quod initio coniugij ſolutio erat cinguli, quo noua nupta erat cincta. Cumeram uocabant antiqui uas quoddam q̃d opertum in nuptijs ferebant, in quo erant nubentis utenſilia, quod & camillũ dicebant, eo quod ſacrorum miniſtrum κάμιλον appellabant.

Comptus, ideſt ornatus à græco deſcendit apud quos κοσμεῖν dicitur comere. & κόσμιος, q̃d apud nos comis. & comæ dicuntur capilli cum aliqua cura compoſiti. 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, quã 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 appellabãtur faſciculi facti de uerbenis. Conſiptũ clauis præfixum. Cornicũ ſacrũ diuarũ locus erat trãs tyberim corniculis dictus, q in Iunonis tutela eſſe putabantur. Cœleſtia auguria uocant, cum fulminat aut tonat. Caduca auſpicia dicũt, cũ aliqd in tẽplo excidit ueluti uirgæ manu. Cliuia auſpicia dicebãt, quæ aliquid fieri prohibebãt. oĩa. n. difficilia cliuia uocabãt. unde et cliuia loca ardua. Curiales mẽſæ, in qbus immolabatur Iunoni, quæ Curis eſt appellata. Cõtrariũ æs graue æs. Cẽtũuiralia iudicia, quæ cẽtũuiri iudicabãt. Circũ Liuiũ ius prædiorũ. Cubam ſabini uocãt eã, quã militares lecticam. unde uidetur deriuatũ eſſe cubiculũ. Cõdicere eſt dicẽdo denũtiare. Cõmentacula uirgæ, quas flamines portãt pergentes ad ſacrificiũ, ut à ſe hoĩes amoueãt. Caſta mola genus ſacrificij, q ueſtales uirgines faciebãt. Culigna uas uinariũ à græco dicta, q̃ illi dicũt cylica. Cincta flammica ueſte uelata. Captus locus dicitur ad ſacrificãdum legitime conſtitutus. Capralia appellatur ager, qui uulgo ad capræ paludes dici ſolet. Canephora mulier appellatur, quæ fert canum, ideſt qualum, quod eſt ciſtæ genus. Contignum fruſtum carnis cum ſeptem coſtis demptum. Conauditum coauditum ſicut coaguſtatum dicitur. Cenſio æſtimatio unde cenſores. Corda frumenta, quæ ſero matureſcunt, ut fœnum cordum. Conſentia ſacra, quæ ex multorũ conſenſu ſunt ſtatuta. Culina uocatur locus, in quo epulæ in funere cõburuntur. Calparij uinum nouum, quod ex dolio demitur ſacrificij cauſa, ante quàm guſtetur. Ioui enim prius ſua uina libabant, quæ appellabant feſta uinalia.

Cicatricare cicatricem inducere. Compeſcere lucum eſt lucum ſuis finibus cohibere. Commugento conuocato.

Capitarium eſt, quod capi poteſt. Conquirere coercere. uel conſtringere. Capitalis lucus ubi ſiquid uiolatum eſt, caput uiolatoris expiatur. Cloacare inquinare. Vnde & 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, ideſt longa eiuſdem rei agitatio in eadem mora conſilij explicandi.

Clam à clauibus dictum quod his, quæ cælare uolumus claudimus. Cælla, quod ea, cælentur, quæ uolumus eſſe occulte Ciere nominare.

SEXTI POMPEII FESTI ANTIQVITATVM ROMANA. LIBER QVARTVS.

d

Vco cum pro puto ponimus ex græco deducitur, quod illi dicunt δοκῶ. Duplionem antiqui dicebant, quod nos duplum. uenit autem à græco διπλόν. Duicenſus dicebatur cum altero. ideſt cum filio cenſus. Duis duas habet ſignificationes. Nam & pro dis ponebatur, et pro dederis. Duidens hoſtia bidens. Duellum bellum uidelicet, quod duabus partibus de uictoria contendentibus dimicatur. Inde & perduellis, qui pertinaciter retinet bellum. Duonum bonum. Duplabis duplicabis. Duodeuiginti dicendi conſuetudinem à græcis traxiſſe uidemur qui ſic enuntiant δυοδεείκοσι. Dumoſa frondoſa. Dubiat dubitat. Dubenus apud antiquos dicebatur qui nunc dominus. Duſmoſo in loco apud Liuium ſignificat dumoſum locum. antiqui enim interſerebant s literam. & dicebant coſmittere pro committere. et caſmœnæ pro camœnæ. Dumecta antiqui, quaſi dumiceta appellabant, quæ nos dumeta. Domus à græco uenit δῶμος. Dracones dicti ἀπὸ τοῦ δέρκεσθαι. quod eſt uidere. clariſſimam enim dicuntur habere oculorum aciem, qua ex cauſa incubantes eos theſauris cuſtodiæ cauſa finxerunt antiqui. Ideoq; Aeſculapio 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 ſupinum ait eſſe Aurelius ælius ſtultum. oſcorum quoque lingua ſignificat inſanum. Santra uero dici putat ipſum quem græci δείλαιον ideſt 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. Itaq; & dapatice ſe acceptos antiqui dicebant ſignificantes magnifice. & dapaticum negotium amplum, ac magnificum. Dædalam à uarietate rerum, artificiorumq; 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 ideſt publicum dea quoque ipſa δαμία. & ſacerdos eius δάμιας appellabatur. Dacrymas pro lachrymas Liuius ſæpe poſuit, nimirum, quod græci appellant δάκρυα.

Item dautia, quæ lautia dicimus dantur legatis hoſpitij gratia. Danunt dant. Daſci dari. Daniſtæ fœneratores.

Dagnades ſunt auium genus, quas Aegyptij inter potandum cum coronis deuincire ſoliti ſunt, quæ uellicando, morſicandoq; & canturiendo aſſidue non patiuntur dormire potantes.

Daunia Appulia appellatur à Dauno Illiricæ 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 amblitudine fiunt cum lares ornantur. Dote manifeſtum eſt ex græco eſſe. nam διδῶναι dicitur apud eos dare. Doliola, locus in urbe ſic uocatus quia 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 utimur apud antiquos autem etiam in bonis rebus utebantur. unde 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. Diruncíunt depurgant. Dirutum ære militem dicebant antiqui cui ſtipendium 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, ideſt uerberauit me, quod ipſum ex græco eſt παίειν.

Dedita intelligitur ualde data. Deperire ſignificat ualde perire. Δέρις græci appellant pelles nauticas quas nos uocamus ſegeſtria. Demum quod ſignificat poſt, apud Liuium demus legitur. Alij demum pro duntaxat poſuerunt.

Deniales feriæ colebantur cum hominis mortui cauſa familia purgabatur. 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 hoſtiũ poteſtatem uenit, & cui aqua, igniſq; interdictum eſt. Diuidicula antiqui dicebant, quæ nunc ſunt caſtella, ex quibus à riuo communi aquam quiſq; in ſuum fundum ducit. Defrui dicebant antiqui ut deamare deperire ſignificantes omnem fructum percipere. Diuidiam diſcordiam. 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 q hominibus metus ſit, ſed magis conſtat id uocabulum ex græco θεὸς eſſe dictum aſpiratione dempta, qui mos antiquis noſtris frequens erat. Dium antiqui ex græco appellabant, ut à deo ortum, & diurnum ſub cælo lumen ἀπὸ τοῦ διός. Vnde adhuc ſub dio fieri dicimus, q non ſit ſub tecto, & interdiu cui contrarium eſt noctu. Deuitare ualde uitare. Demagis pro minus antiqui dicebant. Denariæ cærimoniæ dicebantur, & tricenariæ quibus ſacra adituris decem continuis rebus uel XXX 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 currẽs appellatur cardo. Decumana oua dicuntur, & decumani fluctus, quia ſunt magna. nam & ouum decimum maius naſcitur. & fluctus decimus fieri maximus dicitur. Deprehenſa dicitur genus militaris animaduerſionis caſtigatione maior ignominia minor.

Decima quæq; ueteres dijs ſuis offerebant. Decuriones appellãtur qui denis equitibus præſunt. Depolitũ pfectum, quia oẽs perfectiones antiqui politiones appellabant. Degunere deguſtare. Decures decuriones. Depubent porcum lactantem, qui prohibitus ſit pubes fieri. Decotes togæ detritæ. Dictynna diana, quam eſſe lunam putabant, dicta quod fulgore ſuo noctu omnia oſtendat. Deblacterare eſt ſtulte loqui. Nam βλάκας ſtultos appellant græci. Dicæarchia uocabatur, quæ nunc puteoli, quod ea ciuitas quondam iuſtiſſime regebatur.

Demoe apud atticos ſunt, ut apud nos pagi. Dice pro 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 di-

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 faſtigatum collocatur, unde tectum deliciatum & tegulæ deliciares. Degerere antiqui poſuerunt pro expectare. Deteriæ porcæ ideſt 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 laninia & 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 aer diurnus dehiſcat in candorem. Diobolares meretrices dicuntur, quæ duobus obolis ducuntur. Diabatthra 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 deponte deijciebantur. Deſyderare & conſyderare à ſyderibus dici certum eſt. Decures decuriones. Deſomicatum à fomitibus ſuccisum, quibus confodi erat ſolitum lignum. Depeculatus à pecore dicitur, qui enim populum 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.

e

Lucum ſignificat languidum, ac ſemiſomnū, uel ut alij uolunt allucinatorem, & nugarum amatorem ſiue alonem, ideſt externo uino languentem, quod ἤωλον uocitant græci. Emere quod nunc eſt mercari, antiqui accipiebant pro ſumere. Elices ſulci aquarij, per quos aqua collecta educitur è liris. Ennam, etiam ne. Elaudare plus, quàm nominare. Elecebræ argentariæ meretrices, ab eliciendo argento dictæ. Electabo eliciam. Enunquam ecquando. Emmuſſitata adamuſſim 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 cum quæſtione inclamare. Implorare nanque eſt cum fletu rogare, quod eſt proprie uapulantis.

Endo procinctu in procinctu. ſignificat autem cum ex caſtris in prælium exitum eſt, procinctos quaſi præcinctos, atque expeditos. Nam apud antiquos togis incincti pugnaſſe dicuntur. Emptuum 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 uocantur, in quibus homines epulantur. Anclabris ea, quæ in ſacrificando dijs anclatur, quod eſt hauritur, miniſtraturq;. Eſcit erit. Eapſe eaipſa. Euelatum euentilatum. Vnde uelabra quibus frumenta uentilantur. Egens uelut exgens cui ne gens quidem ſit reliqua.

Eiuratio ſignificat id, quod deſyderetur, non 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 uerendo. Nam exuerræ ſunt purgatio quædam domus, ex qua mortuus ad ſepulturam ferendus eſt, quæ fit per euerriatorem certo genere ſcoparum adhibito, ab extra uerrēdo dictarum. Egretus & adgretus ex græco ſunt ducta à ſurgendo, & proficiſcendo. Vnde & nyctegreſia quaſi nocti ſurgium. Ecere iuſiurandum eſt, ac ſi dicatur per cererem, ut ecaſtor ædepol. alij ecere pro ece 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, ceteriſq; dijs poteſtatem haberent. Eudicon lineum filum, quod medici extremo in cliſterio relinquunt, per quod climos emittitur.

Euboicum talentum numo græco ſeptem millium, & quingentorum ciſtophorum eſt, noſtro quatuor millium denariorū. Extrarium ab extraneo ſic diſtinguitur. extrarius eſt qui extra focum & ſacramentum, iusq; fit. extraneus ex aliena terra quaſi exterraneus. Exta dicta quod ea dijs proſecantur, quæq; maxime extant, eminentq;. Extimum extremum ſignificat ita, ut intimo ſit contrarium. Exterraneus ex alia terra. Exterricineus quoq; dicitur & qui ante tempus natus, uel potius eiectus eſt. dictus autem exterricineus, quod eum 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 et incus ipſa à cædendo dicta ſunt. Explorare antiquos pro exclamare uſos, ſed poſtea proſpicere & certum cognoſcere cœpit ſignificare. itaque ſpeculator ab

exploratore hoc diſtat, qđ ſpeculator hoſtilia ſilentio perſpicit, explorator pacata clamore cognoſcit. Expapillato brachio exerto, qđ cum fit papilla nudatur. Exbueres exinteratas, ſiue exbuæ, quæ exbiberunt. quaſi epotæ. Exdorſua dorſum confringe, alij exime. Ex fir purgamentum, unde adhuc manet ſuffio. Excedere egredi. Experitos imperitos. Explenunt explent. Exclutæ exuuiæ. Excipuum qđ excipiatur, ut præcipuū qđ ante capitur. Exciet excutiet. Expatare in locum patentem ſe dare, ſiue in ſpatiū ſe conferre. Edecimata electa. Expectorat expectore eijcit. Experectus eſt qui ꝑ ſe uigilare cœpit. Expergitus ab alio excitatus, quem ſolemus dicere expergefactū. Excidionē urbis à cædendo dictā manifeſtū eſt. Effata elocuta. Exporgere porrò agere exporrigere.

Exagogen euectionem. Exoletus qui adoleſcere. i. creſcere deſijt. Exanclare exhaurire. Examē eſt et æquamentum, & iudicij inueſtigatio, & apū congregatio, uel locuſtarum. Examuſſim regulariter. amuſſis. n. regula fabrorū eſt. ue, ut alij uolunt ferramētū, quo in poliendo utūtur. Exgregiæ egregiæ. i. è grege lectæ. Exugentes, exprimentes. Exodium exitum.

Exoriri, ſurgere. Exuuiæ ab exuendo dictæ. Exercitus et militum copia dicitur. & homo multis negotijs exercitus, ſed ſuperius quarti ordinis, hoc ſecundi eſt. Exomides ſunt comici ueſtitus. exertis humeris. Exiles, et ilia à tenuitate in arum, quas græci in chartis ita appellant, uidētur eſſe dicta. Exilica cā, quæ aduerſus exulē agitur. Exitiū antiqui ponebant pro exitu. nūc exitiū peſſimū exitū dicimus. Exercirent ſarcirēt.

Exercionē exerciti dicebant antiqui. Exercitionem exercitati. Itē exercitionē exercitiſſimum, ſicut ab exercitato exercitatiorē exercitatiſſimū. Exfuti exfuſi, ut mertat pro merſat. Effari, et effata à fando, qđ ipſum ex græco φημὶ dico. Equiria ludi, quos Romulus marti inſtituit ꝑ equorū curſum, qui in cāpo martio exercebantur. Exquirine iuſiurādū. ꝑ Quirinum.

Equeſtre æs, qđ æquiti dabatur. Equitare antiqui dicebant equū publicū mereri. Equus Marti imolabatur, qđ ꝑ eius effigiē troiani capti ſint, uel qđ eo gñe animalis mars delectari putaretur. Equo uehi flamini diali nō licebat, ne ſi longius digrederetur, ſacra negligerentur. Exinfulabat exerebat. infulas. n. ſacerdotum filamenta uocabant. Exiſtimare dcm̃ ab æſtimatione. Exrogare ē ex lege uetere aliqd eximere ꝑ nouā legē. Eximiū inde dici cœptū, qđ in ſacrificijs optimū pecus è grege eximebatur, uel qđ primū erat natū. Exēplum eſt qđ ſequamur, aut uitemus. Exemplar ex quo ſimile faciamus, illud aīo æſtimatur, iſtud oculis conſpicitur. Exhauſtant efferūt.

Ex in metri cā dicitur pro exinde. Exeſto extra eſto. ſicut. n. lictor in quibuſdam ſacris clamitabat, hoſtis uinctus, mulier uirgo exeſto. ſ. intereſſe prohibebatur. Epulares appellabantur, qui in quibuſdam ludis nocte epulabātur. Epiſtiliū trabs quæ ſup colūnas ponitur. Epeus nomen cuiuſdā fabri qui equum dureum fecit. Epicrocū genus amiculi croco tinctum tenue et perlucidum. Epulam antiqui ēt ſingulariter poſuere.

Epulima genus uiliſſimi unguente. Erectum qđ fit inter conſortes, ut in libris legū romanarū legitur. Erectū à coercēdo dcm̃. unde et heraſcundæ et heraſci. Citū aūt uocatum eſt à ciendo. Ederā flamini diali, neq; tangere, neq; noīare fas erat, pro eo qđ edera uincit ad qđ cunq; ſe applicat. Sed ne annulū quidē gerere ei licebat ſolidum, aut aliquē in ſe hēre nodum.

Edeatræ qui præſunt regijs epulis. dicti ἀπὸ τῶν ἐδεσμάτων. Eruum et eruilia à græco ſunt dcā, quia illi eruum ὄροβος eruilia ἐρέβινθον appellant. Ergò correptum ſignificat idem, qđ apud græcos ὄϊω producte, idem qđ χάριν, hoc eſt gratia, cum ſcilicet gratia intelligitur pro cauſa. Sed illud ſuperius ēt ſine exemplis notum eſt, hoc inferius ſic ſumitur, cum dicimus de aliquo ſtatua donatus eſt honoris, uirtutiſq; ergò. i. honoris, uirtutiſq; cauſa. Eritudo ſeruitudo. Erugere ſemel factum ſignificat, qđ eructare ſæpius. illud. n. perfectæ formæ eſt, hoc frequentatiuæ. Erebum Vir. interdum obſcuritatē quādā eſſe deſcribit apud inferos, cum ait imas erebi deſcendit ad umbras. Interdum flumē eiuſdē loci dicens et magnos erebi tranſnauimus amnes. Varro uero erebo natā noctem ait. Vnde eſt & illud, erebo creata fuſcis crinibus nox te inuoco.

Effufilatum exertum, quod ſcilicet omnes exerto brachio ſint. Exfilati ideſt extra ueſtimentum filo contextum.

SEXTI POMPEII FESTI ANTIQVITATVM ROMANARVM LIBER. VI.

f

Ornacalia ſacra erant. cū far in fornacalis torrebāt. Formiæ oppidum appellatur ex græco, uelut ormiæ, qđ circa id crebræ ſtationes, tutæq; erāt, unde proficiſcebantur nauigaturi. Forma ſignificat modo faciem cuiuſq; rei, modo calidā, ut cum exta, quæ dātur de forma appellantur. Et Cato ait de quodā ædificio æſtate frigido, hyeme formīdo. Itē forma appellatur puls miliacia ex mille. Fordicidijs boues fordæ. i. grauidæ immolabantur, dictæ à fœtu. Fœdus appellatum ab eo, ꝙ in paciſcēdo fœde hoſtia necaretur. Virg. et cæſa iungebāt fœdera porca, uel quia in fœdere interponatur fides. Forcipes dñr, ꝙ his forma. i. calida rapiuntur. Forbeam antiqui omne genus cibi appellabant, quā græci φορβὴν uocant. Fœdum antiqui dicebant pro hædo, folus pro holere, foſtem pro hoſte, foſtiam pro hoſtia. Furuū nigrū, uel atrū. hinc dicta furuus, furiæ, funus, fuligo, fulgus, fumus. Fodare, fodere. Fortes frugi, et bonus, ſiue ualidus. Forum ſex modis intelligitur. Primo negotiationis locus, ut forum flaminium. forūiulium ab eorum nominibus, q ea fora cōſtituēda curarūt, qđ ēt in locis priuatis, et in uijs, et in agris fieri ſolet. Alio ī quo iudicia fieri, cū populo age. cōciones hēri ſolent. Tertio cum is, q prouinciæ præeſt, forū agere dicitur, cū ciuitates uocat, et de cōtrouerſijs eorū cognoſcit. Quarto cū id forū antiq appellabāt, qđ nunc ueſtibulum dici ſolet. Quinto locus in naui, ſed tum maſculini gñis eſt, & plurale. Sexto fori ſignificant circēſia ſpectacula, ex quibus ēt minores forulo dicimus. Inde et forare, foras dare, et fores, et foras, et foreculæ. i. hoſtiola dñr. Fons à fundendo dicitur.

Fomites ſunt aſſulæ ex arboribus, dum cæduntur excuſſæ, dictæ, ꝙ in eo ope occupati cibis, potuq; confouentur. At Opilius aduſtas iā uites uocari exiſtimat fomites. Alij uocari putant ſcintillas, quæ ex ferro cādenti malleis excutiuntur. dictæ aūt ita, qa igni ſunt cōfotæ. pari mō aſſulæ, quæ ſunt ſecuribus excuſſæ. Fontinalia fontium ſacra. unde & Romæ fontinalis porta. Folium à græco uenit, qđ illi dicunt φύλλον, ſed iō ꝑ unū. l. qa antiq nō geminabāt cōſonātes. Focus fomēta focillationes foculi à fouendo. i. calefaciēdo dicta ſunt. Folliculare appellatur pars remi, qđ folliculo ē lecta, à quo uita follicularis. Ferentarij auxiliares in bello, à ferēdo auxilio dicti. uel quia fundis, et lapidibus pugnabāt, quæ tela ferūtur, nō tenentur, ita appellati. Firctum genus libi dcm̃, ꝙ crebrius ad ſacra ferebatur, nec ſine ſtrue altero genere libi, quæ q afferebant ſtrufectarij appellabantur. Feralia dijs manibus ſacrata feſta à ferendis epulis. uel à ferendis pecudibus appellata.

Feria à feriendis uictimis appellata. Februarius menſis dictus, ꝙ tum. i. extremo mēſe anni populus februaretur. i. luſtraretur ac purgaretur, uel à Iunone februata, quā alij februalē. Romani februlī uocāt, ꝙ ipſi eo mēſe ſacra fiebāt, eiuſq; feriæ

erant lupercalia, quo die mulières februabātur à lupcis amiculo Iunōis.i.pelle caprina quā ob cām is quoq; dies februatus appellabatur. Quæcunq; deniq; purgamenti cā in quibuſq; ſacrificijs adhibētur, februa appellātur. Id uero qđ purgatur dicitur februatū. Feſcennini uerſus q canebātur in nuptijs ex urbe feſcennina dicuntur allati, ſiue iō dicti, quia faſcinū putantur arcere.

Fœnus & fœneratores et lex de credita pecunia, Fœnebris, à fœtu dicta, qđ crediti num̄ alios pariant. ut apud græcos eadē res τόκος dicitur. fœnū quoq; pratorum ab hac cā eſt appellatum, qđ id ipſum manens quotannis nouum parit. Vnde ēt fœſtuca uocata eſt. Filiatu patera dicta, quod ad filicis herbe ſpeciem ſit cælata. Feſnoæ uocabantur, qui depellere faſcinum credebantur. Ferias antiqui feſtus uocabant, et aliæ erāt ſine die feſto, ut nundinæ. aliæ cum feſto, ut ſaturnalia quibus adiungebantur epulationes ex prouētu fœtus pecorū frugumq;.

Ferire dcm̄, qđ ferientes feruntur. Filicones mali & nullius uſus à filice dicti. Ferus ager incultus. Factio & factioſus initio honeſta uocabula erant, unde adhuc factiones hiſtrionum et quadrigariorum dīr. Modo autem noīe factionis ſeditio, et arma uocantur. Fama à fando dicta. ſic apud græcos φήμη ἀπὸ τῆς φάσεως. Familia antea in liberis hoībus dicebatur, quorum dux & princeps generis uocabatur pater, et mater familiæ. Vnde familiæ nobilium Pōpiliorum Valeriorum. Corneliorum, et familiares ex eadem familia. poſtea hoc noīe etiām famuli appellari cœperunt permutata.i.cum.u.litera.

Faceſſere ſignificat interdum facere, ut eſt iuſſa faceſſunt. interdum pro abeat ponitur. Pacu. Faceſſite oēs hinc.i.abite. Facul antiqui dicebant, et faculter pro facile. unde facultas et difficultas uidentur dicta, Sed poſtea facilitas morum facta eſt facultas, rerum. Famuletium dicebatur, qđ nunc ſeruitium. Famicoſam terrā paluſtrem uocabant. Famuli origo ab oſcis depēdet, apud quos ſeruus famel noīabatur, unde et familia uocata.

Fagutal ſacellum Iouis, in quo fuit fagus arbor, quæ Iouis ſacra habebatur. Fouij, qui nunc fabij dīr, dicti, qđ princeps gētis eius ex ea natus ſit, cum qua Hercules in fouea concubuit. Alij putant eum primum oſtendiſſe quemadmodum urſi, et lupi foueis caperentur. Faces antiqui dicebant, ut fides. Famino dicito. Facem in nuptijs in honorem Cereris præferebant, aquaq; ſpargebatur noua nupta. ſiue ut caſta, puraq; ad uirū ueniret, ſiue ut ignem atq; aquam cum uiro cōicaret. Fabam nec tangere, nec noīare diali flamini licet, quod ea putatur ad mortuos pertinere. Nam et lemuralibus iacitur laruis, et parētalibus adhibetur ſacrificijs, & in flore eius luctus literæ apparere uidentur. Flamen dialis dictus, quod filo aſſidueueletur, indeq; appellatur flamen, quaſi filamē. diolis aūt 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.n.dies feſti ſunt. Fanum à fauno dictum ſiue à fando, qđ dum pontifex maximus dedicat, certa uerba fatur. Faſtigium ædificij ſummum. Faui à fauendo. Fauiſſæ locum ſic appellabant, in quo erat aqua incluſa circa templa, Sunt autem qui putant fauiſſas eſſe in capitolio cellis ciſternisq; ſimiles, ubi reponi erant ſolita ea, quæ in templo uetuſtate erant facta inutilia.

Fauentia bonam ominationem ſignificat. Nā præcones clamātes populum ſacrificijs fauere iubebant. Fauere.n.eſt bona fari, at ueteres poëtæ pro ſilere uſi ſunt fauere. Falcones dīr quorū digiti polices in pedibus intro ſunt curuati, à ſimilitudīe falcis. Farreū genus libi ex farre factum. Falarica genus teli miſſile, quo utuntur ex falis.i.ex locis extructis dimicantes. Falātur multa fantur. Falæ dictæ ab altitudīe à falādo, qđ apud

hetruſcos ſignificat cœlum. Farſenū uirgulti genus. Faſcinū et fas à fando noīantur. Fartores nomēclatores, q clàm uelut infarcirēt noīa ſalutatorū in aurē cādidati. Furnalia ſacra Furinæ, quam deā dicebant. Furcilles ſiue furcilla, quibus hoīes ſuſpendebant. Fundus dicitur ager, qđ planus ſit ad ſimilitudinem fundi uaſorum. Fundus quoq; dicitur populus eſſe rei, quam alienat. hoc eſt author. Futare arguere eſt, unde & confutare. ſed Cato hoc pro ſæpius fuiſſe poſuit. Futiles dicuntur, qui ſilere tacenda nequeunt, ſed ea effundunt. ſic et uaſa futilia à fundendo uocata. Flagratores dicebantur genus hominum, quod mercede flagris cædebantur. Fluſtra dicuntur cum in mari fluctus non mouentur, quam græci μαλακίαν uocant. Flator tibicen. Flemina dicuntur cum ex labore uiæ ſanguis defluit circa talos. Flaminius circus, & uia flaminia flaminio conſule dicta ſunt, qui ab Annibale interfectus eſt ad lacum traſimenum. Flaminia ædes domus Flaminis dialis. Flamearij infectores flamei coloris. Violarij infectores uiolatij coloris dicuntur. Flumentana porta Romæ appellata, qđ tyberis partem ea fluxiſſe affirmant. Flameo amicitur nubens ominis boni cā, quod eo aſſidue utebatur flaminica.i.Flaminis uxor, cui non licebat facere diuortium. Fiduſta à fide denominata, ea quæ maximæ fidei erant. Fides genus citharæ dicta, qđ tm̄ inter ſe chordæ eius quantum inter hoīes fides concordent, cuius diminutiuum fidiculaeſt. Fixulas, fibulas. Fiſcellus caſei mollis appetitor, ut catillones catillorum liguritores. Fiber genus ueſpæ quadrupes. Plautus, Sic me ſubes quotidie, quaſi fiber ſalicem, quo noīe extremæ fluminum oræ appellantur. Vnde & fibras iecinorum, et fimbrias ueſtimentorum dicimus. Fratriauxor fratris. Friuola ſunt proprie uaſa fictilia queſſa. Vnde dicta uerba friuola, quæ minus ſunt fide ſubnixa. Frater à græco dictus eſt φρήτωρ, uel qđ ſit ferè alter. Frontem antiqui maſculino genere dixere. Fremitum dictum uelut ferimentum. Fratilli uilli ſordidi in tapetis. Fracebunt di licebunt. Forago filum, quo textrices diurnum opus diſtinguunt à forando dcm̄.

Frucinal templum Veneris frugi. Fringilla auis dicta qđ frigore cantet & uigeat, unde & friguttire. Fratrare puerorū mammæ dicuntur, cum primū tumeſcunt, qđ uelut fratres pares oriuntur, quod etiam in frumento ſpicæ facere dicuntur.

Frigere & frictum à græco uenit φρύγειν. Fregellæ locus in urbe, in quo ciuitatis felij hoſpites habitauere. Feſtram antiqui dicebant, quam nos feneſtram. Firmū ἀπὸ τοῦ ἕρματος, quod ſignificat ſuſtentaculum, dictum uidetur. Frauſus erit fraudem cōmiſerit. Faleri oppidum à ſale dcm̄. ἅλς ſal.

Fraxare uigilia circumire. Floriferū dictum, qđ eo die ſpicæ feruntur ad ſacrificium. Frugamenta à frugibus appellata. Frendere eſt frangere. unde & faba freſſa. unde & dentibus dicimus frendere. Formucales forcipes dictæ, qđ formam capiant.i.feruentia. Farrago appellatur id qđ ex pluribus ſatis pabuli cauſa datur iumentis. Feciales à feriendo dicti. apud hos.n.belli, paciſq; faciendæ ius eſt. Feretrius Iupiter dictus à ferendo, qđ pacem ferre putaretur, ex cuius templo ſumebāt ſceptrū, p qđ iurarent, et lapidē ſilicē, quo fœdus ferirent. Femur femoris & fœmen fœminis. Fœnero & fœneror dici pōt. Frux frugis dixerunt antiqui fructam et fructū. Ferocit apud Catonē ferociter agit. Fiuere idē pro figere. Fruniſcor et frunitū dixit Cato, noſq;, cū adhuc dicimus infrunitum, certū eſt antiquos dixiſſe frunitū. Felices arbores Cato dixit, quæ fructū ferūt, infelices quæ nō ferūt. Falſius et falſior cū rōnabiliter dici poſſint, nō tn̄ ſunt in cōſuetudine. Furū genitiuus pluralis à fure. Fucilis falſa. dcā aūt quaſi fucata. Feriæ ſtatæ appellabātur, qđ certo, ſtatutoq; die obſeruarētur.

Fuloniam Iunonem mulières colebant, qđ eam ſanguinis fluorem in conceptu retinere putabant. Flameo ueſtimento Flaminica utebatur.i.Dialis uxor et Iouis ſacerdos, cui telum fulminis eodem erat colore. Fulguritum id, quod eſt fulmine ictum, qui locus ſtatim fieri putabatur religioſus, q eum deus ſibi dicaſſe uideretur. Fanatica dicitur arbor fulmine icta. Fulmen dictum à fluore flammæ. Fulgere priſci pro ferire dicebant. Vnde fulgus dcm̄ eſt. Funēbres tibiæ dicuntur, cum quibus in funere canitur, quas Flamini audire putabant illicitū.

Flaminius camillus puer dicebatur ingenuus patrimes et matrimes qui flamini diali ad ſacrificia præminiſtrabat. antiqui 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 grandia farra camille metes. Flaminia dicebatur ſacerdotula, quæ flaminicæ diali præminiſtrabat, eaq; patrimes & matrimes erat, ideſt patrem, matremq; adhuc uiuos habebat. Ficolea palus ficulneus. Flaminius lictor qui flamini diali ſacrorum cauſa præſto eſt. Frequentarium frequētem. Fornacalia feriæ inſtitutæ ſunt farris torrendi gratia, q ad fornacem, quæ in piſtrinis erat ſacrificium fieri ſolebat.

Furuum bouem. ideſt nigrum immolabant Saturno. Ferentarij leuis armaturæ pugnātores. Fauſtulum porcellū fœturā porcorum. Familiaris romanus, priuatus romanus. Fana, quod fando conſecratur. Faſtis diebus iucunda fari licebat. nefaſtis quædam non fari licebat. Fœnus appellatur naturalis terræ fœtus, ob quam cauſam et numorum fœtus fœnus eſt uocatum, & de ea re leges fœnebres.

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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. Pacu. Genas putat eſſe qua 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 ælia appellatur, quæ ex multis familijs conficitur.

Geruſia curia ab ætatis uocabulo dicta. Genuini dentes quia à genis dependent. Geſtus quo indicatur quid geratur præter participium quod à gerendo deducitur. Genium appellabant deū, qui uim obtineret rerū omniū gerendarū. Auſuſtius genius inquit eſt deorū filius et parens hominū, ex quo homines gignuntur. propterea genius meus nominatur, quia me genuit. Alij genium eſſe putarunt uniuſcuiuſque loci deum.

Germes eſt, q arborum ſurculis naſcitur. unde & germani quaſi eadem ſtirpe nati. Gemurſa ſub minimo digito pedis tuberculum, quo gemere faciat eum, qui gerat. Gingrire anſerum uocis proprium eſt. Vnde genus quoddā tibiarū exiguarum gingrinæ. Ginzeriator tibicen. Gizeria ex multis obſonijs decerpta. Geniales deos dixerunt aquam terram ignem aerem. ea enim ſunt ſemina rerum, quæ græcorū alij στοιχεῖα alij σπέρματα uocant. Duodecim quoq; ſigna lunam & ſolem inter hos deos cōputabant. Geniales aūt 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 κνέφας. Galli qui uocantur matris magnæ comites, dicti ſunt à flumine, cui nomen eſt gallo, quia q ex eo biberint, in hoc furere incipiunt, ut ſe priuent uirilitatis parte. Alij putant ideo eos ſibi genitalia incedere, quia uiolauerint nomen patris, matriſue, ne poſſint ipſi fieri parentes.

Gnarigauit 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, quam ſummam aſſeuērant lanificā fuiſſe. Gallam bibere ac rugas conducere uentri cum ait Lucilius, præmonet parſimonia eſſe utēdum, neq; gulæ indulgendū uentremq; coarctandum. Gaulus genus nauigij penè rotundum. Galbeum ornamenti genus. Geſtit qui ſubita fœlicitate exhilaratus nimio corporis motu præter conſuetudinem exultat. Gneus, & corporis inſigne & prænomen à generando dicta eſſe & ea ipſa ex græco γεννᾶσθαι. 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. Grauaſtellus ſenior. Plautus qui eſt grauaſtellus, qui aduenit, ut puto grauaſtellus à grauitate dictus. Gramiæ oculorum ſunt uitia, quas alij gramas uocant. Gnoma appellatur genus machinolæ cuiuſdam, quo regionis agri cuiuſque cognoſci poſſunt, quod genus græci dicunt γνώμονα. Grumus terræ collectio minor tumulo. Graechuris urbs Hiberæ regionis dicta à Graccho Sempronio, quæ antea Illurcis denominabatur.

Græca ſacra feſta Cereris ex Græcia translata, quæ ob inuentionem Proſerpinæ matronæ colebant, quæ ſacra dum nō eſſent matronæ, quæ facerent propter cladem cannenſem & frequentiam lugentium inſtitutum eſt, ne amplius XXX diebus lugeretur. Gruere dicuntur grues, ut ſues grūnire. unde tractum eſt cōgruere, hoc eſt cōuenire, quia id genus uolucrum minime ſolinagum eſt. Gradiuus Mars appellatus eſt à gradiendo in bella ultro, citroq;, ſiue à uibratione haſtæ, qđ 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. Gralatores appellabantur pantomimi, qui ut in ſaltatione imitarentur ægipanas adiectis perticis furculas habentibus atq; in his ſuperſtantes ob ſimilitudinem crurū eius generis gradiebantur utiq; propter difficultatē conſiſtendi. Plau. Vinceres curſu ceruum & gralatorem gradu. Grauida eſt, quæ iam grauatur conceptu, prægnās uelut occupata in generando, quod conceperit. Inciens propinqua partui, qđ incitatus ſit fœtus eius. Graculi à ſono oris uocati, ſiue à gerendo dicti, quod iacta ſegetum ſemina plurimum gerunt. uel quod ex oliuetis cubitum ſe recipiente duas pedibus baccas 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 dcm̄. Sed bello punico populus Ro. preſſus ære alieno ex ſingulis aſſibus librarijs ſenos fecit, qui tantūdē ut illi, ualerēt. Item numi quadrati & bigati à figura cælaturæ dicti. Glomus in ſacris cruſtulū cybij figura ex oleo coctum appellatur.

Glos uiri ſoror à græco γάλοως. Glocire & glocidare gallinarum proprium eſt, cum ouis incubituræ ſunt. Glitis ſub

actis leuibus teneris. Gluma ordei tunicula dictum, quod glubatur id granum, unde & pecus glubi dicitur, cuius pellis detrahitur. Gliſcere creſcere eſt & gliſceræ menſæ in quibus ſemper creſcebat apparatus. Gliſcentes, ideſt creſcentes per inſtructionem epularum ſcilicet. Glucidatum ſuaue & iucundum, græci etenim γλυκὺ dulcem dicunt. Gloria à græca uoce dicta, hanc enim illi κλέος uocant. Gulliocæ nucum iuglandium ſumma & uiridia putamina. Gutturnium uas, ex quo aqua in manus datur, ab eo, quod pp oris anguſtias guttatim fluit. Gaudium ἀπὸ τοῦ γαυριᾶν dictum.

Gens dictum putatur à terræ græco uocabulo, quam γῆνος dicunt. Gannitio canum querula murmuratio. Geſſum graue iactum. Gurguſtium genus habitationis anguſtum. à gurgulione dictum. Gricenea funis craſſus. Grando guttæ aquæ concretæ ſolito grandiores.

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h

Erbam do cum ait Plautus, ſignificat uictũ me fateor, quod eſt antiquæ & paſtoralis uitæ 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 aſſiratur ut auiditas magis exprobetur. ſit enim uox incitatior.

Heluacea genus ornamenti lidij, dictum à colore boum qui eſt inter rufum & album, appellaturq; heluus. Herma à græcis ponitur pro firmamento. Vnde ẽt Mercurij nomen inuentoris, ut putabant, firmæ orationis dcm̃. Interdum ẽt ſaburram ſignificat. Here .i. aduerbium tp̃is heri dictum à græco χθές. Hetta res minimi pretij, quaſi hieta, ideſt hiatus hominis atq; oſcitatio. Alij bullulam dixerunt eſſe quæ in coquendo pane ſolet adſurgere, à qua accipimus rẽ nullius pretij cũ dicimus non hette te facio. Heres apud antiquos pro domino ponebatur. Hæredium prædium paruulum. Hecate Diana eadem putabatur & luna & Proſerpina. Helus & heluſa antiqui dicebant ꝙ nunc holus & holera. Herem marteã antiqui accepta hæreditate colebant, quæ à nomine appellabatur hæredum, & eſſe una ex Martis comitibus putabatur. Heus aduerbium uocandi à græco ἆ uenit. Hemona humana hemone hominem dicebant. Hariuga dicebatur hoſtia, cuius adhærentia inſpiciebantur exta. Hebes retuſi acuminis. Heluus ab hiatu & oſcitatione dictus. Hemina ex græco ἥμισυ, quod eſt dimidia pars ſextarij. Heliconides muſæ à monte helicone uocatæ. Hedera dicta, quod hæreat, ſiue ꝙ hedita petat, uel quia id cui adhæſerit edat, quæ in tutela liberi putabatur eſſe, quia ut ille iuuenis ſemper, ita hæc uiret. uel quia ita oĩa ſicut ille mentes hominum, illigat.

Herbilis anſer herba paſtus, qui gracilior eſt q̃ frumento altus. Hercules aſtrologus dictus, quod eo die ſe flãmis iniecit quo futura erat obſcuratio ſolis. Hernici dicti à ſaxis, quæ marſi herna dicunt. Hiſtriones dicti, ꝙ primũ ex Hiſtria uenerint. Herceus Iupiter intra conſeptum domus cuiuſq; colebatur, quem ẽt deum penetralẽ appellabant. Hippagines naues, quibus equi uehuntur, quas græci ἱππάγους dicunt. Hircipili denſorum pilorum homines. Hirquitalli pueri primum ad uirilitatem accedentes à libidine ſcilicet hircorũ dicti.

Hira quæ diminutiue dicitur hilla, quam græci dicunt ἐνοίλιον, inteſtinũ eſt qđ ieiunum uocant. Hippacare eſt celeriter aĩam ducere. ab equi halitu, qui eſt ſupra modũ acutus. Hilũ putant eſſe qđ grano fabæ adhæret, ex quo nihil et nihilũ.

Hirrire ringere, qđ genus uocis eſt canis rabioſæ. Hilarodos laſciui & deliciati carminis cantor. Hippius, ideſt equeſter neptunus dictus eſt, uel quod pegaſus, ex eo & pegaſi de natus ſit. uel quod equulenus, ut putant, loco eius ſuperpoſitus Saturno fuerit, quẽ pro Neptuno deuorat, uel ꝙ tridentis ictu terra equum excierit, cui ob hoc in illyrico quaternos equos iaciebant nono quoq; anno in mare. Hippocouuinum ex inſula Coo, dcm̃ ab agro generoſo, cui nomẽ eſt Hippo. Haſtæ ſubijciebãt ea quæ publice uenundabãt quia ſignũ præcipuũ eſt haſta. Nã & Carthaginiẽſes cũ bellũ uellẽt, Romam haſtã miſerunt, & Romani fortes uiros ſæpe haſta donarunt. Habitudo habitus corporum. Halapanta ſignificat oĩa mentientem ab eo ꝙ habet omnia, alin enim græci τὸν πλάνην, ideſt fallaciã dñt. Habitior pinguior. Hoſtilijs laribus immolabant, qđ ab his hoſtes arceri putabant. Halus pollex pedis ſcandens ſuper proximũ, dictus à ſaliendo, nam ἅλλομαι græce, latine ſignificat ſalio. Hãmo cognominatus, quia in arena putatur inuentus quæ græce hoc nomine ἄμμος appellatur, cui cornua ad finguntur arietis à genere pecoris inter qđ inuẽtus eſt. Horreũ antiqui dicebãt farreũ à farre. Hoſtis apud antiquos peregrinus dicebatur, et qui nũc hoſtis perduellis. Hoſtia dicta eſt ab eo qđ eſt hoſtire ferire. Hordiariũ æs, quod pro hordeo equiti Romano dabatur. Hoſtimentum beneficij pẽſatio. Hoſticapax hoſtium captor. Hortus apud antiquos omnis uilla dicebatur, qđ ibi q arma' capẽ poſſint inde orirẽtur. Horctũ, et forctũ, pro boni dicebant. Hamotrahones alij piſcatores alij qui unco cadauera trahunt. Horda prægnãs. unde dies quo grauidæ hoſtiæ immolabãtur, hordicia. Honorarios ludo quos, & liberalia dicebant. Hordidocos latro atq; obſeſſor uiarum. Homelium pilei genus. Hyperionem alij patrem ſolis, alij ipſum qđ eat ſuꝑ terras, ita appellatum putabant. Humanum ſacrificium dicebant. qđ mortui cã fiebat. Hyperborei ſupra aquilonis flatum habitantes dicti qđ humanæ uitæ modũ excedant uiuẽdo, ultra centeſimũ annum quaſi ὑπερβαίνοντες ὅρον ſeculi humani. Heluella holera minuta. Hanula parua delubra quaſi fanula.

SEXTI POMPEII FESTI LIBER NONVS.

i

Mponebant pro eũ à nominatiuo is. Ianeus iannitor. Iuſſa iura. Iubere ponebatur pro dicere, qđ ualet interdũ pro decernere, ut populus iuſſit. Iunium menſem dcm̃ putant à Iunone ijdẽ ipſum dicebant iunonium et iunonialem. Iulius quod eo menſe dicitur Iulius natus. Iurgatio iuris actio. Iuſti dies. dicebantur triginta, cum exercitus eſſet imperatus et uexillũ ĩ arce poſitũ. Iugæ auſpiciũ ẽ, cũ iuctũ iumentũ ſtercus fecit.

Iubar ſtella quã græci appellãt φωσφόρον, hoc eſt lucifer. qđ ſplendor eius diffunditur in modum iubæ leonis. Iugula ſtella orion qđ amplior ſit cæteris, quaſi nux iuglandis. Iugũ ſub quo uicti trãſibãt, hoc modo fiebat fixis duabus haſtis ſuper eas ligabatur tertia, ſub ijs uictos diſcinctos tranſire cogebant. Iugere milui dicuntur cum uocem emittunt. Iuges eiuſdem iugi pares. unde et coniuges & ſeiuges. Iubilare eſt ruſtica uoce inclamare. Iuuentutis ſacra pro iuuenibus ſunt inſtituta. Iurare flamini dialis fas nõ erat. Iuuenalia fingebãtur Dianæ ſimulachra, q'a ea ætas fortis ẽ ad tolerãdã uiã, Diana .n. uiarum putabatur dea. Iugarius uicus dictus Romæ, quia ibi fuerat ara Iunonis iugæ, quã putabãt matrimonia iungere. Ilia dicta ab ina quæ pars chartæ ẽ tenuiſſima.

Illicet ſine dubio. Ianiculũ dcm̃ qđ per eũ Romanus popu-

lus primitus

lus primitus tranſierit in agrum hetruſcum. Idulis ouis dicebatur, quæ omnibus idibus Ioui mactabatur. Ianual libi genus, quod Iano tantum modo delibatur. Iambi uocabantur qui ſinguli ex proſcenio loquebantur. triambi qui terni.

Igitur nunc quidem pro completionis ſignificatione ualet. quæ eſt ergo, Sed apud antiquos ponebatur pro inde et poſtea & tum. Ircens genus farciminis. Irquitallus puer qui primo uirilitatem ſuam experitur. Iouiſtæ compoſitum à Ioue & iuſtæ. Ignitabulum ignis receptaculum. Ignia uitia uaſorum fictilium. Ipſipe ipſi neq; alij. Icit percuſſit.

Inſippere farinam iacere pulti. Vnde diſſipare obſipare, ut cum ruſtici dicunt opſipa pullis eſcam. Irnella uaſis genus in ſacris. Ia dicitur cum locus ſemel demonſtratur, ibidem cum ſæpius. Ipſullices bracteæ in uirilem, muliẽbremq; ſpeciem expreſſæ. Itonida Minerua à loco ſic appellata. Irpices genus raſtrorum ferreorum, quod plures habent dentes ad extirpandas herbas in agris. Irpini appellati nomine lupi, quem irpum dicunt Samnites. eum .n. ducem ſecuti agros occupauere. Ignis ueſtæ ſiquando interſtinctus eſſet, uirgines uerberibus afficiebantur à pontifice, quibus mos erat tabulam felicis materiæ tandiu terebrare quouſq; exceptum ignem cribro æneo uirgo in ædem ferret. Ignem ex domo flaminia efferri non licebat, niſi diuinæ rei gratia. Iacdion nomen ſeuiſſimi piratæ. 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. Indictiuum funus, ad qđ per præconem euocabantur. Indi piſci adſequi adipiſci. Indiges indigetis facit. hoc nomine Aeneas ab Aſcanio appellatus eſt, cum pugnans cum Mezentio nuſquam apparuiſſet. in cuius nomine etiam templum conſtruxit. Inquilinus qui eundem colit focum, uel eiuſdem loci cultor. Incilæ foſſæ, quæ in uijs fiunt ad deducendam aquã ſiue deriuationes de riuo cõi factæ. Incitega machinula, in quam conſtituebatur in conuiuio uini amphora, de qua ſubinde deferrẽtur uina. Ita caſtor, ita mehercules ut ſubaudiatur iubet. Incomitiare ſignificat tale commiſſum facere, pro quo neceſſe ſit in comitiũ, hoc eſt in conuentũ uenire. Plautus, Quæſo ne me incomities. Incita incitata. Inchoare uidetur ex græco originem trahere, qđ Heſiodus oĩum rerum initium eſſe dixerit chaos. Increpitare arguere conuitiari. Inconciliaſti comparaſti cõmendaſti, uel, ut antiqui, ꝑ dolũ decepiſti. Inclytus nobilis clarus. Inceps deinceps. Inceſtus à græco trahitur. Nã illi facinus dicunt aniceſton. Inconſpretum non improbatum.

Incoctæ dicebantur mulieres plus æquo calamiſtris uſæ.

Incauillatio per deſpectum irriſio. Incalationes inuocationes. Inconditũ nõ ordinate cõpoſitum. Incuria negligentia.

Incenſit incenderit, ſicut incepſit inceperit. Incomitem ſine comite. Inceſſere immittere ac iactu uel uerbis petere. Inclamare conuitijs et maledictis inſectari. Incicorẽ in manſuetũ et ferũ. Pacuuius, reprime incicorem iracundiam. Interdũ cicur pro ſapiente ponitur, ut idem Pacuuius, conſilium cicur.

Impolitias cenſores facere dicebantur, cum equiti æs obnegabant ob equum male curatum. Impages dñr quæ à fabris in tabulis figuntur, quo firmius cohæreant à pangendo, ideſt figere. Vnde poetæ pangere uerſus dñr, & agricolæ pangere plãtas .i. infigere. In non ſemper abnuitionem ſignificat ſed interdum etiam pro adimendo ponitur ut inuolãdo, inclamãdo, inuocando. Imporcitor qui porcas in agro facit arando. Porca aũt eſt inter duos ſulcos terra eminens. Impetritũ impetratũ. Impercito, parcito futurũ ab imperatiuo. Improlus uel improlis qui nõ dũ eſſet aſcriptus in ciuitate. Impellimenta impedimenta dicebant. Impluuiũ, quo aqua impluit collecta de tecto. Compluuiũ quo de diuerſis tectis aqua pluuialis confluit in eundẽ locũ. Impenſam ſtipem æs ſacrũ, quod non dũ erat penſum. Impeſcere in lætam ſegetem paſcẽdi gratia immittere. Impomẽta quaſi imponimẽta, quæ poſt cœnã menſis imponebant. Importunũ in quo nullũ eſt auxilium, uelut eſſe ſolet portus nauigantibus. Imputatum non dum purgatum. putum enim eſt purum, unde putare uites dicimus, hoc eſt detrahere quæ impedimento ſunt ad fructũ. Imbricat tempeſtate pluuiam uidetur ſignificare. Imparentem non parentẽ. hoc eſt obedientem. Implorare inclamare ad auxilium inuocare. Impudicatus ſtupratus, impudicus factus. Impos eſt qui animi ſui potens non eſt qui animum ſuum in poteſtate non habet. Imbarbeſcere barbatum fieri. Improcinctu factum teſtamentum dicitur, qđ miles pugnaturus nuncupat præſentibus commilitonibus. Imbutum eſt quod quiſpiam rei ſucum perbibit, unde infantibus an uelint bibere dicentes, bu ſyllaba contenti ſumus. Impenetrale cuius ultimum penetrale intrare non licet. Implexum implicatum, quod græci ἐμπεπλεγμένον dñt. In mondo dicebant antiqui, cum aliquid in promptu eſſe nolebant intelligi. Imbrex nomẽ cuiuſdã comici. Impares tibiæ numero foraminum diſcretæ. Imparem numerum antiqui proſperiorem hominibus eſſe crediderunt. Impetrix impetigo. Impiatus ſceleratus. Impite impetum facit. Inhibere coniungere, ſed melius adhibere.

Inebræ aues quæ in augurijs aliquid fieri prohibent, & prorſus omnia inebra appellantur, quæ tardant uel morãtur agentem. In præpoſitio ſignificat modo qđ non, ut inimicus mõ actionem, ut inclamauit, modo ubi quo tendatur, ut incurrit. modo ubi qui ſit, ut inambulat. Immunis uacans munere. aliquoties pro improbo ponitur, ut apud plautum. Immune eſt facinus. Iniurium periurium. Inneopte eo ipſo. Impetũ, induſtriũ, indulgentẽ perinde cõpoſite ait Verrius, atq; impunis, et immunis, mihi nõ ſatis perſuadet. Immolare eſt mola, ideſt farre molito & ſale hoſtiam perſperſam ſacrare.

Initium eſt principium, ſed aliâs quo quid incipiat, ut uiæ appiæ porta capena. Aliâs ex quo quid conſtet, ut aqua terra aer. Intecta indiuiſa. Iners ignauus uel ſine arte. Inigere pecus agere ideſt minare. Inij ponitur interdum pro concubui. Interdum pro inuenit, ut inijt rõnem. Interdum pro introijt, ut Plautus. Inijt te nunquam febris. Inermat armis ſpoliat. In inſula Aeſculapio facta ædes fuit, quod ægroti à medicis aqua maxime ſuſtententur, eiuſdem eſſe tutelæ draconem, quod uigilantiſſimum ſit animal, quæ res ad tuendam ualetudinem ægroti maxima eſt. canes adhibentur eius templo, quod ijs uberibus canis ſit nutritus. bacillum habet nodoſum, quod difficultatem ſignificat artis. laurea coronatur. quod ea arbor plurimorum ſit remediorum. huic gallinæ immolabantur. Interregnum appellatur ſpatium temporis, quouſq; in loco regis mortui alius ordinetur. Intempeſtam noctem dicimus pro incertiore tempore, quia nõ tam facile noctis horæ, quàm diei poſſint intelligi. Tempeſtatem enim antiqui pro tempore poſuere. Intergeriui parietes dicuntur qui inter confines ſtruuntur & quaſi intergeruntur. Internetio uitæ priuatio à nece denominato uocabulo. Intercutem flagitatos dicebant antiqui mares, qui ſtuprum paſſi eſſent. Interduatim & interatim dicebant antiqui, quod nunc interdum & interum. Intrahere eſt contumeliam intorquere. Intercapedo tempus interceptum,

ſcilicet cum mora eſt ad capiendum. Inſtaurari ad inſtar dictum cum aliquid ad priſtinam ſimilitudinem reficitur. Inſulæ dictæ proprie quæ non iunguntur communibus parietibus cum uicinis, circuitu publico aut priuato cinguntur, à ſimilitudine uidelicet earum terrarũ, quæ fluminibus, ac mari imminent, ſuntq́; in ſalo. Inſtigare incitare. Inſimulare, crimen in aliquem confingere. Inſuaſum appellabant colorem ſimilẽ luteo, qui fiebat ex fumoſo ſtillicidio. Inſitum ab inſerẽdo tractũ, ſed aliquoties ſignificat impoſitum. Inſeque apud Ennium dic, Inſexit dixerit. Inſignis tam ad laudem, quã ad uituperationem inflecti poteſt. Inſeptum non ſeptum. ponitur tñ et pro non ædificatum. In ſecta non ſecta. ſed & aliquoties ſignificat ſecta. Inſipare inijcere. unde fit diſſipare. Inſons extra culpam, à quo dici morbus quoq; exiſtimatur ſonticus quia perpetuo nocet. Inſcitia ſtultitia. Inſeſſores latrones quia circa inſidiẽtur ſedentes. Immanis ferus ſiue magnus. Imago ab imitatione dicta. In gluuies à gula dicta hinc et ingluuioſus. et gluto gulo gamba guttur guttus gutturoſus et gurgulio. Immuſculus auis genus, quam alij Regulum, alij oſſifragam dĩt. Infindere intercipere interponere. Inferiæ ſacrificia quæ dijs manibus inferebant. Inſitari nõ ſetari. Infectores qui alienum colorem in lanam conijciunt. offectores qui proprio colori nouum efficiunt. Infrequẽs 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 in fit agentis, fit autem patiẽtis eſt. Inlicitator emptor. Infiteri non fateri. Inficiari creditum fraudare. Infirium uinũ id qđ in ſacrificando infra pateræ labrum ponebatur. Infulæ ſunt filamenta lanea, quibus ſacerdotes & hoſtiæ, templaq́; uelantur. Inlicium uocare antiqui dicebant ad concionẽ uocare. Inciles canales, in quos aqua confluit in uijs lapideſtratis ab eliciendo dictis. In conuentione in concione. Illex producta ſequenti ſyllaba ſignificat qui legi non paret. Illex correpta ſequenti ſyllaba ſignificat inductorẽ ab inliciendo. Plautus, Eſca eſt meretrix, lectus illex. Inliterata pax eſt, quæ literis cõprehenſa non eſt.

Inlaqueatum alij pro uicto utuntur, alij pro ſoluto. Iuſtum uadem idoneum ſponſorem. Infra claſſem ſignificatur, qui minore ſumma, quã centum et uiginti milliũ æris cenſi ſunt. Intercutitus uehementer cutitus. ideſt ualde ſtupratus. In fibulati ſacrificabant flamines propter uſum æris antiquiſſimum æreis fibulis. Immuſtulus ales ex genere aquilarum eſt, ſed minorũ uiriũ, quã aquila, quæ uolucris raro, & non ferè præterquã uere apparet, quia æſtum, algoremq́; metuit, appellatur aũt ita qđ ſubito & inexpectata ſe immittat. Inarculum uirgula erat ex malo punico incuruata, quã regina ſacrificãs in capite geſtabat. Iniuges boues qui ſub iugo non fuerint.

Inſanum pro ualde magnum uſus eſt Plautus. Ircei genus farciminis in ſacrificijs. Incalatiue uocatiue. Indigitanto, imprecanto. Illicium dicitur, cum populus ad concionem elicitur, ideſt uocatur, unde colliciæ tegulæ ꝑ quas aqua in uas defluere poteſt. Indigitamenta incantamenta uel indicia.

Inſignes appellãtur boues, qui in fœmine & in pede album habent quaſi inſigniti. Internecinum teſtamentum eſt propter quod dominus eius necatus eſt. Increpato ferito. Increpitare clamare maledicere. Imbecillam belli inſcientiã.

Iecunanum uictimarium. Inori ſine ore. Incalanto inuocanto. Ingens dicitur augendi conſuetudine, ut inclamare, inuocare. quia. n. 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 POMPEII FESTI. LIBER X.

l

Vcæcium Iouem appellabant, quod eum lucis eſſe cauſam credebant. Lemniſci, ideſt faſciolæ coloriſiæ dependentes ex coronis. propterea dicuntur, quod antiquiſſimum fuit genus coronarum lanearum. Lectus dictus, uel à collectis folijs ad cubitandum, uel qđ 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, arceq́; bonis eijciat, ut ego hunc lapidem. Lepiſta genus uaſis aquarij. Legio ſamnitum linteata appellata eſt, quod ſamnites intrantes ſinguli ad arã 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 Leſbis inuentum. Legimus aut ſcriptum, aut oleam glandem'ue, & alia quidem, & addita præpoſitione dicimus colligimus, deligimus. Lectoſia inſula dicta à conſobrina Aeneæ ibidem ſepulta. Lictores dicuntur, qđ faſces uirgarũ ligatos ferũt. hi parentes magiſtratibus, delinquẽtibus plagas ingerunt. Liber repertor uini. ideo ſic appellatur, quod uino nimio uſi omnia libere loquantur. Limis obliquis ideſt tranſuerſis, 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 modũ flagellorum loris reuincta. Liberalia Liberi feſta, quæ apud græcos dicuntur διονύσια. Næuius libera lingua loquimur ludis liberalibus. Limaces cochleæ à limo appellatæ. Litatum alij ſolutũ deditum deo, quaſi uitatum, alij ex græco à precibus, quas illi litas dĩt. Lixæ qui exercitum ſequuntur quæſtus gratia dicti, ꝙ extra ordinem ſint militiæ, eisq́; liceat, qđ libuerit. alij eos à licia appellatos dĩt, quod & ille Herculem ſit ſecutus, quidam à liguriendo quæſtu. Lingula per diminutionem linguæ dictæ, aliâs à ſimilitudine linguæ exertæ, ut in calceis, aliâs inſertæ, ideſt infra dentes coercitæ, ut in tibijs. Libella diminutiuum eſt à libra. Lacit decipiendo inducit. Lax etenim fraus eſt. Lituus appellatus eſt, ꝙ litis ſit teſtis, eſt enim genus buccinæ incuruæ, quo qui cecinerit dicitur liticẽ. 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, lanceḿq; 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. à læua læuum ſiniſtrum, & læuorſum ſiniſtrorſum.

Lacuna aquæ collectio à lacu deriuatur, quam alij lamam, alij luſtrum dĩt. Lacit in fraudem inducit. inde eſt allicere et laceſſere. inde lactat illectat delectat oblectat. Læna ueſtimenti genus habitus duplicis quidã appellatã exiſtimãt thuſcæ,

quidam

quidã græce, quã chlenã dicũt. Latumias ex græco & maxime à ſyracuſanis, qui latomias & appellãt, & habẽt ad inſtar carceris, ex quibus locis excisi ſunt lapides ad extruẽdam urbem. Laureati milites ſequebãtur currũ triũphantis, ut quaſi purgati à cæde humana intrarent urbem. Itaq; eandem laurũ omnibus ſuffitionibus adhiberi ſolitũ erat, uel qđ medicamento ſiccisſima ſit, uel quod omni tempore uiret, ut ſimiliter reſpu. floreat. Lauerniones fures antiqui dicebant, qđ ſub tutela deæ Lauernæ eſſent, in cuius luco obſcuro, abditoq́; ſoliti furta, prædãq́; inter ſe luere, hinc & lauernalis porta uocata eſt. Lacerare diuidere comminuere eſt, ex quo dictus eſt lanius qui diſcindendo lacerat pecora. Lacinia, qđ pars ueſtimenti eſt. Lacerna, quod minus capitio ſit. Lacer qđ auribus curtatis eſt, lacerum, quodcũq; eſt in corpore imminutum.

Laudare ponebatur apud antiquos pro nominare. Lautitia farina appellabatur ex tritico aqua cõſperſo. Lautulæ locus extra urbẽ, quo loco qa aqua fluebat lauãdi uſum exercebãt. Lactaria colũna in foro olitorio dicta, qđ ibi infantes lacte alendos deferebãt. Lacobrigæ nomẽ cõpoſitũ à lacu & Orcobriga Hiſpaniæ oppido. Lancea à græco dicta, quã illi λόγχην uocant. λόγχη. n. eſt haſta. & λογχήτης ſatelles. Lanoculus qui lana tegit oculi uitiũ. Lamberat ſcindit, atq; laniat. Lanerum ueſtimenti genus ex lana ſuccida confectũ. Lapit dolore afficit. Lapidicinæ ubi exciduntur lapides. Latex lapſu profluens aqua dicitur, utimur tamen hoc uocabulo et in uino. Latine loqui à Latio dictũ eſt, quæ locutio adeo eſt uerſa, ut uix ulla pars eius maneat inoxia.

Latrones eos antiqui dicebant, q̄ cõducti militabãt ἀπὸ τῆς λαρίας. nunc uiarũ obſeſſores dicuntur, qđ à latere adoriuntur, uel qđ inſidiãtur latenter. Laurentalia cõiugis Fauſtuli nutricis Remi & Romuli Laurentiæ feſta. Locupletes locorũ multorũ domini locatũ poſitũ. Laruati furioſi & mente moti quaſi laruis exterriti. Lotos arboris genus, ex cuius materia frequenter tibiæ fiebant, cuius bacis paſti quondam lotofagi dicti. Lucar appellatur æs, quod ex lucis capitatur.

Lucerenſes & luceres quæ pars tertia po. Ro. eſt à Tatio & Romulo appellati ſunt à Lucero Ardeæ rege, qui auxilio fuit Romulo aduerſus Tatiũ bellanti. Lucani appellati dicuntur ꝙ eorũ regio ſita eſt ad partem ſtellæ luciferæ. uel ꝙ loca cretoſa ſint. ideſt multæ lucis, uel à Lucilio duce, uel ꝙ primitus in luco conſederunt. Lucaris pecunia, quæ in luco erat data.

Lucaria feſta in luco colebãt Romani, q̄ ꝑmagnus inter uiã ſalariã & tyberim fuit, pro eo, ꝙ uicti à gallis fugiẽtes è prælio ibi ſe occultauerunt. Lucem facere dicũtur Saturno ſacrificantes. ideſt capita detegere. Lucius prænomen eſt eius, qui primũ fuit, quia oriẽte luce natus eſt. Lycij Apollinis oraculũ in Lycia maximæ claritatis fuit ob luporũ interfectionem. λύκος. n. lupus eſt. Luxa membra è ſuis locis mota & ſoluta, à quo luxurioſus in re familiari ſolutus. Lucuntere genus operis piſtorij. Lucretilis mons in ſabinis. Lucomones quidã homines ob inſaniã dicti ꝙ loca, ad quæ uenißẽt, infeſta facerent. Lucomedi à duce ſuo Lucomo dicti, qui poſtea lucerenſes appellati ſunt. Luculentus à luce appellatus.

Lues eſt diluens uſq; ad nihil tractũ à græco λύειν. hinc dictũ lutũ terra humore ſoluta, & luſtratio, qua qđ ſoluitur, ac liberatur. hinc & λύτρα ἀπὸ τῆς λύσεως. ideſt ſolutione auri. lytra. n. libra eſt. Luctus & lugere à græco trahitur λύσεος 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 uẽtri, et deſidiæ operã dant, dicũtur in luſtris uitã agere, et cum eiuſdẽ uocabuli prima ſyllaba producitur ſignificat nũc tẽpus quinquennale, nũc populi luſtrationẽ. Lymphæ dictæ ſunt à nymphis. uulgo autem memoriæ proditũ eſt, q̄cunq; ſpeciẽ quandã è fonte, ideſt effigiẽ nymphæ uiderint, furendi nõ feciſſe finem, quos græci νυμφολήπτους uocant, latini lymphaticos appellant. Luxantur, ideſt luxuriantur, à luxu dictũ. Lina genus herbæ, uel potius ſpinæ. Lumbago uitiũ, & debilitas lumborũ. Luſcitio uitiũ oculorum, quod'q; clarius ueſperi meridie cernit. Lura os culei uel etiam utris. unde lurcones capacis gulæ homines & bonorũ ſuorũ cõſumptores. Luſtrici dies infantiũ appellantur puellarũ octauus, puerorũ nonus, qa his luſtrãtur, atq; eis nõia imponuntur. Luridi ſupra modũ pallidi. Lyrneſides ab oppido Phrygiæ Lirneſſo dicti. Lœbeſum & lœbertatẽ antiqui dicebant liberũ & libertatem, ita græci. Lycophes græci dicunt qđ nos primũ tẽpus lucis. dictũ autem lycophes, quaſi λευκὸν φῶς, ideſt lumen candidũ. Libertatis templũ in auẽtino fuerat cõſtructum. Lingua nõ ſolũ pars corporis dicitur. ſed etiã differentia ſermonũ. promõtorij quoq; genus nõ excellentis, ſed molliter in planũ deuexi. Lybicus cãpus in agro argeo appellatus, qđ in eo primũ fruges ex Lybia allatæ ſunt, quã ob cauſam etiã Ceres ab argeis lybiſſa uocata eſt. Leparanſes liparitani ciues, ideſt liparenſes. Labes macula in ueſtimẽto dicitur, et deinde metaphoricos transfertur in hoĩes uituperatione dignos. Latrare Ennius pro poſcere poſuit. Latitauerũt Cato poſuit pro ſæpe tulerunt.

Liberales dicũtur nõ ſolũ benigni ſed etiã ingenuæ formæ homines. Liberata ponebant pro effata, ideſt locuta. Lacus lucrinus in uectigalibus publicis primus locatur eruendus ominis boni gratiã, ut in delectu cenſu'ue primi nominantur. Valerius ſaluius ſtatorius. Laneæ effigies compitalibus noctu dabãtur in cõpita, ꝙ lares, quorũ is erat dies feſtus animæ putabantur eſſe hominum, redactæ in numerum deorum.

SEXTI POMPEII FESTI. LIBER. XI.

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Anubiæ Iouis tres dicuntur eſſe, quarum unæ ſunt minimæ, quæ moneant, placidæq́; ſint. Alteræ, quæ maiores ſunt, ac ueniãt cũ fragore, diſcutiãtq́;, aut diuellãt, quæ à Ioue ſint, et cõſilio deorũ mitti exiſtimẽtur. Tertiæ his ampliores, quæ cũ igne ueniãt, & quanq̃ nullũ ſine igne fulgur ſit, hæ propriã differentiam habeãt, ꝙ aut adurãt, aut fuligine deformẽt, aut accendãt, quæ ſtatũ mutent deorũ cõſilio ſuperiorũ. Mane à dijs manibus dixerunt. Nam manũ bona dicitur. unde & mater matuta. & poma matura. Manuos in carminibus ſaliaribus Aelius Stilo ſignificare ait bonos, et inferi dij manes pro boni dicãtur à ſuppliciter eos uenerantibus ꝑꝑ metum mortis, ut immanes quoq; pro ualde nõ bonis dicuntur. Manes dij ab auguribus inuocabantur, ꝙ ꝑ eos omnia manare credebãt, eosq; deos ſuperos atq; inferos dicebãt. Manare dicitur cũ humor ex integro, ſed nõ ſolido nimis ꝑ ſuas minimas partes erũpit, ꝙ eſt græco trahitur, quia illi nõ ſatis ſolidum μανὸν dicunt.

Manalem lapidem putabãt eſſe oſtiũ orchi, ꝑ qđ animæ inferorũ ad ſuperos manarent, q̄ dicuntur manes. Manalem lapidem etiã uocabãt petrã quãdã, quæ erat extra portã capenã iuxta ædẽ Martis, quã cũ propter nimiã ſiccitatẽ in urbe ꝑtraherẽt ſequebatur ſtatim pluuia eumq; ꝙ aquas manaret, manalẽ lapidẽ dixere. Manare ſolẽ dicebãt antiq cũ ſolis orientis radij ſplendorẽ facere cœpiſſint, à quo & dictũ putabãt mane. Alij mane dictũ putãt ab eo, qđ manũ bonum dicebãt.

Manius prænomẽ dictum eſt ab eo, quod mane quis initio

natus ſit, ut lucius qui luce. Maniæ turpes, deformesq; perſonæ. Manias, Aelius ſtilo dici ait ficta quædam ex farina in hominum figuras, quia turpes fiant, quas alij maniolas appellant. Manias autẽ quas nutrices minitentur pueris eſſe laruas, ideſt manes deos, deasq; putabant, quosq; ab inferis ad ſuperos emanare credebant, aut mania eſt eorum auia, mater ue. Sunt enim utriusq; opinionis authores. Mamilia turris intra ſuburræ regionẽ à Mamilio nomem accepit. Maniliorũ familia progenita fuit à Manilia filia Telegoni, quã Thuſculi procreauit, quando id oppidum ipſe condidiſſet. Manliæ gentis patritiæ decreto nemo ex ea Marcus appellatur, ꝙ M. Manlius qui capitolium à gallis defenderat, cum regnum affectaſſet, damnatus, necatusq; eſt. Mantare ſæpe manere, Cæcilius in epiſtola. Iam me adeo manta. Iam hoc uide cæcus animus aducnus angit. Mactus magis auctus. Manticularia dicuntur ea, quæ frequenter in uſu habentur, & quaſi manu tractantur. frequens enim antiquis ad manus tergendas uſus fuit mantiliorum, unde hæc trahitur ſimilitudo.

Manticularum uſus pauperibus in numis recundendis, 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 aggreditur. Scit enim quid promeruerint medici manticula, ita me facti oppreſſi iugo. Item deinde aggrediar aſtu regem manticulandum eſt, hic mihi & machinam ordiris nouam manticula tactu, an ſanctiora dicas iureiuranda. Plau. hoc ſignificare uidetur quibus quotidie paruæ noxæ extergeantur. Mantiſſa additamẽtum dicitur lingua thuſca, quod ponderi adijcitur. ſed deterius, & quod ſine ullo uſu eſt. Luc. Mantiſſa obſonia uincit. Manalis fons appellatur ab auguribus puteus perennis, neq; tamen ſpiciendis uidetur, quia ſlumen 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 authorem emptionis eſſe, qui idem præs dicitur, quia tam debet peæſtare populo quod promiſit, quàm is qui pro eo præs factus eſt. Municeps eſt, ut ait Aelius Gallus, q̃ in municipio liber natus eſt. Itẽ qui ex alio genere hominum munus functus eſt. Item q̃ in municipio à ſeruitute ſe liberauit à municipe. Item municipes erant qui ex alijs ciuitatibus Romam ueniſſent, quibus nõ licebat magiſtratum capere. ſed tantum muneris partem. At Ser. filius aiebat initio fuiſſe qui ea cõditiõe ciues Ro. fuiſſent ut ſemper rempub. ſeparatim à populo Ro. haberent, Cumanos uidelicet Acerranos, Atelanos, qui æque ciues Ro. erant, & in legione merebant. Sed dignitates non capiebant. Municipium id genus hominum dicitur, qui cum Romam ueniſſent, neq; ciues Ro. eſſent, participes tamen fuerunt omnium rerũ ad munus fungendũ unà cum Romanis ciuibus præterquam de ſuffragio ferendo, aut magiſtratu capiendo, ſicut fuerunt quondam 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 uenerũt, ut aricini, cerites, anagnini. tertio definitur cum id genus hominum, qui ad ciuitatem Romanam ita uenerunt, ſicut municipia eſſent ſua cuiusq; ciuitatis & coloniæ, ut Tiburtes, Præneſtini, Piſani, Arpinates, Nolani, Bononienſes, Placentini, Nepeſtni, Sutrini, Lucrenſes. Municipalia ſacra uocantur quæ ab initio habuerunt ante ciuitatem Romanam acceptam, quæ obſeruare eos uoluerunt pontifices, & eo more facere, quo adſuiſſent antiquitus. Mundus appellatur cœlum, terra, mare & aer. mundus quoq; appellatur lautus & purus. Mundus etiam dicitur ornatus muliẽbris, quia non alius eſt, quàm quod moueri poteſt. Actius, cum uirginali mundo clàm pater. FRAG. Ennius, idẽ loco nauibus celſis, munda facie, atq; etiam ære. Cererisq; 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 moueatur. Mundus ut ait Capito acteius in libro ſexto pontificalium ter in anno patere ſolet his diebus poſtridie uulcanalium & 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 uulcanalia, & ante diem tertiũ nonas Octobris, & ante diẽ ſextum 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. Itaq; per hos dies non cum hoſte manus conſerebatur, non exercitus ſcribebatur, non comitia habebantur, non aliud quicquam in remp. 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, neq; 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 cõmunicas dicebant. Munificior à munificio, identidem Cato dixit, cum nunc munificentior dicamus, quamuis munificens non ſit 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 numma pompilio regnante è cœlo cecidiſſe fertur ancile, ideſt ſcutum breue, quod ideo ſic appellatum eſt, quia ex utroq; latere erat recaſum, ut ſummum, infimumq; eius latus medio pateret, unaq; edita uox omnium potentiſſimam fore ciuitatem, quandiu id in ea manſiſſet. Itaq; facta ſunt eiuſdem generis plura, quibus id miſceretur, ne internoſci cœleſte poſſet. probatum opus eſt Mamurij ueturij qui præmij loco petit, ut ſuum nomen inter carmina ſalij canerent. Manumitti ſeruus dicebatur, cum dominus eius aut caput eiuſdẽ ſerui, aut aliud membrum tenens dicebat hunc hominem liberum eſſe uolo, & emittebat eum è manu. Mutas quoq; è literis appellatas quidam putant, ꝙ poſitæ in ultimis partibus orationis loquẽtem obmuteſcere cogant, quidã, ꝙ paruæ, exiguæq; ſint uocis, ut cum mutum oratorem, aut tragœdum dicimus.

Multã oſce dici putãt pœnã quãdã. M. Varro ait pœnam eſſe, ſed pecuniariã, de qua ſubtiliter in libro primo quæſtionũ epiſtolicarũ refert. Maximã multã dixerũt trium millium & XX aſſiũ, q̃a nõ licebat quondã pluribus XXX bobus & duabus ouibus quẽquam multari, æſtimabaturq; bos centuſſibus, ouis decuſſibus. Monſtrum ut Aelius ſtilo interpretatur à monendo dictum eſt, uelut moneſtrum. Item Aſinius capito, quod monſtret futurum & moneat uoluntatem deorum, quod etiam prodigium uelut prædictum & quaſi prædictum, q̃d prædicat eadẽ, & portentum, ꝙ portẽdat et ſignificet, inde dicta appareat id quartũ, quod mihi uiſum eſt adijciẽdũ præſertim

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cum ex eadem ſignificatione pẽdeat & 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 cum diſtabuit in coquẽdo. Meſſapia Appulia à Meſſapo rege appellata. Monitores non ſolum dicuntur qui in ſcæna moneant hiſtriones, ſed etiam libri commentarij. Monimentum eſt, quod & mortui cauſa ædificatum eſt. & quicquid ob memoriam alicuius factum eſt, ut phana porticus, ſcripta, & carmina. Sed monimentum quamuis mortui cauſa ſit factum, non tamen ſignificat ibi ſepultum. Momen momentum. Lucre. Momine ſi à paruo poſſunt impulſa moueri. Momar Syculi ſtultum uocant. Macellum dictum à Macello quodam, qui exercebat in urbe latrocinium, quo damnato cenſores Aemilius, & Fuluius ſtatuerunt, ut in domo eius obſonia uenderentur. Macilenti macie tenuati. Marculus denominatiuum à Marco. Murcidum ignauum ſtultũ. Plautus, Murcide homo ignaue inres. Murcæ deæ ſacellum erat ſub monte auentino, qui antea murcus uocabatur. Murinitine ſacellum fuit aduerſum murum muſtellinum.

Murina genus potionis, quæ græce dicitur nectar hanc muliẽres uocabant murriolam, quidam murratum uinum, quidam id dici putant ex uuæ genere murrinæ nomine. Murata. potione uſus antiquos inditio eſt, quod etiam nunc ædiles per ſupplicationes dijs addunt ad puluinaria, & quod XII tabulis cauetur ne mortuo indatur, ut ait Varro libro primo antiquitatum. Itaq; poſtea adſuerunt dijs ſuis libare. Muger dici ſolet à caſtrenſium omnibus quaſi mucoſus, is qui talis male ludit. Muria eſt, quemadmodum Veranius docet, ea quæ fit ex ſale ſordido in pila pinſato, & in ollam fictilem coniecto, ibiq; operto, gypſatoq;, & in furno percocto, cui uirgines ueſtales ſerra ferrea ſecto & in ſeriam coniecto, quæ eſt intus in æde Veſtæ in penu exteriore, aquam iugem quanlibet, quæ per fiſtulas uenit, addunt, atq; 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, contractariq; uiderentur ne ue grauidæ concuterentur. Sed nec uiri earum ſedentes cum uxoribus in uehiculo deſcendere cogebantur. Materfamiliæ nõ ante dicebatur, quàm uir eius paterfamiliæ dictus eſſet, nec poſſunt hoc nomine plures in una familia præter unã appellari. Sed nec uidua hoc nomine, nec quæ ſine filijs eſt, appellari poteſt. Matralia matris matutæ feſta. Matrici cognominantur homines malarum magnarum, atq; oribus late patentibus. Matrimes ac patrimes dicuntur 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 marte, quæ eſt originis græcæ. Maduſa ebrius à græco μάδαν 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 pro manducæ locem, quapropter clare crepito dentibus. Mancini fama appellabantur, quod Mancinus habuit inſignem domum, quæ publicata eſt eo interfecto. Mamercus prænomen eſt oſcum, ab eo, quod ij Martem Mamertem appellant. Magiſtrare moderari. unde magiſtri non ſolum doctores artium ſed etiam pagorum ſocietatum, uicorum, collegiorum, 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; contumatiæ priuatorum, magiſtratuumq;. Minorum pontificum maximus dicitur, qui primus in id collegium uenit. Item minimus qui nouiſſimus.

Maxime dignationis flamen dialis eſt inter quindecim flamines, & cum cæteri diſcrimina maieſtatis ſuæ habeant, minime habetur pomonalis, quod pomona leuiſſimo fructu agrorum præſidet. ideſt pomis. Maiores flamines, appellabantur patritij generis, minores plebei. Maximus curio, cuius authoritate curiæ, omnesq; curiones reguntur. Maximi annales appellabantur non magnitudine, ſed quod eos pontifex maximus conſecraſſet. 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 maxime 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 ſydera errantia expletis proprijs curſibus ſibimet concordant. Magis à græco μάλλον uenit. Maximam hoſtiam ouilli pecoris appellabãt nõ ab amplitudine corporis, ſed ab animo placidiore Magnum ſocerum appellat uir uxoris ſuæ auum. 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 campus in Cœlio monte dicitur, quod in eo equiria ſolebant fieri, ſiquando aquæ tyberis campum martium occupaſſent. Mamphur appellatur loro circumuolutum mediocris longitudinis lignum rotundum. quod circumagunt fabri in operibus tornandis. Mamphula appellatur panis ſyriaci genus, q̃d, ut ait Verrius, in clibano ante quàm percoquatur decidit in carbones, cineremq;, cuius meminit Lucilius. Piſtricem ualida ſi nũmi ſuppeditabũt, Addam empleuron, mamphulas quæ ſciat omnes. Mapalia caſæ pœnicæ appellantur, in quibus quia nihil eſt ſecreti, ſolet ſolute uiuentibus obijci id uocabulum. Cato libro. iiij. originum Mapalia uocantibus ubi habitant, ea quaſi cohortes rotundæ ſunt. Muſerdas 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, ꝙ tã ea ſterilis ſit, quã mulus, uel ꝙ ut mulus non ſuo genere, ſed equis creetur, ſic ea ſolis nõ ſuo fulgore luceat. Mulis celebrãtur ludi in circo maximo cõſuales, quia id genus quadru

pedum primum putatur cœptum curru, uehiculoq́; adiungi.

Millus collare canum uenaticorum, factum ex corio, confixumq́; clauis ferreis, eminentibus aduerſus impetum luporũ. Scipio Aemilianus ad populũ uobis inquit, reiq́; pu. præſidio eritis, quaſi millus cani. Manſuetum ad manum uenire ſuetum, alij aiunt manſuetum dictum, neq; ex miſericordia mœſtum, neq; ex crudelitate ſeuum, ſed modeſtia temperatum.

Manſues pro manſuetus. Minuſculæ quinquatrus appellantur iduum, quod is dies feſtus eſt tibicinũ, qui colunt Mineruam, cuius deæ proprie feſtus dies eſt quinquatrus, menſe martio aliter minuſculæ quinquatrus appellantur idus Iuniæ.

Martius menſis initium anni fuit & in Latio poſt Romam conditam, eo quia gens erat bellicoſiſſima, cuius rei teſtimonium eſt, quod poſteriores menſes, qui annum finiunt, à numero appellati, ultimum habent decembrem. Martias calendas matronæ celebrabãt, ꝙ eo die Iunonis lucinæ ædes coli cœpta ſit.

Maijs idibus mercatorum dies feſtus erat, quod eo die Mercurij ædes eſſet dedicata. Meſius lingua oſca, menſis maius. Oſci enim 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 albanorum primi, deinde patritij uſi ſunt. M. Cato originum libro VII. qui magiſtratum curulem cepiſſet calceos mulleos allucinatos, cæteri perones. Item Titinnius in ſeciana. Iam cum mulleis te oſtẽdiſti, quos tibiatis in calceos, quos putant à mullando, ideſt ſuendo dictos. Malleoli uocantur non ſolum 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; conſuetudinem, qui non ἄρρενα Meandrum genus picturæ dictum eſt à ſimilitudine flexus amnis qui appellatur mæandrus. Mæcia tribus à quodam caſtro ſic appellatur. Manſucium edacem à mandendo ſcilicet. Mox paulopoſt. mox eſt inſtitutum patrium pertinens maxime ad religiones, cærimoniaſq; antiquorum. Morboſum hominem, morbo aliquo affectum.

Mortuus ab emerita uita dictus. Moracitas nuces, Titinnius duras eſſe ait, Vnde fit diminutiue moracillum. Modo cum per correptum o dicitur, ſignificat tempus, ut modo ueni, & ponitur pro tantum ut tace modo, quod ſi producta poſteriore ſyllaba enuntietur, datiuus uel ablatiuus eſt caſus ab eo, ꝙ eſt modus. Modo quodam, ideſt ratione. à modo dicuntur omnia iſta, cõmoditas cõmodus cõmodat accommodat modice modeſtia, moderatio, modificatio. Maſculino genere parentẽ appellabãt antiqui etiã matrem. Malo cruce maſculino genere cũ dixit Gracchus in oratione quæ eſt in P. Põpilium poſteriorem, tã repræſentauit antiquã cõſuetudinẽ, quã hãc frõtem atq; hunc ſtirpem ijdem antiqui dixerunt, & rurſus hãc lupũ. hãc metũ. Itẽ cũ idẽ in Põpiliũ & matronas ait, & exẽplo inſtituto dignus fuit q malo cruce periret. Manũ & mẽtũ prouerbiũ eſt ex græco ductũ, qđ eſt πολλὰ μεταξὺ πέλει κύλικος, καὶ χείλεος ἄκρου. chalcantẽ uites ſerentem qdã augur uicinus præteriens, dixit errare. non. n. ei fas eſſe nouum uinum.

Moles pro magnitudine ferè poni ſolet. Sed moliri, & molitiones à mouendo certũ eſt dici. Mulciber uulcanus à molliendo ſcilicet ferro dictus. mulcere enim moliri ſiue lenire eſt Pacu. quid me obtutu terres, mulces laudibus. Magiſterare regere, & temperare eſt. Magiſteria dicuntur in oĩbus rebus q magis cæteris poſſunt, ut magiſteriũ equitum. Mutire loqui. Ennius, in telepho, palam mutire plebeio piaculum eſt. Mediocriculus ipſe qui ſupra poſuit cũ ait ridibundum magiſtratũ pauculos homines mediocriculũ exercitum obuiam duci.

Mutinitini ſacellũ fuit Romæ, cui mulieres 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 muniendæ urbis gratia facta, ut Accius in helenibus, ſigna exẽplo canere ac tela ob mœnia offerre imperat. ſignificat ẽt officia. Plau. in neruolaria prohibent, ꝙ mœnia alia unde ego fungor in ea, quaſi munia ideſt officia. Mœne ſingulariter dixit Ennius, apud emporium in campo hoſtium per mœne. Metelli dicũtur in lege militari quaſi mercenarij. Accius annaliũ XXVII Calones, famuliq́;, metelliq́;, caculæq́;. à quo genere hominum Cecaliæ familiæ cognomen putatur dictum.

Muſſare murmurare, Ennius, in occulto muſſabant. uulgo uero pro tacere dicitur, ut idem Ennius, nõ decet muſſare bonos.

Mutia prata trans tyberim dicta à Mutio, cui à populo data fuerant pro eo ꝙ Porſennam thuſcorũ regem ſua cõſtantia ab urbe dimouit. Mugiona porta Romæ dicta eſt à Mugio quodam, qui eidem tuendæ præfuit. Mugi nari eſt nugari, & quaſi tarde conari. Minutio porta appellata eſt, eo quod proxima eſt ſacello Minutij. Muſtricola eſt machinula ex regulis, in qua calceus nouus ſuitur. Afranius Muſtricolam in dẽtes in pingam tibi. Mioparo genus nauigij ex duobus diſſimilibus formatum. Nam & mudion, & paron per ſe ſunt.

Medius fidius compoſitum uidetur & ſignificare Iouis filium, ideſt Herculem, ꝙ Iouem græce ζεὺς διος & nos Iouem ac fidium pro filio, ꝙ ſepe antea pro L. litera. d. utebantur. quidam exiſtimant iuſiurãdum eſſe per diui fidem, quidã per diurni temporis, ideſt diei fidem. Mortem obiſſe ea conſuetudine dicitur, qua dixerunt antiqui ob Romã legiones ductas, & ob Troiam duxit exercitum pro ad. ſimiliterq́; uadimonium obiſſe. ideſt ad uadimonium iſſe, & obuiam ad uiam.

Membrum abſcidi mortuo dicebatur, cum digitus eius decidebatur, ad quod ſeruatũ iuſta fierẽt reliquo corpore cõbuſto.

Monodos 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 Paſiphae.

Minois regis uxor dicitur concubuiſſe cum tauro, ſed affirmant alij Taurum fuiſſe nomẽ adulteri. Magnificiſſima dicebant antiqui pro magnificentiſſima. re enim uera magnificens dici non poteſt. unde magnificentiſſima uidetur duci.

Multifacere dicitur ſicut magnifacere & paruifacere, Cato neq; fidem. neq; iuſiurandum, neq; pudicitiã multifacit, qđ merito ab uſu receſſit, quia quantitas numero æſtimatur, nec deſyderat multitudinem. Multifariam dixerunt antiqui quod uidelicet in multis locis fari poterat, ideſt dici. Mauortem poetæ dicunt martem. Mamers mamertis facit, id eſt lingua oſca Mars martis, unde & in Sicilia. Mamertini appellati, qui Meſſanem habitant, Nam cum de toto Samio 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, ideſt quæcunq; 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, qđ homines immolati nõ eſſent, quos ſi expuliſſent, certe fore, ut ea clade liberarẽtur. Itaq; ij iuſſi patria decedere, cum in parte ea conſediſſent, quæ taurominitana dicitur, forte errantibus Meſſanenſibus auxilio uenerunt ultro coſq; tum eorum ut gratiam referrent, & in ſuum corpus communionemq́; agrorum inuitarunt eos, & nomen acceperunt unum, ut dicerẽtur Mamertini, quod coniectis in ſortem duodecim deorum nominibus mamers ſorte exierat, q lingua oſcorum Mars ſignificatur, cuius hiſtoriæ author eſt Alphius lib. primo belli carthaginienſis. 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 domũ redirent, cum puella diſponſaretur, cum 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 æſtimabantur. Me pro mihi dicebant antiqui, ut Ennius cum ait libro ſecundo, ſi quid me fuerit humanitus, ut teneatis &c. Lucili 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, ideſt ſtatuam appellabant, ideo quod in nullius taberna ſpectabat. Mendicum dici Verrius putat à mente eius, quam fefellerit fortuna, uel quod precetur quẽq; ut uitæ ſuæ medeatur cibo. Mæſon perſona comica appellatur, ut coci, aut nautæ, aut eius generis, dici ab inuentore eius Meſone comœdo ait Ariſtophanes grammaticus. Monile dictum eſt ornatus muliebris, qualem habuiſſe Eriphyllam 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 uirgine, fermè uirgini tanquam grauidæ mulieri 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, qđ ſub mola ſupponatur. Aurelius. Opilius appellat ubi molatur. Mola etiam uocatur far toſtum & ſale ſparſum, qđ eo molitio hoſtiæ aſperguntur. Molas auias inepte quidam dictas putant. Manius agrum nemorenſem Dianæ conſecrauit, à quo multi & clari uiri orti ſunt, et per multos annos fuerunt, unde prouerbium multi manij aritie. Aſinius Capito longe aliter ſentit. ait turpes & deformes ſignificari, quia maniæ dicuntur deformes perſonæ, & ariciæ genus panis fieri, quod maniæ 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 dicatur epota amphora uini. à ſuperiore inferior, ut Ennius cum magno ſtrepitu Volcanus uentus uegerat rem. ab inferiore ſuperior, ut peruaſiſti animo unum deus, qui multo eſt maximus. Milium quidam putant cepiſſe nomen à maxima numerorum ſumma, quæ eſt mille, quod alij græce ſirps iudicant eſſe, cum id illi. μίνερον 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, anguluſq́; adfixus habeat ad terram. Mortis cauſa, ſtipulatio exiſtimatur fieri, ut ait Antiſtius Labeo, quæ ita fit, ut morte promiſſoris confirmetur, aut (ut quidã dixerũt) cuius ſtipulationis mors fuit cauſa. Marſſ edis ſine r litera maſpedis imprecatitie, ſolita uallium, quod ſignificat Meſſala quidem augur in explanatione augurorum reperire ſe nõ potuiſſe ait. Magnos ludos Romanos ludos appellabant, quos in honorem Iouis, quem principem deorũ putabant, faciebant. Meltom meliorem dicebant. Matrem matutam antiqui ob bonitatem appellabant. & Maturũ idoneum uſui & mane principium diei, & inferi dij manes, ut ſuppliciter appellati bono eſſent, & in carmine ſaliari cerus manus intelligitur creator bonus. minutum & minuere ex græco μειοῦν dictum uideri poteſt. minores & maiores inter cognomina fœminarum poni ſolebant. Minam Aelius uocitatam ait mãmam alteram lacte deficientem, quaſi minorem factam. Minurritiones appellantur auium minorum cantus. Minyæ dicti argonautæ, quod pleriq; 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 terrarum, cui ſucceſſit poſtea puteolanum, quod municipium græcum antea dicearchia uocitatum eſt. unde Lucilius, Inde dicearchum populos, delumq́; minorem. Militem Aelius à mollitia per antiphraſin dictum putat. eo quod nihil molle, ſed potius aſperum quid gerat, ſic ludum dicimus, in quo minime luditur. Minerrimus pro minimo dixerunt. Miniſcitur pro reminiſcitur antiquitus dicebatur Minerua dicta quod bene moneat, Hãc enim pagani pro ſapientia ponebant. Cornificius uero qđ fingatur, pingaturq́; minitans armis eandem dictam putant. 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 dicebant comparatiuum à miro. Titinnius. Mirior inquam tibi uideor. Miſcelliones appellantur, qui non certæ ſunt ſententiæ, ſed uariorum, miſtorumq́; iudiciorum ſunt. Miſenum promontorium à Miſeno tibicine Aeneæ ibi ſepulto eſt, appellatum. Miſeratur is qui conqueritur aliena incommoda. Miſeretur is qui miſerũ ſubleuat. Miſeret me eadẽ forma dicitur qua piget, pœnitet, tædet. Mirachidion primæ adoleſcentiæ. Metus fœminino genere dicebant. Ennius, uiuam an moriar nulla in me eſt metus. Metari caſtra dicuntur, quod metis diriguntur. Meddix apud oſcos nomen magiſtratus eſt. Ennius. Summus ibi capitur meddix occiditur alter. Meditrinalia dicta hac de cauſa, Mos erat latinis populis, quo die quis primum guſtaret muſtum diceret ominis gratia uetus nouum uinum bibo, ueteri nouo morbo medeor. A quibus uerbis etiã Meditrinæ deæ nomen ceptum, eiuſq́; ſacra meditrinalia dicta ſunt. Medioxumum mediocre. Medullitus ex intimis medullis. Meditulliũ dicitur non medium terræ, ſed procul à mari, quaſi meditellium, ab eo quod eſt tellus. Medibile mediabile. Merendam antiqui dicebant pro prandio quod ſcilicet medio die caperetur. Mediterream melius quàm mediterraneam Siſenna dici putat. Mergæ ferculæ, quibus acerui frugum fiunt, dictæ à uolucribus mergis, qa 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 eſſe deum. 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. Mercedituum mercenarium, quod mercede ſe tueatur. Mertat pro merſat dicebant. Melicæ gallinæ, quod in media id genus auium 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. Melibœa purpura à nomine inſulæ, in qua tingitur eſt dicta. Melãcoryphi genus auium, quæ latine uocantur atricapillæ, eo quod ſumma earum capita nigra ſint. Memorare ſignificat nunc dicere, nunc memoriæ mandare. Mendicum dici putant uelum, quod in prora ponitur. Mentum dicebant quod nos commentum. Memorioſus memorioſior et memorioſius & memorioſiſſime facit. Mẽſa frugibuſq; iurato ſignificat per menſam, & fruges. Magaleſia ludos matris magnæ appellabant. Meſancilum teli miſſilis genus. Meatus à meando dictus. Mecaſtor & mehercules iuſiurãdum erat quaſi diceretur, ita me Caſtor, ita me Hercules, ut ſubaudiatur iuuet.

SEXTI POMPEII FESTI. LIB. XII.

Aenia eſt carmen, quod in funere laudandi gratia cantatur ad tibiam. Sunt qui eo uerbo finem ſignificari putant. Quidam uolunt næniam ideo dici, quod uoci ſimilior querimonia flentium ſit. Quidam aiũt næniæ ductum nomen ab extremi inteſtini uocabulo. Græci enim νήτον extremum dicunt, ſiue qđ 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 trãſilierit. Nefrendes ariẽtes dixerunt, quod dentibus frendere non poſſint. Alij dicunt nefrendes infantes eſſe non dum frendentes ideſt frangentes. Liuius. Quem ego nefrendem alui lacteam immulgens opem. Sunt qui nefrendes teſticulos dici putent, quos lanuuini appellant nebrundines, græci νεφρούς, 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 proprie dicitur qui ſine uulnere interfectus eſt, ut ueneno, aut fame. Negabũdum pro negente dixerunt. Neutiquam pro nullo modo. Nepotes luxurioſæ homines uitæ appellati, quod non magis his rei ſuæ familiaris cura eſt, quàm in his quibus pater. auuſq; uiuunt. Nepos cõpoſitum ab eo quod natus poſt ſit patri, quàm filius. Nefaſti dies N litera notantur. Nepa afrorum lingua ſydus, quod cancer appellatur, uel, ut quidam uolũt, ſcorpius. Plau. Dabo me ad pariẽtem, imitabor nepam. Nepus pro non purus. Nautea herba granis nigris, qua coriarij utuntur, à naue ductum nomen, quia ναυτίαν facit per mutationem 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 negotiatio, & natinatores ex eo ſeditioſi. Nuſcit cum granum fabæ ſe naſcendi gratia aperit, quod fit non diſſimile nauis formæ. Nudiuſtertius compoſitum ex nunc & die tertio. Nuptam à græco dictam, illi enim nuptam appellant νύμφην. Nuculas præneſtinos appellabant, quod incluſi à Pœnis caſilini famem nucibus ſuſtentarunt, uel quod in eorũ regione plurima nux minuta naſcitur. Numus ex græco numiſmate naſcitur. Nuntius et res ipſa & perſona dicitur. Nuper quaſi nouiter tanquam dicimus nouiſſime. Numen quaſi nutus dei ac poteſtas. Numidas dicimus, quos græci nomadas, ſiue quod id genus hominum pecoribus negotietur, ſiue quod herbis, ut pecora aluntur. Numella genus uinculi, quo quadrupedes deligantur. Nuces flagitantur nuptis, & iaciuntur pueris, ut nouæ nuptæ intranti domum noui mariti ſecundum fiat auſpicium. Numæ Pompilij in ianiculo eſt ſepulchrum. Nonuncium & teruncium dicitur, quod nouem unciarum ſit, ſiue trium. Nonun dictum quaſi nouimen, quod notitiam facit. Noctua à tempore noctis dicta, quo canit uel uolat. Noneolæ uocãtur papillæ, quæ ex faucibus caprarum dependent. Noctilugam Lucilius dixit, cum obſcœnum ſignificat. Nihili quod nec hili quidẽ eſt. Nouercæ dicitur, quam quis ſublatis liberis nouam uxorem ducit, accerſendæ familiæ gratia. Noualis ager nouæ relictus ſementi. Nanum græci uas aquarum dicunt humile & concauum, quod uulgo uocant ſitulum barbatum, unde nani pomiliones appellantur. Necem à græco dici certum eſt. νεκρὸν enim mortuum dicunt græci. Niuem 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 unquam quenquam. Nequalia detrimenta. Nequinunt pro nequeunt ut ſolinunt feruunt pro ſolent, & ferunt dicebant antiqui. Liuius in odyſſea. partim erant, neq; nũc nequinunt nunc græciam redire. Nequeunt non eunt. Necerim, nec eum, Nequitum, & nequitur pro non poſſe dicebant, ut Pacuuius cũ ait. Sed cum contendi nequitum, ut clàm tendenda eſt plaga. Plau. in ſatyrione, Retrahi nequitur quoquo progreſſa eſt ſemel. & Cato originum libro primo, fana in eo loco complurima fuere. ea exaugurauit prius quod termino fanum fuit, id nequitum exaugurari. Neceſſarium ait eſſe Opilius Aurelius in quo nõ 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 coniunctionem grammatici ferè dicunt eſſe diſiunctiuam, ut nec legit. nec ſcribit, cũ ſi diligentius inſpiciatur, ut fecit Aſinius Capito, intelligi poſſit eam poſitam eſſe ab antiquis pro nõ & ut in. xij. eſt, aſtereuſtos nec ſit. Item ſi aderat furto quod nec manifeſtum erit. & apud Plautum in phaſmate, nec recte ſi illi dixeris. et Turpilium in demetrio. Nec recte dici mihi iandudum audio. Nectere ligare ſignificat, ut eſt apud plurimos authores frequens, quin etiam in commentario ſacrorum uſurpatur hoc modo, pontifex minor è ſtramentis naturas nectito, ideſt funiculos facito, quibus ſues adnectantur. Nectar græce ſignificat deorum potionem, unde Virg. ait, Stipant & dulci diſtendunt nectare cellas. Item Lucre. libro. ij. & nardo florem nectar, qui floribus habet. Non pridem, æque & recte, & frequenter dicitur, ac iampridem, quam pridem. Nequam aurum eſt auris quod uis uehementius ambiat hoc uerſu Lucilij ſignificare ait Aſinius Capito nequã eſſe aurũ, quod aures lædat, uel pondere inaurium, cum molliſſima pars inciditur, uel ex auro intelligi pecuniam cuius reſpectu et nimia cupiditate homines ad peccandũ adducuntur. Nequicq̃ fruſtra. Nequam, qui ne tanti quidem quod habetur minimi. Nec mu

liẽri, nec gremio credi oportere. prouerbium eſt, quod & illa incerti, & leuis animi eſt, & plerunq; in gremio poſita, cum in obliuionem uenerunt exſurgentium procidunt. Nexum eſt, ut ait Aelius Gallus, quodcũq; per æs & libram gerit, id'q; necti dicitur, quo in genere ſunt hæc teſtamenti factio, nexi danto, nexi liberanto. Nexum æs apud antiquos dicebatur pecunia, quæ per nexum obligatur. Neruum appellamus etiam 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 Meientium duorum neugmate. fortaſſe negumate. Negritu in augurijs ſignificat ægritudinem. Nebulo dictus eſt, ut ait Aelius Stilo, qui non pluris eſt, quàm nebula. aut qui nõ facile perſpici poſſit, qualis ſit nequam nugator. Neſi pro ſine poſitum eſt. FRAG. Naccæ appellantur uulgo fullones, ut ait Curiatius, quod nauci ſint, ideſt nullius prætij. Idem ſentit & Cincius. quidã aiũt quod omnia ferè opera ex lana Naccæ dicãtur à græcis. Nauci ait Aelius philologus poni pro nugis, Cintius qđ in oleæ nucis, quod intus ſit Aelius Stilo omnium rerum putamen. Gloſſematorum autem ſcriptores fabæ grani quod hæreat in faballo, quidam nucis iuglandis, quam Verrius iuglanda uocat medium uelut diſſepimentum, ideſt membranulam, quæ eſt in medio nucis. Quidam ex græco κνίδουχι leuem hominem ſignificari. Plautus in paraſito. pigro ambo magna laude lauti, poſtremo ambo ſumus non nauci. Item in muſtellaria, quod id eſſe dicam uerbum nauci neſcio. & in truculento, amas hominem nõ nauci. & Næuius, & in tinicularia eius, nocte nauci ducere, Sed Ennius, illic eſt nugator nihili non nauci homo.

Nares appellari putant, quod per ea naſi foramina odoris cuiuſq; gnari ſimus, Melius dici à græco per inuerſionem literarum, ut latinis conſuetum eſt ῥινὸς nares, ut μορφὴ forma, & τέρην tener, & multa huiuſmodi. Narica eſt genus piſcis minuti. Plau. muriaticam uideo in uaſis ſtagneis naricam bonam & canatam, & taguma quas fartas cõchas piſcinarias. Naticem piſcem leges apud antiquos per t nõ per r. & uidetur à natando dictus. Nancitor in. xij. nactus erit prætio erit. item in fœdere latino pecuniam quis nancitor habeto, & ſiquid pignoris nanciſcit ſibi habeto. Nare à naue dictum ſic Cornificius ait quod aqua feratur natans ut nauis. Ennius libro. vij. Alter nare cupit. alter pugnare paratus. Plautus in aulularia, quaſi pueri, q nare diſcunt, & ſcirpea induit ratis. Natare igitur eſt ſæpius nare, ut dictitare factitare. Nauus celer ac ſtrenuus à nauiũ uelocitate uidetur dictus. Ennius libro. vi. Nauus repertus homo graio patre graius homo rerum. & libro ſextodecimo, Nauorũ imperium ſeruare eſt inſuperantum. Plautus in fribolaria. Naue agere oportet quod agas non ductarier. Naualis ſcriba qui in naue apparebat inter aliud genus ſcribarum minimæ dignitatis habebatur, qđ periculis quoq; eius miniſterium eſſet obiectum. Plau. non ego te noui naualis ſcriba culumbari impudens, ſiue quod columbaria in naue appellabantur ea, quibus remigent ſiue qđ colũbariorum quæſtus temerarius, incertuſq;. Naſiterna eſt genus uaſis aquarij anſati, & patentis, quale eſt quo equi perfundi ſolent. Plau. in bacchidibus, ecquis euocat cum naſiterna, & cũ aqua iſtum impuriſſimum, & in neruolaria, ecquis huc effers naſiternã cũ aqua ſine ſuffragio, & Cato in ea oratione, quam compoſuit in Q. Sulpitiũ, quoties riuulos naſiterna ſuperfuſos aqualis matellas ſine anſis. Naſſa eſt piſcatorij uaſis genus, quò cum intrauit piſcis, exire non poteſt. Plau. nunquam hercule ex iſta naſſa hodie ego eſcam petam. Napuras nectito cum dixit pontifex funiculi ex framentis fiunt.

Nauſtibulum uocabant antiqui uas aluei ſimile, uidetur à nauis ſimilitudine. Næuia ſylua dicta iuxta urbem, quod Næuij cuiuſdam fuerit. Nauia eſt uno ligno excalpto, ut nauis, quo utũtur alueo in uindemia ficus quoq; in comitio appellatur nauia, ab Accio nauio augure. Nã cum Tarquinus priſcus inſtitutas tribus à Romulo mutare uellet, detineretur'q; ab Accio per augurium ut eluderet eius prudentiam, interrogauit eum, an fieri poſſet, id quod animo propoſuiſſet ſuo, cui illo permittente augurio cum reſpõdiſſet effici poſſe, iuſſit rex cotem, ac nouaculam proferre, FRAG. Numero dicebant pro nimium ſi iſſo, qui exeam numero eſtis mortui hoc exemplo, ut pingeretis, ideſt cur tam cito mortui eſtis. Item in nelei. Nunq̃ numero matri faciemus uolui. Idem eſt nunquam nimium faciemus Apud Næuium, Neminem uidi qui numero ſciret quicq; ſcit, ideſt opus, ideſt nimirũ ſciret. Anapanurgus Antonius hæc ait numero nimium cito celeriter nimium. ut Plautus in caſſina. ueni quid uis mea ancilla, nimium ſæpius numero dicit nimium cito. Accius in œnomao, ego ut eſſem affinis tibi ut te extinguerem, tuam peti gratiam numero te expungat timor. Afranius in ſuſpecta, per falſum & abs te creditum numero nimis celeriter. Cæcilius in echione, hei perij, quid ita numero uene ficem domũ. Afranius in ſimulãtem, enim ſera numero, ac nec quicquam egi gratias. Numera ſenatum ait quiuis ſenator conſuli cum impedimento uult eſſe, quo minus faciat. S.C. poſtulat'q;, ut aut res, quæ afferantur diuidantur, aut ſimul conſulantur, aut ſi tot nõ ſint ſenatores quo numero liceat ſcribi, Sen. Cõ. expectentur. Numerius prænomen nunquam antea fuiſſe in patricia familia dicitur, quamuis Fabius, qui unus poſt ſex & trecentos ab Hetruſcis interfectos ſuperfuit inductus magnitudine diuitiarum uxorem duxit Octacilij maleuẽtani, ut tum dicebantur, filiam ea conditione, ut qui primus natus eſſet prænomine aui materni Numerius appellaretur. Non omnibus dormio prouerbium uidetur natum à Caplo quodam, q Parrencho dictus eſt, quod ſimularet dormientem, quo impunitius eius uxor mœcharetur. eius meminit Lucil. Nuncupata pecunia eſt, ut ait Cincius in libro ſecundo de officio iuriſconſulti nominata certa nominibus proprijs pronuntiata, cum nexum faciet, mancipiumq; uti lingua nuncupaſſet, ita ius eſto. uota nuncupata dicuntur, quæ conſules prætores cum in prouinciam proficiſcuntur faciunt, ea in tabulas 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, etiã in uotis nuncupandis eſſe conuenientius. Nupta uerba dicebantur ab antiquis, quæ uirginem dicere non licebat, ut Plau. in diſcolo, uirgo ſum, non didici uerba nupta dicere. Nuptias dictas eſſe ait Santra ab eo quod nymphea dixerunt græci antiqui γάμον, unde nouam nuptam νέαν νύμφην Cornificius quod noua petantur coniugia. Curiatius quod noua ratio fiat. Aelius & Cincius, quia flammeo caput nubentis obuoluatur, quod antiqui obnubere uocarunt, ob quam cauſam lege quoque parens tum 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 nuſcitiones eſſe cæcitudines nocturnas. Aelius Stilo qui plus uideret ueſperi, quàm meridie, nec cognoſceret niſi quod uſq; ad oculos admouiſſet. Nonas quidã noualuna, quod in eas concurreret principium lunæ. alij quod ſemper ante diem iduum nouum eſſent, Scribiq; ideo debere primam eius appellationis ſyllabam, adiecta u litera. Nonarum iduum, Calẽdarum poſteri dies nuptijs alieni habentur, quoniam ij dies decreto pontificum atri iudi-

cati ſunt quod quotieſcunq; Romani duces belli gerendi gratia his diebus ſupplicauerunt, male rempublicam geſſere. Nundinas feriarum diem eſſe uoluerunt antiqui, quo ruſtici mercandi, uẽdendiq; cauſa in urbem conuenirent, eumq; nefaſtum ne ſi liceret cum populo agi, interpellarentur nundinatores. Nondinalem, coquum. Plautus. FRAG. Noxia damnum, apud poëtas autem et 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 chereſtato. Nam iſta quidem noxa mulieris eſt magis, quàm uiri. Nouæ curiæ proximæ compitum fabritium ædificatæ ſunt, quod parum amplæ erant ueteres à Romulo factæ ubi his populũ & 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 forieñſis, raptæ, uellenſis uelitiæ res diuinæ fiunt in ueteribus curis. Nothum græci natum ex uxore non legitima uocãt, qui apud nos ſpurio patre natus dicitur, quod Ser. Tullus, q Romæ regnauit natus eſt ex cõcubina ſpurius tulli tributus, niſi forte maluimus credere Ocliſiam corniculanam captiuam eam, eumq; ſuſceptũ matre ſeruiente. Nota aliâs ſignificat ſignum ut in pecoribus, tabulis, libris, literæ ſingulæ, aut binæ, aliâs ignominiam. Nobilem antiqui ponebant pro noto, & per G. literam, ut Plautus in pſeudolo, peregrina facies uidetur hominis. atq; gnobilis, & oculis meis obuiam gnobilis obijcitur. Accius in Diomede. ergo me Argos referã, nam hic ſum gnobilis. Liuius in Virgil. ornamentum incendunt gnobili ignobiles. Nægeum quidam amiculi genus prætextum purpura, quidam candidũ ac pellucidum quaſi à Nauco, quod putamen quorundam pomorum eſt tenuiſſimum non ſine candore, Vt Liuius in odyſſea ſimul ac lachrymus de ore nœgeo deterſit, ideſt candido. Noxij dij appellantũr tria ſigna in capitolio, ante cællã Mineruæ genibus nixa, uelut præſidentes pariẽtium nixibus, quæ ſigna ſunt qui memoriæ prodiderint Antiocho rege Syriæ ſuperato M. Attiliũ ſubtracta populo Ro. deportaſſe. atq; ubi ſunt poſuiſſe etiam quæ capta Corintho adiecta huc quæ ibi ſubiecta fuerant menſæ. Nictare & oculorum, & aliorum membrorum niſu ſæpe aliquid conari, dictum eſt ab antiquis, ut Lucre. in libro quarto, Hic ubi nixari nequeunt, inſiſtereq; alis. Cæcilius in hymnide, garulis medentes iactant ſiue nictentur perticis. Nouius in macchoco pone actutum ſcribit cum in neruo nictabere. unde quidam nictationem, quidã nictum, ut Cæcilius in puglem tamen inter laudandum hunc tumidum tremulis palpebris percutere nictu, hic gaudere & mirarier. Nictit canis in odorandis ueſtigijs ferarum leuiter ganniens, ut Ennius in libro .x. ueluti ſiquando uinculis uenatica ueneno capta ſolet ſi forte ex nare ſagaci ſenſit uoce ſua nictit ululat, quod ibi acita eſt. Vnde ipſa gannitio. Niquiſciuit centuria eſt, quæ dicitur à Seruio Tullio rege conſtituta, in qua liceret ei ſuffragium ferre, qui non tuliſſet in ſua nequis ciuis ſuffragij iure priuaretur, nam ſciſcito ſignificat ſententiam dicito ac ſuffragium ferto, unde ſcita plebis. Sed in ea centuria, neq; cẽſetur quicquam, neq; centuria præficatur, neq; centurialis poteſt eſſe, quia nemo certus eſt eius centuriæ. eſt autem Niquiſciuit niſi qs ſciuit. Ningulus nullus, ut Ennius in ſecundo, qui ferro minit ære atq; in te ningulus mederi queat. Niger lapis in comitio locum funeſtum ſignificat, ut alij, Romuli morti deſtinatum, Sed non uſu ob. FRAG. Neglegens non legens, neque electum habens qui debeat facere.

SEXTI POMPEII FESTI. LIB. XIII.

Culiſſimum cariſſimum. Plaut. Oculiſſimum oſtium amicæ. Oculatum pro præſenti poſuit Plautus cum dixit, oculata die, item ipſe, pluris eſt oculatus teſtis unus quàm auriti decem, ideſt qui ſe uidiſſe dicat. Oculitus quoq; 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, q deſertus à cultoribus proprijs ab alijs occupatur. Orchitis genus oleæ ex græco dictum ὄρχεις, quod magnitudine ſit inſtar teſticulorum. Orcheſtra locus in ſcena. Orca genus marinæ belluæ maximum, ad cuius ſimilitudinem uaſa uinaria orcæ dicuntur. ſunt enim teretes, atq; 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 ἀρᾶσθαι dicti, quod miſſi ad reges, nationesq; deos ſolerent teſtari. hi modo appellantur legati. Obnuit caput operit, unde & nuptiæ dictæ à capitis operitione. Opiter eſt, cuius pater auo uiuo mortuus eſt ducto uocabulo, aut quod obitu patris genitus ſit, aut quod auum ob patrem habeat, ideſt pro patre. Opitulus Iupiter et opitulator dictus eſt quaſi opis lator. Obthurare ex græco trahitur ab eo, quod illi hoſtia dicunt θυσία. Obteſtatio eſt cum deus teſtis in meliorem partem uocatur, deteſtatio cum in deteriorem. Obices peſſuli feræ. Obrutuit obſtupuit ab ruto, 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 aliã ferre. Obacerare obloqui, atq; alterius ſermonem moleſte impedire, quod ſumptum uidetur à paleis, quas græci ἄχυρα uocant. Itaq; & frumentum & panis non ſine paleis aceroſus dicitur. Item lutum aceratum paleis miſtum. Obliteratum alij ab obliuione, alij à litore, quod ibi notata fluctibus æquari & tolli ſolent. Obprobrare probrum obijcere. Obacerbat exacerbat. Oblucinaſſe dicebant antiqui mente erraſſe, quaſi in luco deorum alicui occurriſſe. Obedire obaudire. Opperiri expectare. Obtrectat contra ſententiam tractat. Opis dicta eſt coniux Saturni, per quam uoluerunt terram ſignificare, quia omnes opes humano generi terra tribuit. Vnde & opulenti terreſtribus rebus copioſi & hoſtiæ opimæ præcipuæ pingues, & opima magnifica & ampla ſpolia. Opicum quoq; inuenimus pro oſco. Oſcis enim frequentiſſimus fuit uſus libidinum ſpurcarum, unde & uerba impudentia appellantur obſcœna. Titinnius. olſce & uolſce fabulãtur, nam latine neſciunt. Opiparum magnarum opum apparatum. Obeſcet oberit, uel aderit. Offerumenta dicebant quæ offerebant. Obſecrare eſt opem à ſacris petere. Obeſus pinguis quaſi ob edendum factus. Opertat ſæpe operit. Obnoxius penè obligatus ob delictum. Opilo genus auis. Opuncalo, quod opilionis genus cantus imitatur. Obpuniat uerberat à pauiendo, ideſt feriendo, unde pueri quod puniendo coercentur, ideſt plagis, unde & pauimenta. Obdere opponere, uel operire. Obherbeſcere herbam increſcere. Opportune dicitur ab eo, quod nauigantibus maxime utiles optatiq; ſunt portus. Obſalutare ſalutandi gratia offerre. Obſequela obſequium. Oleagneis coronis miniſtri triumphantium utebantur, quod Minerua dea belli eſſe putabatur. Olentica mali odoris loca. Officioſus ab efficiendo dictus.

Offucare aquam in fauces ad ſorbendum dare. Offectores colorum infectores. Oxime ocyſſime. Oenigenos uino genitos. Oeſtrum furor græco uocabulo. Omen uelut oremen, quod fit ore augurium, quod non auibus, alioue modo fit. Ouem maſculino genere dixerunt, ut ouibus duobus non 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 cuipiam 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 commiſſum. Obtrectator eſt qui facit quid contra recte tractantem. 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 propiorẽ Octauia ſoror Auguſti fecit, alteram theatro Põpeij proximum Cn. Octauius Cn. filius qui fuit ædilis curulis. Pr. Con. Decẽ uir ſacris faciendis, triũphauitq; de rege pſe nauali triumpho, quam combuſtam reficiendam curauit Cæſar Auguſtus. Ogygia mœnia Accius in Diomede ſignificat Thebas, quia eam urbem Ogygus condidiſſe fertur. Occaſio opportunitas temporis caſu quodam prouenientes eſt. Occaſus interitus uel ſolis, quando decedit à ſuperis infra terras, quo uocabulo Ennius pro occaſione eſt uſus libro ſecundo. hic occaſis datus eſt Horatius indutus ſaltu. Item libro quinto inijcit inritatus tenet occaſus iuuat res. Item libro octauo, aut occaſus niſi tempus'ue audere repreſſit. Occiſum à necato diſtingui quidã, quod alterum à cædendo atq; ictu fieri dicunt, alterum ſine ictu. Itaq; in Numæ Pompilij legibus ſcriptum eſt, ſi hominem 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 bigarum uictricum dexterior, de cuius capite non leuis contentio ſolebat eſſe inter Suburanenſes, & Sacrauiẽſes, ut ij in regiæ pariẽte, illi ad turrim mamiliã adfigerent, eiuſdemq; cauda tanta celeritate perfertur in regiam, ut ex ea ſanguis diſtillet in focum, participãdæ rei diuinæ gratia, quas hoſtias hic quidam Marti Bellico deo ſacrari dicunt, nõ ut uulgus putat, quia uelut ſupplicium de eo ſumatur, quod Romani Ilio ſunt oriũdi, et Troiani ita effigie equi ſunt capti. Multis autem gentibus equũ hoſtiarum numero haberi, teſtimonio ſunt Lacedæmonij, qui in monte Taygeto equum uentis immolant, ibidemq; adolent, ut eorũ flatu cinis eius per finitimos, quam latiſſime deferatur, & Salentini, apud quos memranæ Ioui dicatur uiuus cõijcitur in ignẽ, et Rhodij, qui quotannis quadrigas ſoli conſecratas in mare iaciunt, quod is tali curriculo fertur circum uehi mundum FRAG. Occidamus Plau. ponit pro contra cædamus. cum plurimæ aliæ prepoſitiones 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 Acteius 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? Nãq; tænari celſos ocreis, & aut ut quem Chiro in Pelio docuit oriundi fortaſſe etiã ocreæ ſint dictæ inæqualiter tuberatæ. Occare, & occationem Verius putat dictum ab occendo, & cedant grandeis globos terræ, cũ 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, ideſt ὠκέως, cuius prima ſignificatio de ſua procedere in comparationem debet, apud nos non eſt. tertiæ uero collationis, cuius maiora exempla ſunt. author eſt Plautus FRAG. Ocymum græcum, & à celeritate naſcendi eſt dictum. Orata genus piſcis appellatur à colore auri, quod ruſtici Orũ dicebant, ut auriculas oriculas, utq; Sergium quendam prædiuitem, quod duobus annulis aureis, & grandibus uteretur, Oratum dicunt eſſe appellatum. Oræ extremæ partes terrarum, ideſt maritimæ dicuntur, unde & ueſtimentorum extremæ partes, quæ quidem et primæ, oræ dici poſſunt Cæcilius in ethirione uſus eſt pro initio rei, cum ait, oram reperire nullam, quam expediam, queo. Oreæ freni quot ori inſeruntur dicti. Titinnius in Setitia, etſi tacebit tantum gaudebit ſibi permitti oreæ. Cæcilius in Ariolo Deprandi autem Leonis obdas oreas. Cato originum libro tertio, equos reſpondit oreas mihi, inde tibi cape flagellum. Trebelius pro ſe apud populum equus, qui mihi ſub fœminibus occiſus erat oreas detraho inſpectante Luci. Stertinio. Oreos liber. pater & Oreades nymphæ appellantur, quod in montibus frequenter apparent. Ordinarium hominem Oppius ait dici ſolutum ſcurram & improbum, qui aſſidue in litibus moraretur, ob eamq; cauſam in ordine ſtaret adeuntium prætorem. at Aelius Stilo qui minime ordine uiueret in ea oratione, quam ſcribit de ſuis uirtutibus contra Thermum, Quid mihi fieret ſi non ego ſtipẽdia 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, et 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 Põtifex Maximus, ita quod in conuiuijs ſolus rex ſupra omnes accubat. Sed Dialis ſuper 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 exorditæ. Opaca uocatur umbroſa. Opalia dies feſti quibus ſupplicatur, Opi appellantur, quorum alter FRAG. Obtutu quaſi obtuitu à uerbo tuor & ſignificat uideo. Optatam hoſtiam ali optimam appellant, eam quam ædilis trib. conſtitutis hoſtijs optat, quam immolari uelit. Opima ſpolia dicuntur originem quidem trahentia ab Ope Saturni uxore, quod ipſe agrorum cultor habetur nominatus à ſatu, tenensq; falcem effingitur, quæ eſt inſigne agricolæ. Itaq; illa quoq; cognominatur conſtituta, & eſſe exiſtimatur terra. Ideoq; in regia colitur

à populo Ro. quia omnes opes humano generi natura tribuat. Ergo & opulenti dicuntur terreſtribus rebus copioſi. & hoſtiæ opimæ præcipue pingues, & opima magnifica & ampla. unde Spolia quoq; quæ dux popu. Roma. duci hoſtium detraxit, quorum 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 dummodo duci hoſtium detraxerit. FRAG. non ſint ad ædem Iouis feretrij poni, teſtimonio eſſe libros pontificum in quibus ſit pro primis ſpolijs bouem, pro ſecūdis ſolitaurilibus, pro tertijs agno publicæ fieri debere, eſſe etiam compelli reges legem opimorum ſpoliorum talem, cuius auſpicio claſſe procincta opima ſpolia capiuntur Ioui feretrio darier oporteat, & bouem cædito, qui cepit æris cc. Secundo ſpolia in Martis arā 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 Aedis lex nulla extat, neque templum habeat, neq; ſcitur, ut qui opima lege fuerint adijci ſolet, quando quidam magiſtratus creatur.

FRAG. Oſcum duas diuerſas & contrarias ſignificationes habet. Nā 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, & uolſce fabulantur, nam latine neſciunt. à quo etiam uerba impudentia, & elata appellantur obſcœna, quia frequentiſſimus fuit Oſcis libidinū ſpurcarū uſus. Sed eodem etiam nomine appellatur locus in agro ueienti, quo frui ſoliti produntur augures romani. Obigitat antiqui dicebant pro ante agitat, ut obambulare. Obinunt obeunt. Obiurare iureiurando obſtringere, ut eſt in Pantaſileæ formidabant obiurare. Obitu antiqui dicebant pro aditu. Obuis ſacro in quibuſdam precationibus eſt pro obſecro, ut ſub uos placo pro ſupplico. Oboritur adnaſcitur, nam præpoſitionem ob pro ad ſolitam poni, teſtis hic uerſus. tantum gaudiū oboriri ex tumulu maximo. & Ennius ob Romam noctu legiones ducere cœpit. Obnectere obligare, maxime in nuptijs frequens eſt. Obſeruaſſe dicitur qui obſeruat quid cuiuſque cauſa facere debeat, ita quod is obſeruas coluiſſe aliquem. Ommentans in odyſſea cum 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, cum cedit ego egens exortus ſum. Obſidionalis corona eſt quæ datur imperatori ei qui obſidione liberauit ab hoſtibus obſeſſos. ea fit ex gramine uiridi ferè ex eo loco decerpto, in quo erant incluſi. herbam autem uictoriæ ſignum fuiſſe apud antiquos, alijſq; exemplis docuimus, quæ corona magnæ authoritatis fuit. Nam & pub. Decio datæ duæ ſunt, Vna ab exercitu uniuerſo, altera ab ijs, qui fuerunt in præſidio obſeſſi, & L. Sicinio Dentato, qui Achilles Romæ exiſtimatus eſt, ac fertur Cēties & uicies pro Rep. depugnaſſe. Coronis donatus uigintiſex, In ijs aureis octo, Ciuicas. 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 cælo. Cincius, eum qui deo deæq; obſtiterit, ideſt qui uiderit quod uideri nefas eſſet. Obſtinato offirmato perſeueranti, ut tenere poſſit, ut Pacuuius obſtinati exorſus, ut Accius in amphitryone, aut tam obſtinato animo confiſus tuo. Cato in quin. Thermum de decem hominibus rumorem famam flocciſecit cupitus ſtupris obſtinatis inſignibus flagitijs. Neuius in lycurgo. uos qui aſtatis obſtinati. Obſtrudant obſtruent, 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, & libro octauo. amplius ex augure obſti polum'ue ſolis. C. Licinius, Imbrex reſupina obſtito capitulo ſibi uentum facere cunicula. Lucretius. Omnia mendoſe fieri atq; obſtita neceſſe eſt. Obſidium tanq̄ præſidium ſubſidium recte dicitur, cuius etiam author C. Lælius pro ſe apud populum, ut in nobis terra, mariq; ſimul obſidium facerent, et Saluſtius hiſtoriarum primo magnis opibus profectis obſidium cepit per L. Catilinam legatum. Obſalutare offerre. Salutandi gratia dicebant antiqui, ut conſalutare pro ſalutare. Obuaricator dicebatur qui cuipiam occurrebat, quo minus rectum iter conficeret. Oufentinæ tribus initio cā fuit nomen fluminis Oufens, quod eſt in agro priuernate intra mare, et Terracinā. Lucretius, Priuerno oufentina uenit, fluuioq; Oufente. poſtea deide à cenſoribus alij quoq; diuerſarum ciuitatum eidem tribu ſunt adſcripti. Oſcillum Santra dici ait, quod oſcillant. ideſt inclinent, præcipitesq; in os ferantur. oſcillantes ait Conniſicus ab eo quod os cælare ſint ſoliti perſonis propter uerecundiam, qui eo genere luſus utebantur. Cauſa autem eius iactationis proditur. Latinus rex quod prælio qd̄ ei fuit aduerſus Mezentium ceritum regem nuſquā apparuerit, iudicatusq; ſit Iupiter factus latiaris. Itaq; per ſex eos dies, feriatos liberos, ſeruosq; requirere eum non ſolum in terris, ſed etiam qua uideretur cœlum poſſe adiri per oſcillationem, uelut imaginem quandam uitæ humanæ, in qua altiſſima interdum ad infimum, infima ad ſummum efferuntur, atque ideo memoriam quoq; redintegrari acceptæ uitæ à Lucio pmotus cunarum, lactisq; alimentum, quia per eos deos feriarum & oſcillis moueantur, & lactata potione utantur. Nec deſunt qui exemplum græcorum ſecutos putent Italicos quod illi quoq; 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 medio 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 cælo cadens 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, Vulturius, pica, aut Martius, Feroniusq;, et 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 eundem 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 oſculi 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 ius 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 titulum propoſiti ſui uidetur amplexus, quando prægrauant ea, quæ ſunt rerum geſtarum populi Roma. Optio eſt optatio, ſed in re militari Optio appellatur is, quem decurio, aut centurio optat ſibi rerum priuatarum miniſtrū, quo facilius obeat publica officia. Optio qui nunc dicitur antea appellabatur accenſus. Is adiutor dabatur centurioni à Tribuno militum, q 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. Obſidionem potius dicendum eſſe quàm obſidium, adiuuat nos teſtimonio ſuo Ennius telamone, cum ait, Scibas natum ingenuum Aiacem, cui obſidionē 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 Reip. mandatas parteis agebant. Ennius quoque cum dixit libro primo annalium, facere uero quod te cum precibus pater orat. oratores alij dixere cauſarum actores, & legati qui Reip. mandata peragunt. Oſcos quos dicimus, ait Verrius opſcos à natura dictos, teſte Ennio cum dicat de muris res gerit opſcus, adijcit ēt quod ſtuprum inconceſſæ libidinis obſcœna dicantur ab eius gentis cōſuetudine 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 authorum exempla referre non ſit neceſſe, cum ait, harpyias, obſcœnas uolucres, & obſcœnamq; famē. Ob præpoſitione antiquos uſos eſſe pro ad, teſtis eſt Ennius, cum ait libro quartodecimo omnes occiſi occenſiq; in nocte ſerena, ideſt accenſi. & in Iphigenia, Acherontem obibo, ut mortis theſauri obiacent. eiuſdem autem generis eſſe ait, offerre, occulit, occurrit. oblatus, obiectus mihi non ſatis perſuadet. Ob præpoſitio aliâs ponitur pro circum, ut cū dicimus urbē obſideri obſignari, obuallari, aliâs in uicem præpoſitionis, quæ eſt propter, ut ob merita, ob ſuperatos hoſtes, unde obſides pro obſides, qui ob fidem patriæ præſtandam dantur. aliâs pro ad, ut Ennius ob rem noctu legionem ducere cœpit. Oſtentum quoq; 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 apportatur in uſum. Occiſitantur 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 ſiquid 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 pretium 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 multabantur apud antiquos, minoribus criminibus, ut in maioribus autem bubus, nec ultra hunc numerum excedebat multatio, quæ poſteaquam ære ſignato uti ciuitas cœpit, pecoraq; 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, ideſt 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 obſonitauere. ſignificat autē conuiuari. Oliuitam antiqui dicebant, quando olea colligebatur, ut meſſem, quando frumenta, aut uindemiam, quando uuas, quod uocabulum potius frequentari debebat, quam nullam eius ſignificationis cauſam haberemus, quamuis quidam oliuitatem eam dicant. Oppidorum origine, optime refert Cicero libro. i. de gloria, eamq; appellationē uſurpatione appellata eſſe exiſtimat, quod opem darent, adijciens, ut imitetur ineptias ſtoicorum. Oppidum quod ibi homines opes ſuas conferunt. Oppidum dicitur & locus in circo, unde quadrigæ emittuntur. Oppido ualde multum. ortum eſt autem hoc uerbum ex ſermone inter ſe confabulantium, quantum quiſq; frugum faceret, utq; multitudo ſignificaretur ſæpe reſpondebatur quantum uel oppido ſatis eſſet. hinc in conſuetudinem uenit, ut diceretur oppido pro ualde multum. Itaq; ſiqui in alijs rebus eo utuntur, utputa ſiqui dicant oppido didici, ſpectaui, ambulaui, errant, quia nulli eorum ſubijci poteſt uel quod ſatis eſt. Orcum quem dicimus, ait Verrius ab antiquis uragum, quod etiam u literæ ſonum pro o efferebant, & per c literæ formam g uſurpabant, ſed nihil affert exemplorū, 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, offendi mentum. Oluatium Antiſtius Labeo ait eſſe menſuræ genus. Occultum offerre ſignificat ſub terram ferè ponere. Obiacuiſſe antea iacuiſſe. Offitias fallatias.

SEXTI POMPEII FESTI. LIB. XIIII.

PEndere pœnas ſoluere ſignificat, ab eo qd̄ ære graui cum uterentur Romani penſo eo non numerato debitum ſoluebant. unde et penſiones dictæ. Penetralia ſunt penatium deorum ſacraria. Peniculi ſpongæ lōgæ propter ſimilitudinem caudarum appellatæ. Penes enim uocabantur caudæ. Penetrare penitus intrare. Pennatas, impennatasq; agnas in ſaliari carmine ſpicas ſignificat cum ariſtis, & aliâs ſine ariſtis agnas nouas uolunt intelligi. Penora dicuntur res neceſſariæ ad uictum quotidianum, & locus earum penarius. Pentathlum antiqui quinquartium dixerunt id autem genus exercitationis ex his quinq; 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 dicuntur, cum in terra demittuntur, inde etiam uerſus pangi, uel figi in cera dicuntur. Pegaſides muſæ dictæ ſunt à fonte, quem Pegaſus ictu ungulæ fingitur aperuiſſe, ob quam cauſam ei 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 Aeſculum proficiſcerentur, in uexillo eorum picus conſederit. Perditum 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 & perſefacul antiqui dicebant, quod nunc facile & perfacile dicimus. inde permanſit in conſuetudine facultas. Perpulit perſuaſit impulit.

Pertiſum pro pertæſum 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 puræ, aurum quoque putatum dici ſolet, ideſt expurgatum. & ratio putata, ideſt pura facta. Putitum Plautus dixit pro ſtulto.

Pubens adoleſcens, quinetiam impubium numerus eiuſdem ætatis. Puteolos dictos putant ab aquæ calido putore. quidam à multitudine puteorum earundem aquarum gratia factorum. Pugnus à punctione, ideſt percuſſu dicitur. Præcidaneam porcam dicebant, quam immolare erant ſoliti antea, quàm nouam frugem inciderent, Porriciam porrò iaciam. Palatium. ideſt mons Romæ appellatus eſt, quod ibi pecus paſcens balare conſueuerit. uel quod palare, ideſt 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 edunt.

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, Veſtem nec plumas auium, papposq; uolantes. Papillæ capitula mammarum dictæ, quod papularum ſunt ſimiles.

Pauperies damnum dicitur. Palpari blandiri, quod quadrupes facit. Pauciens dicebant pro raro. Titinnius, Vxorem pauciens 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 ſacrificium fiebat ob frugum 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 ſiquid molirentur aduerſus ipſum ex locis ſuperioribus opprimerentur. Pagani à pagis dicti. Pagi dicti à fontibus quod eadem aqua uterentur. aquæ enim lingua dorica appellantur πῆγαι. Paginæ dictæ, quod in libris ſuam quæq; obtineant regionem, ut pagi. uel à pangendo, quod in illis uerſus panguntur, ideſt 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, ideſt 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 his compoſita uerbis. Siquis hominem liberum dolo ſciens duit, paricida eſto. Parumper ſignificat pauliſper. quaſi per paruum hoc eſt ualde paruum. refertur autem ad tempus. Paraſangæ apud Perſas uiarum menſuræ.

Penuria, ideſt quod penè minus ſit, quàm neceſſe eſt.

Pellices nunc quidem appellantur alienis ſuccumbentes non ſolum fœminæ, ſed etiam mares. antiqui eam propriè pellicem nominabant, quæ uxorem habenti nubebat, cui generi muliĕrum etiam pœna conſtituta eſt à Numa Pompilio hac lege. Pellex aram Iunonis ne tangito, ſi tanget, Iunoni crinibus dimiſſis, agnum fœminam cædito. Pæan Apollinem uocauerunt, quod ſagittarum ictu eum 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. Pales dicebatur dea paſtorum, cuius feſta palilia dicebantur. uel, ut alij uolunt, dicta parilia, quoniam pro partu pecoris eidem ſacra fiebant. Partu & pro naſcendo ponitur & pro parato. Næuius, Male parta male dilabuntur. Parones nauium genus, ad cuius ſimilitudinem myoparo uocatur.

Paſſer marinus, quem uocat uulgus Struthiocamelum.

Paſcito linguam in ſacrificijs dicebatur, ideſt coerceto. 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 appellātur, 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 ſyderis tempus. Præſidium eſt quod pro ſalute, & utilitate alicuius auxilij gratia præponitur. Subſidium quod poſt poſitum eſt ad ſubueniendum laborantibus. Præſtinare apud Plautum emere eſt, ideſt emendo tenere.

Præſtitem in eadem ſignificatione dicebant antiqui, qua nunc 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 prædiuinare, præſipere; ſagax enim eſt acutus, & ſolers.

Præcidanea agna uocabatur, quæ ante alia cædebatur. Item porca, quæ Cereri mactabatur ab eo, qui mortuo iuſta non feciſſet, ideſt glebam non obieciſſet, quia mos erat eis id facere prius q̄ nouas fruges guſtarent. Precias dicebant, quæ à flaminibus præmittebantur, ut denuntiarēt opificibus, ut manus abſtinerent ab opere, ne ſi uidiſſet ſacerdos facientem opus ſacra polluerentur. Præiurationes dicuntur facere ij, qui ante alios cū ceptis uerbis iurant, poſt quos in eadem uerba iurantes tantūmodo dicunt, 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. Promulgarit leges dicuntur, cum primum in uulgus eduntur quaſi prouulgari. Promulco agi dicitur nauis, cum ſcaphæ dicitur fune. Principalis caſtrorum porta nominatur, quod in eo loco ē, in quo pricipes ordines tendunt. Prænominibus fœminas eſſe appellatas teſtimonio ſunt Cæcilia & Tarratia, quæ ambæ Caiæ ſolitæ ſint appellari. pari modo Lucia et Titia. Primnefius palus, ad quē funus nauticus religatur, quem alij tonſillam dicunt. Procellunt, procumbunt. Proculum 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. Procapis progenies, quæ ab una capite procedit. Procincta claſſis dicebatur, cum exercitus cinctus erat Gabino cinctu confeſtim pugnaturus. uetuſtius enim fuit multitudinem hominū q̄ nauium claſſem appellari. Prociant prouocitant. citare enim uocitare eſt. unde procet & prociet. Procat dicebant pro poſcit. Procalare prouocare ex græco καλέω, ideſt uoco. unde calendæ, calumnia, calones, et calculæ, & calatores. Procera prolixa, & in longum producta, quaſi ex cera ob eius facilitatem. Procitum cum prima ſyllaba corripitur, ſignificat petitum. Liuius, Matrem procitum plurimi uenerunt. Procatum dicebatur teſtamentū, uelut procatū. i. prouocatū. i. irritum, ac ruptum. Proceſtria dicuntur, quo proceditur in muro. Aelius Proceſtria ædificia dixit eſſe extra portam. Artorius Proceſtria, quæ ſunt ante caſtra, etiam qui non habent caſtra propugnacula, quibus pro caſtris utuntur, ædificant. Proſapia, progenies, ideſt porrò ſparſis, et quaſi iactis liberis, quia inſipare ſignificat iacere & deſijcere. Proſitium quod profectatum proijcitur. Proſequium à proſequendo. Obſequium ab obſequendo dem̄. Proſedas meretrices Plautus appellat, quæ ante ſtabula ſedent. eædem & proſtibulæ. Pro ſententia, ac ſidicatur in ſententia, ut pro roſtris, ideſt in roſtris. Proſumia genus nauigij ſpeculatorium paruum. Proſita pro poſita. Priuos, Priuasq; antiqui dicebant pro ſingulis, ob quam cauſam & priuata dicuntur, quæ uniuſcuiuſcunq; ſint. hinc et priuilegium & priuatus. dicimus tamen & priuatum, cui quid eſt ademptum. Priuignus dictus, ꝙ ante, quàm mater ſecundo nuberet eſt, progenitus. pri enim antiqui dixerunt pro præ. Præuaricatores à præter grediendo ſunt uocati. Priſci latini propriè appellati ſunt hi, qui prius, quàm conderetur Roma, fuerunt. Priſcus Tarquinius eſt dictus, quia prius fuit, quàm ſuperbus Tarquinius. Priſtinum ab eo uenit, ꝙ eſt prius pari modo et prior.

Proletarium capite cenſum, dictum, ꝙ ex his ciuitas conſtat, quaſi proles progenie, Idem & proletanei. Procitare ſæpe prolicere, ideſt producere. Prologium principium proloquiū. Pacuuius, Quid eſt nam 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. Ro. eas prouicit. ideſt ante uicit.

Protinam protinus. Teren. Protinam conijciam 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 pficere. Propudium dicebāt cum maledicto nudare turpitudinem uolebant, quaſi porrò pudendam. quidam propudium putant dici, à quo 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 & muliĕbres ex lana compitalibus ſuſpendebantur, in compitis, quod hunc diem feſtum eſſe deorum inferiorum, quos uocāt lares putarent, quibus tot pilæ, quot capita ſeruorum tot effigies, quot eſſent liberi, ponebantur ut uiuis parcerent, & eſſent ijs pilis, & ſimulachris contenti. Ploti appellantur, qui ſunt planis pedibus. unde & poëta Accius, quia umber ſarſinas erat à pedum planicie initio plotus, poſtea Plautus eſt dictus. ſoleas quoq; dimidiatas, quibus utebantur in uenando, quo planius pedem ponerent, ſemiplotia appellabant. Porcas, quæ in agris fiunt, ait Varro dici ꝙ porrigant frumentum. Punica dicuntur nunc Pœni, qui à Phœnice ſint oriundi. Portunus, qui & Palæmon à Romanis inter deos colebatur.

Pœnas pendere propriè dicitur, qui ob delictum pecuniam ſoluit, quia penſo ære utebantur. Pullariam Plautus dixit manum dextram. Procedere dicebant interdum pro ſuccedere. interdum pro porrò cedere. Pertuſum dolium dicitur cum uentrem ſignificat. Pollit pila ludit. Pelliculationem Cato à pelliciendo dixit. Præmioſa pecunioſa. Paſcales oues Cato poſuit pro paſcuales. Petreia uocabatur, quæ pompā præcedens in colonijs, aut municipijs imitabatur anum ebriam ab agri uitio ſcilicet petrꝰ appellatam. Periculatus ſum Cato eſt uſus in dicendo. Parſi Cato idem dixit pro peperci. Prædonulos ὑποκορισμῶς idem Cato poſuit pro prædonibus. Precem ſingulariter. Pulcralibus pro pulchris. Pugnitariolas leues pugnas identidem ipſe dixit. Procedificatum dicitur quod ex priuato loco proceſſit in publicum ſolum. Prodidiſſe tempus longæuum feciſſe. Punicum 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 palàm faciendo. ut prodi, prouoca, protrahe, propelle, aliâs pro priuandi facultate, ut in propudio prohibendo, quia utrunq; abnuit in his eſſe pudorem, poteſtatemq;, aliâs aliud alio, ut pecunia pro prædio cōſule, aliâs pro admiratione, ut pro Iupiter. aliâs pro ante, ut pro oſtio. aliâs pro immittere, ut promittere barbă, & 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. aliâs abiectus iaceas. Pacu. Profuſus gemitum murmuro. Plaudi appellantur canes, quorum aures languide 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 memini capere licet niſi qui ex plebe ſit. Plutei crates ſunt corio crudo intentæ, quæ ſolebāt opponi militibus opus facientibus, et appel=

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 calciamenta terguntur, qui de caudarum extremitate fiunt. Penis deniq; 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 diuidendis ab oriente ad occaſum ſpectat. Pontina tribus à Pontia urbe eſt dcã. Papyria tribus à Papyrio uocata. Pupina tribus ab agro pupino. Popilla tribus à progenitrice traxit uocabulum. Prorſi limites appellantur in agrorum menſuris, qui ad orientem directi ſunt. Pugio dictus eſt, quod eo punctim pugnatur. Præbia remedia. Præmetium quod libationis cauſa ante præmetitur. Protelare longe propellere ex græco uidelicet τηλόθι, 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 locum obtinebat, quia cõfecto bello, inter quos pax fieret cæſa porca fœdus firmare ſolebant. Polimenta teſticuli porcorum dicuntur, cum caſtrantur à politione ueſtimentorum 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, ideſt terripuuium. puuire enim ferire eſt. bonum enim augurium eſſe putabant, ſi pulli, per quos auſpicabãtur, comediſſent, præſertim, ſi eis edentibus aliquid ab ore deciſſet. Sin autem omnino non ediſſent, arbitrabantur periculũ imminere. Pedeſtria auſpicia nominabantur, quæ dabantur 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. Pollubrum 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, ideſt non obſita, non fulgurita, nõ funeſta, non maculam habentia. Procalato prouocato. Præfericulum uas æneum ſine anſa patens ſummum, uelut peluis, quo ad ſacrificia utebantur. Patellæ uaſa picata parua ſacrificijs faciendis apta. Pantices frus uentris. Perimit adimit tollit, unde & peremptus interfectus. Procinctam claſſem, ideſt paratam ad bellum militum multitudinem diali flamini uidere non licuit. Proſimurium pontificale pomœrium ubi pontifices auſpicabantur. dcm̃ autem pomœrium, quaſi promurum. ideſt proximum muro. Penus uocabatur locus in æde Veſtæ intimus. Proculiunt promittunt. Properam celerem, ſtrenuamq; ſignificat. Præcidere antecidere, ideſt ante immolare. Pube præſente eſt populo præſente, ſynecdochicos ab ijs, qui puberes ſunt omnem populum ſignificans. Priueras mulieres priuatas. Promellere, litem promouere. Purime tetinero, puriſſime tenuero. Priſtina uelut priuſtina dcm̃ eſt. Præſagitio dicta, quod præſagire ẽ acute ſentire. unde ſagæ dictæ anus, quæ multa ſciunt. & ſagaces canes, qui ferarum cubilia præſentiunt. Præceptat in ſaliari carmine eſt ſæpe præcipit. Pa pro parte, & po, pro populo poſitum eſt in ſaliari carmine. Promineruat item pro monet. Prædotiunt præoptant. Proſpices proſpice. Peſnis pœnis, ut caſmœnas dicebant pro camœnis et cœſnas pro cœnis. Polteio pro ulteriore. Polet, pollet quia non dum geminabant antiqui conſonanteis. Pliſſima plurima. Perſines 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 nœpoploe in carmine ſaliari Romani uelut pilis uti aſſueti uel quia præcipue pellant hoſteis. Pilare & compilare ſunt qui græce origmis.

FRAG.

græci enim fures piletas πιλέις. Pilat pilos habere incipit, aliâs pro detrahit pilas, à quo depilati. Pila quæ pariẽtẽ ſuſtentat ab opponendo eſt dicta. Pilentum uehiculi genus, quo matronæ ferebantur. Pilani pilis pugnantes. Pellicator qui pellicit ad fraudem. Pellicum galerum, quia fiebat ex pelle. Pellexit in fraudem induxit. Pelamys genus piſcis dictum, quod in luto moretur, quod græce dicitur πηλος. Pellem habere hercules fingitur, ut homines cultus antiqui admoneantur. lugentes quoq; diebus luctus in pellibus ſunt. Pilea Caſtori & Polluci dederunt antiqui, quia lacones fuerũt, quibus palleatis pugnare mos eſt. Pelta genus ſcuti. Præpetes aues quidam dici aiunt, quia ſecundum auſpicium faciant. alij quod antea, quàm petamus, indicẽt, aut quod præter uolent, aut ex græco tractum putant, quod ante conſpectum uolent noſtrum, inepte ſcilicet ex præpoſitione latina componẽtes, & græco uocabulo. cæterum poetæ 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 inſultẽt. Cornigeras norunt matres, agniq; petulci. & Afranius in ida noſtrum in conuentum, aut conſeſſum ludum, lapſumq; petulcũ, 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 libr. xi. alte delata, cæteriſq; ingentibus tecta. et Liuius in centauris, ubi ego ſæpe petris. alterũ manufactum, ut docet Aelius Gallus, petra eſt q̃ locus dextra, ac ſiniſtra fornicem expleturas aquæ ad libramentum ſummi fornicis. Peteſſere antiqui pro petere dicebãt, ea quidẽ forma uerbi, qua ſunt laceſſere et inceſſere, ſed, ut mihi uidetur, tum ſignificabant ſæpius petere, et peteſſant ſæpius petant. Petrones ruſtici ferè dicuntur propter uetuſtatem, & quod deterrima quæq; ac prærupti iam agri petræ uocantur, ut rupices ijdem à rupinis, aliter à petrarum aſperitate et duritia dicti. Petauriſtas Lucilius à petauros appellatos exiſtimare uidetur, quando ait. ſicuti mechanici cum alto exiluere petauro. at Aelius ſtilo, quod in aëre uolent cum ait petauriſta proprie græce ideo quod ij πρὸς ἀέρα πέτονται. Petoritum, & gallicum uehiculum eſſe, & nomen eius dictum exiſtimant à numero quatuor rotarum. alij oſce quod ij quoq; petor quatuor uocent. alij græce. Sed. αἰολικῶς dictum. Petimina in humeris iumentorum ulcera, & uulgus appellat, & Lucilius meminit, cum ait, ut petimen naſo, aut lumbos ceruicibus

ceruicibus tangat, eo noĩe aũt & inter duos armos ſuis, q̃d eſt, aut pectus appellari ſolitũ teſtatur. Næui. i deſcriptiõe ſuillæ, cum ait petimine piſcino qui meruerat. Pennas antiquos ferunt ex græco, q̃d illi πτηνὰ ea, quæ ſunt uolucria dicãt, Item eaſdem peſnas & cœſnas. Pictor Zeuſis riſu mortuus dum ridet effuſe pictam à ſe anum γραῦν, cur hoc loco relatur ſit à Verrio cum de ſignificatu uerborum ſcribere propoſitum habuerit, equidem non uideo, cũ uerſiculos quoq; adderet tulerit et 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 nũc toga dicitur, purpurea antea uocitata eſt eaq; erat ſine pictura, eius rei argumentum eſt pictura in æde Vertunini & Cõſi, quarũ in altera M. Fuluius Flaccus, ĩ altera T. Papyrius curſor triũphantes ita picti ſunt. Tunica autem palmata à latitudine clauorum dicebatur, quæ nunc à genere picturæ appellatur. Pietati ædem ab Acilio conſecratam aiũt, eo loco, quo quondã mulier habitauerit, quæ patrẽ ſuum incluſum carcere mammis ſuis clàm aluerit, ob hoc factum impunitas ei conceſſa ſit. Pietatem ut deos cæteros colebant Romani. Picum auem quidam dictam putant à Pico rege aborigmum quo diſſolutus ſit. Piſcatorium æs uetuſto more appellatur, quod in monte albano datur pro piſcibus. Piſcatorij ludi uocantur qui fieri ſolent pro quæſtu piſcantium menſe iunio trans tyberim. Pedam ueſtigum humanum, præcipue pedis appellaſſe antiquos in commentarijs quibuſdam inueniri ſolet. Peſcia in ſaliari carmine, Aelius ſtilo dici ait capitia ex pellibus agninis facta, q̃d græci uocent pelles peſce neutro genere pluraliter. Peſtiferum fulgur dicitur, quo mors exiliumue ſignificari ſolent. Piſatilem appellat Næuius Pantaleontem e Piſcis oriundum tyrannum cũ aliqui inde profecti nunc Piſani dicantur. Piſcinæ publicæ, hodieq; nomen manet ipſa non extat ad quam & natatum, & exercitationis alioquin cã ueniebat populus, unde Lucilius ait pro obtuſo ore pugil piſcinenſis res es. Pædibus obſidum, ideſt pædiculis Titinnius pædecoſum appellat hoc modo, Rus detrudetur pædecoſus, ſqualidus. pædes aũt pro pædiculis. ſic Plau. refert in curgulione. Item genus inter homines meo quidem animo ut muſcæ, culices, cimices, pædeſq; puliceſq;. & Liuius gladiolo pulicesne an cimices an pædes reſponde mihi. & Lucilius ubi me uidit caput ſcabit, pedes legit. Peſeſtas inter alia, quæ interpretatores dicant quando fundus luſtratur, ſignificare uidetur peſtilentiam, ut intelligi ex cæteris poſſunt, cum dicitur auertas morbum, mortem, labem, nebulam, impetignem. Pedum quidem baculum incuruũ, quo paſtores utuntur ad comprehẽdẽdas 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 nõ poſum, cum ſit ordo talis & per eum ſignificatio aperta gratũ proferre pedũ ceſſas nitere. Pædido ſordidos ſignificat, atq; obſoletos tractum uocabulum à græco quia pædes, ideſt pueri talis ſint ætatis, ut à ſordibus neſciant abſtinere. Pedarium ſenatorem ſignificat Lucilius, cum ait agipes uocem mittere cœpit, qui ita appellatur, quia tacitus tranſeundo ad eum, cuius ſententiã probat, quid ſentiat indicat. Pedem ſtruit ſignificat, fugit ut in. xij. ait Ser. Sulpitius. Perediam & bibeſiam Plautus finxit ſua conſuetudine, cum intelligi uoluit cupiditatem edendi & bibendi. Piſtum pinſendo, ꝓpolitũ antiqui frequentius uſurpabant, quam nunc nos dicimus. Piacularia auſpicia appellabant, quæ ſacrificantibus triſtia portẽdebant, cum aut hoſtia ab ara profugiſſet, aut percuſſa mugitum dediſſet, aut in aliam partem corporis, quàm 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, et 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 Hetruſcorũ agrum à Romano Tyberis diſcluderet cæteræ uicinæ ciuitates colles aliquos haberent oppoſitos. Peculatus eſt nunc, quod qualecunq; furtum publicum, ſed inductum eſt à pecore ut pecunia quoq; ipſa. Iam ẽt 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 cœptum eſt à pecore, quia ob 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 poſtquam ære ſignato uti cœpit populus Ro. tarpeia lege cautum eſt, ut bos centuſſis, ouis decuſſis æſtimarentur. Permutatur id proprie dici uidetur, quod ex alio loco in alium transfertur. at cõmutatur cum aliud pro alio ſubſtituitur, Sed ea iam confuſe in uſu ſunt. Pierides muſæ propter amœnitatem, ac ſolitudinem pierij mõtis dictæ uidentur, quo ex ſecretis locis propter ſtudia liberalia delectantur. Perconctatio, per interrogationem dicta uidetur ex nautico uſu, quia conto pertentant, cognoſcuntq; nauigantes aquæ altitudinem, ob quam cauſam ait Verrius etiam ſecundam ſyllabam per. õ. ſolere ſcribi. mihi id falſum uidetur. Nam eſt illa percunctatio, q̃d is qui curioſe quid interrogat, per cuncta uiſit, ut recte per. ũ. literam ſcribatur. Perfugam Gallus Aelius ait, qui liber aut ſeruus, aut hoſtis ſui uoluntate ad hoſtes tranſierit, qui idem dicitur transfuga, quãquam ſint qui credant per fugam eſſe nõ tam qui alios fugat, quàm qui ob ſpem cõmodorum ad quempiam perfugiat. Perentalia fulgura Gracchus ait uocari, quæ ſuperiora fulgura, ut portẽta ui ſua perimant duobus modis prioribus tollendis, aut maiore manubia, ut tertia ſecundæ, ſecunda primæ cedat. Nã ut omnia ſuperentur fulgure, ſic ictum fulgur manubijs uinci. Premere Cincius in libro de uerbis priſcis ait ſignificare idem, quod prohibere. at Cato libro qui eſt de re militari pro uitiare uſus eſt, cum ait, cum magiſtratus nihil audeat imperare nequid conſul auſpicij premat. Periodos dicitur & in carmine lyrico pars quædam, & in ſoluta oratione uerbis circunſcripta ſententia, & in gymnicis certaminibus periodon uiciſſe dicitur, quia Pythia Iſtmia, Nemea olympia uicit à circuitu eorum ſpectaculorum. Perempta & interempta pro imperfectis poni ſolet à poetis. Lucre. Cum corpus ſimul, atq; animi natura perempta. Perpetem et perpetuo dixere poetæ. Pacuuius milona, fac ut cœpiſti hanc operã mihi perpetẽ oculis traxerim. Perſilum uocant ſacerdotes rudiculũ ſiue uas picatũ, in quo erat unnguẽtũ, quo unguine flamẽ quirinalis arma quirini unguit. Perſicũ portũ Plautus cũ ait, mare euboicum uidetur ſignificare, quod in eo claſſis pſarũ dicitur ſtetiſſe non procul à Thebis. Item perſicũ peracutũ ſignificare uidetur ut idẽ Plau. nihil de conciliare 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, uériſimilius eſt eam fabulam propter inopiā comœdorum actam nouam p atellanos, qui proprie uocantur perſonati, quia ius eſt ijs nō cogi in ſcœnam 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 quidā, conuerſum iam. FRAG. Porigam dixiſſe antiqui uidentur, pro porrigam, propter morem non geminandarū literarū ducto uerbo à porrò regam, aut friuolū uidetur cum aperte è riuo regam tractum ſit, ſed antiqui etiam porgam dixere pro porrigam. Porcæ appellantur rari ſulci, qui dicuntur aquæ deriuādæ gratia, dictæ ꝙ portant.i.prohibeant aquā frumētis nocere. Nam crebriores ſulci limi uocantur. Porcas, quæ inter duos ſulcos fiunt ait Varro dici ꝙ porrigant frumentū. Poſtliminiū receptum, Gallus Aelius lib. primo ſignificationum quæ ad ius ptinerent, ait eſſe eum, qui liber ex qua ciuitate in aliam ciuitatē abierat, in eandē ciuitatem redit eo iure, quod conſtitutum eſt de poſtliminijs. Itē qui ſeruus à nobis in hoſtiū poteſtatē prouenit, poſtea ad nos redit in eius poteſtatem cuius antea fuit, in iure poſtliminium equi & muli, et Nauis eadem ratione poſtliminiū receptū is qui ſerui. quæ genera rerum ab hoſtibus ad nos poſtliminio redeunt, eadē genera à nobis ad hoſtes redire poſſunt cū populis liberis & cum fœderatis, & cū regibus poſtliminium nobis eſt ita uti cum hoſtibus, quæ nationes in opinione noſtra ſunt cum ab ijs procul ſint. Poſtliminium 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, & Sumano fit, quod diurna Iouis, nocturna Summani fulgura habentur. Propatulum late patens, atq; apertum, & patulos boues Plau. appellat quorū cornua in diuerſum ſupra modum patent. 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 ſacrificiū, qđ eſt proficiſcendi gratia Herculi, aut Sanco qui ſcilicet idem eſt deus. alij profecturi uiam herculi aut Iano ſacrificabant. Prodigia, ꝙ prædicunt futura permutatione. G. literæ. nam quæ nunc. C. appellatur, ab antiquis G. uocabatur. Produit porrò dederit, ut eſt in lege cenſoria. porticum ſartam rectamq; habeto. Prodito alias prodiderit. Prodegeris conſumpſeris, prodideris, ut Cæcilius in hymnis, prodigere eſt cū nihil habeas te irriderier, & Plautus in neruolaria, productæ prodigum eſſe in amatorē addecet. Prodinunt prodeunt, ut Ennius anna. lib. iij. Prodinunt famuli tum candida lumina lucēt. Probū ſtuprū, flagitiū, ut Accius in helenibus, qui niſi probum oīa alia in delicta æſtimant. Cæcilius inuocatū compreſſa parit hinc puerum ſibi probrū. Probi uelut prohibi, qui ſe à delinquendo prohibent. Prodigiatores aruſpices pro digiorū interpretes. Prodita memoriæ porrò dat et fallit. Itē ex interiore loco procedit. Itē prodit, ut Ennius lib. xyi. Nō in ſperando cupide rē prodere ſummā. Plexa colligata ſignificat ex græco, cui nos ēt præpoſitionem adijcimus cū dicimus pplexa. Plectitur antiqui ēt ſine præpoſitionibus dicebant. Plera dixiſſe antiquos, teſtis ē Pacuuius cum ait, plera pars peſſundatur. Ploxenum appellatū ait Catullus capſarū inciſo, capſa ue, Cum ait ginguas uero ploxeni habet ueteris. Plorare, flere, inclamare, nunc ſignificat, et cū præpoſitione implorare.i.inuocare, at apud antiquos planè īclamare in regis romuli et latum legibus ſi minus ſacra diuis parentū eſto dei Seruij Tullij, hoc ē. Si parentē puer imploras ſit parentes puer diuis parentū ſacer eſto.i.clamarit dixit. Pedula, quæ dicimus tica. græcos appellare manifeſtum eſt. Pacem à pactionis conditione putat dictā Aſinius Capito, quia utriq; inter ſe populo ſit obſeruanda. Penem antiqui codā uocabant, à qua antiquitate etiā nunc offa porcina cum cauda in cœnis puris offa penita uocatur, et periculi queis calceamēta terguntur, quod è codis extremis faciebant antiqui, qui tergerent edictus eſt forſitan à pendēdo. Næuius in tunicularia Theodotū compellas qui aras cōpitalibus ſedēs, in cælla circūtectas tegetibus lares ludētis peni pinxit bubulo ſignificat penculo grā di.i.coda. Proprius ſobrino mihi ē conſobrini mei filius, & conſobrinæ meæ filia et patris mei conſobrinus et matris meæ conſobrinus. Poſſeſſio eſt, ut definit Gallus Aelius, uſus quidā aut ædificij nō ipſe fundus, aut ager. non enim poſſeſſio ē rebus, quæ tangi poſſunt, qui dicit ſe poſſidere res, is uere poteſt dicere. Itaq; in legitimis actionibus nemo ex ijs, qui poſſeſſionē ſuā uocare audet, ſed ad interdictū uenit, aut prætorijs uerbis utatur, uti nunc poſſidetis eum 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 earū reſpu. neq; tamen magiſtratus ſuos habebant, in quas legibus præfecti mittebantur quotannis qui ius dicerent, quarū genera fuere duo, alterū in quas ſolebant ire præfecti quatuor ſex uirū pro populi ſuffragio creati erāt in hæc oppida capuā, cumas, caſilinū, uulturnū, liternū, puteolos, acerras, ſue ſulam, atellā, calatiam. alterum quas prætor urbanus quotannis in quæq; loca miſerat legibus ut fundos formias, cere, uenafrum, alias priuernū, anagniam fruſilonē, reate, ſaturniam, nurſiam, arpinū, aliaq; cōplura. 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 poſitū omnes ferè conſentiunt, cui teſtimoniū 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 poſteriore parte ædium, cæterum antiqui etiam uicanum habitantem ad poſteriorē partem ædiū ſic appellarunt. deniq; & quæ ante nos ſunt antica, & quæ poſt nos ſunt poſtica dicuntur, & dextrā anticam ſiniſtram poſticam dicimus, ſic etiam 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 modum dat claſſi. id autem eſt malleus, cuius meminit Cato in diſſuaſione de rege Attalo et 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 complures leges erant in ciues rogatæ, quibus ſanciebatur pœna uerberū, is ſignificabat prohibuiſſe multos ſuos ciues in ea oratione, quæ eſt contra M. Cœlium ſi em percuſſi ſæpe incolumis. alibi præterea pro republica pro ſcapulis atque ærario Reipu. 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 incœpit neq; perficit, is feſtinat. Prorſus porro uorſus, niſi forte ex græco πρό. Cato de fœneratione legis miniæ, camerini ciues noſtri oppidū 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 quidē maior, cæterum ob id ipſum comitialis appellatur. Cato in oratione, quam ſcripſit de ſacrilegio cōmiſſo, domi cum auſpicamus honorē medium immortalium uelim habuiſſe ſerui ancillæ ſiquis eorum ſub centone crepuit, quod ego non ſenſi nullum mihi uitium facit, Si ui 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 poſtq̄ nautas ex nauibus eduxi nō ex militibus, atq; nautis piſcatores penatores ficiledarum dedi.

Pilates lapidis genus. M. Cato originum libro quinto, Lapis candidior, q̄ 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 arā, 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 Appium Claudium Cenſorem, qui quinquaginta millia æris grauis his dedit, ſi ſeruos publicos edoceret ritum ſacrificandi, quo facto potitij cum eſſent ex familia numero. xii. omnes interierūt intra diem trigeſimum Pinarius, ꝙ non affuit ſacrificio, poſtea cautum eſt, ne quis pinariorum ex eo ſacrificio ueſceretur. Poſthumus cognominatus poſt mortè patris natus. Plautus aulularia, poſt mediam ætatem qui ducit uxorem domū, 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 inuicē earum bruttianis. Porcam auream & argenteā dici ait Capito Ateius quæ etſi numero hoſtiarum non ſit, nomen tamen earum habere alteram ex auro alterā ex argento factam adhiberi ſacrificio cereali. Pulcher bos appellatur ad eximiam pinguedinē perductus. Propuditat porcus, dictus eſt, ut ait Capito Ateius, ꝙ ſacrificio gentis Claudiæ uelut palmētum, & exſolutio ominis contractæ religionis eſt parū. Caius ſe uidere pronuntiat magiſtratus, cum de conſulis ſententia capitis quem cō demnaturus eſt. Piſcatorij ludi uocantur qui quotannis menſe iunio trās Tyberim fieri ſolēt à po. Ro. pro piſcatoribus tyberinis, quorum quæſtus non in macellum puenit, ſed ferè in aream uulcani, quia id genus piſciculorum maiorum datur ei deo pro animis humanis. Poſſeſſiones appellantur agri late patentes publici, priuatiq;, quia non mancipatione, ſed uſu tenebantur, et ut quiſq; 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, qđ in me eſſet meo labori non parſi. Pauimenta pœnica marmore numidico ſtrata ſignificat Cato, cum ait in ea oratione, quam habuit, ne quis conſul fieret, dicere poſſum quibus uillæ, atq; ædes ædificatæ, atq; expolitæ maximo opere citro, atq; ebore, atq; pauimentis pœnicis ſtent. Prolato ære aſtitit Ennius Achille Ariſtarchi cum ait, ſignificat clypeo ante ſe portento. Penitam 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 deniciales. Pronubæ adhibentur nuptis, quæ ſemel nupſere, ut matrimonia, paupertate auſpicantes prima, aut ſecunda hora dicata ſpōſalibus honoris cauſa, ut optima, ac ſecūdiſſima ueniant. alij dicunt, quæ nupſerunt cauſa auſpicij ut ſingulare perſeuēret matrimoniū. Pudicitiæ ſignum in foro boario eſt ubi familia ediſſet Herculis. eam quidam fortunam eſſe exiſtimant. Item uia latina ad milliarum illic fortunæ muliēbris ſimulachrū nefas eſt attingi niſi ab ea, quæ ſemel nupſit. Plebeiæ pudicitiæ ſacellum Romæ ut cætera ſacra colebatur. Patrimi & matrimi pueri prætextati tres nubētem deducunt, unus qui facem præfert ex ſpina alba, quia noctu nubebant. duo qui tenerent nubentem. Pilentis & carpentis per urbem uehi à matronis cōceſſum eſt, ꝙ cum aurum non reperiretur ex uoto, ꝙ Camillus uouerat Apollini delphico contulere. Prætextū ſermonem quidā putant dici, ꝙ prætextis nefas ſit obſcœno uerbo uti, alij ꝙ nubentibus depoſitis prætextis à multitudine puerorum obſcœna clamentur, ideoq; prætextum ſermonem nihil obſcœni habētem. Palatilis flamē conſtitutus eſt ad ſacrificandum ei deæ, in cuius tutela palatium eſt. Portenta exiſtimauere quidam grauia eſſe. oſtenta bona. alij portenta quædam bona quædam triſtia appellari. portenta, quæ quid porrò tendant indicent, oſtenta, quæ tantummodo oſtendant, monſtra, quæ præcipiant quæq; remedio purgentur. Poſtularia fulgura, quæ uotorum aut ſacrificiorū ſpretam religionem deſignant. peſtifera, quæ mortem, aut exilium oſtendunt, peremptalia, quæ ſuperiora fulgura, aut portenta perimunt. i. tollunt. Pullus Iouis dicebatur Q. Fabius, cui Eburno cognomen erat propter candorē, ꝙ eius natis fulmine icta erat. Antiq puerū quem quis amabat pullum eius dicebant. Peregrinus ager eſt, qui neq; Romanus, neq; hoſtilis habetur. Publica ſacra, quæ 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, auſpicato tranſit. Pecuum cum dixit M. Cato per caſum genitiuum à ſingulari caſus recti formauit, quo utebantur antiqui. i. pecu, ac teſtu tonitru genu ueru. quorum omnium genitiuus pluralis geminat u literam. nunc quia dicimus ut pecus, eam quæ in uſu eſt, formā in declinationibus ſequimur. Præteriti ſenatores quondam in opprobrio non erant, quod ut reges ſibi legebāt, ſublegebantq; quos in conſilio publico haberent. Ita poſt exactos eos Conſules quoq; & tribunos militum conſulari poteſtate coniunctiſſimos ſibi quoſq; patriciorum & deinde plebeiorum legebant, donec poteſtas tribunitia interuenit, qua ſancitum eſt, ut cenſores ex omni ordine optimum quēq; curiatim in ſenatu legerent, quo factum eſt, ut qui præteriti eſſent, & loco moti haberentur ignominioſi. Pro cenſu claſſis Iuniorum Ser. Tullius cū dixit in deſcriptione centuriarum, accipiebat in cenſu, ut ait M. Varro libro ſexto rerū humanarum. ſicuti pro roſtris pro tribunali pro teſtimonio. Procum patricium in deſcriptione cas ſi unquam fecit Ser. Tullius, ſignificat procerum. ij. n. ſunt principes, nam proci dicuntur. qui poſcunt aliquam in matrimonium græce μνηςῆρες, eſt enim procare poſcere, ut cū dicat in iudice collocando ſi aliū procas inuue cum procas, ideſt poſcas, unde meretrices procaces ab aſſidue poſcendo. & uerbum procas, ideſt poſcis.

Peculium ſeruorum à pecore inde dictum eſt, ut pecunia patrum familiæ, ſiue nobilium. Puelli per diminutionem à pueris dicti ſunt. itaq; & Ennius ait. Pœni ſoliti ſuos ſacrificare puellos. & Lucilius, cumq; hic tam formoſus homo à te di=

gnus puellus. & Plautus, olim huic puello ſe uenum duceret. Præciamitatores dicuntur qui flaminibus diali, quirinali, martiali antecedunt. exclamant enim ferijs publicis ut homines abſtineant ſe opere, quia ijs opus facientē uideri irreligioſum eſt. Ponè graui ſono, antiqui utebantur pro loci ſignificatione.

Planta oleaginea, eſt uirga foliata ex olea deplantata. Pomonal eſt in agro ſolonio uia oſtienſi ad duodecimum lapidem 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 et penetralia cuiuſq; 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 excoctum, purgatumq; ſit, profani qđ ſacrum non ſit, & quod omni religione ſolutum ſit, ſui, quod alienum non ſit. Pacionem antiqui dicebant, quam nunc pactionem dicimus, unde & paciſci adhuc & paceo 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. Paterā 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 oſtienſi ad lapidem undecimum. Pauera frumenta dicebant antiqui, quæ de vagina non bene exibant. Paludati in libris auguralibus ſignificat, ut ait Veranius, armati, ornati omnia enim militaria ornamenta paludamenta dici. Puri mēſtruo eſſe dicuntur, q̃ ſacrorum cauſa toto menſe in cærimonijs ſunt, ideſt puri ſint certis rebus carendo. Prox bona uox, uelut quidam putant, ſignificare uidetur, ut ait Labeo de iure pontificio libro. xi. aliter proba uox ut æſtimo. Penatis ſingulariter Labeo Antiſtius poſſe dici putat, quia pluraliter penates dicantur, 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 oēs ciues faciunt nec certis familijs attributa ſunt ut fornacalia, parilia, laralia. Polluere merces.

liceat ſunt far polenta, uinum, panis fermentatus, ficus, paſſa, ſuilla bubula agnina, caſei, ouilla alica ſeſama, & oleum, piſces, quibus eſt ſquama præter ſquarum, Herculi autem omnia eſculenta, poculentaq;. Profeſtum facere eſt, tanquam profanum facere, ideſt 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; diē profeſtum diem ſine ferijs eſſe. Profanū eſt quod fani religione non tenetur. Item profanum, quod non eſt ſanctum. Plau. Sanctum an profanū habeas paruipenditur. Procubitores dicuntur ferè uelites, qui noctu cuſtodiæ cauſa ante caſtra excubant, cum caſtra hoſtium in propinquo ſunt. Vt 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, properaq; eſt. Prorogationes centuriæ dicuntur, ut docet Varro rerum humanarum libro ſexto, quæ res Romani, q̃ ignorarent petitores, ut facilius animaduertere poſſent. Verrius probabilius indicat eſſe, ut cum eſſent deſignati à prærogatiuis, in ſermone populi non ueniret de dignis indignis ue, ut fierent cæteri diligentiores ad ſuffragia ferenda.

SEXTI POMPEII FESTI. LIB. XV.

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Vietalis dicebatur ab antiquis orcus.

Quintia prata trāſtyberim à Quintio Cincinnatu, cuius fuerant, dicta ſunt. Quintana appellatur porta in caſtris poſt prætorium ubi rerum utenſilium forum ſit. Querceram frigidam cum tremore à græco κέρκερα certum eſt dici unde & carcer. Lucil. Iactas me, ut febris querquera. & alibi, Querquera conſequitur febris, capitisq; dolores. Item Plautus, is mihi erat bilis querqueratus. Quercus dicitur, q̄ id genus arboris graue ſit ac durum tum etiam in ingentē eua dat altitudinem, querqueram enim grauem & magnam quidam putant dici. Quadruplatores dicebantur, 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 eodem modo in faſtis notantur dies, quo ſtercus purgatur ab æde Veſtæ. Quando cum graui uoce pronuntiatur, ſignificat quod quoniam, & eſt coniunctio. quando acuto accentu tunc eſt temporis aduerbium. Querquetularia porta Romæ dicta, qđ querquetum intra muros urbis iuxta ſe habuerit. Quoniam ſignificat non ſolum id, quod quia, ſed etiam q̄ poſtq̄, hac de cauſa, quod græcum ἐπεὶ utriuſq; ſignificationem obtinet. Quod ſignificat & aliud præterq̄ qđ in uſu ferè eſt, & græci dicunt ὅτι. Quinq; genera ſignorum obſeruant augures, ex cœlo, ex auibus, ex tripudijs, ex quadrupedibus, ex diris. Quirinalia mēſe februario dies, quo Quirini fiunt ſacra. i. ſtultorū feriæ appellabantur ante, quàm in eum cōmigrarent ferè ſabini Curibus uenientes poſt fœdus inter Romulum, & Tatium, quod quidem ſuorum fornacalium ſacrorum cognominant, quod eo potiſſimum rem diuinam faciunt. Quirinalis collis, qui nunc dicitur, olim Agonus appellabatur ante, quàm in eum commigrarent ſabini Curibus uenientes poſt fœdus inter Romulū, & Tatiū ictum, à quo hanc appellationem ſortitus eſt, quamuis exiſtiment 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, quàm ſecundum oſtium Tyberis poſuit, quo etiam oſtiam, & quia populi opera eas fecerat appellauit quiritiū. Quincentum & producta prima ſyllaba, & per. c. literam uſurpabant antiqui, quod poſtea leuius uiſum eſt, ita ut nunc dicamus pronuntiari 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 nō poteſt. Quinquatrus appellari quidam putant à numero dierum, quia ferè ijs celebrabantur, qui ſcilicet erāt tam Herculi, quàm quitriduo ſaturnalia, & totidem diebus compitalia. nam omnibus ijs ſingulis diebus ſunt ſacra, forma autem uocabuli eius exemplo multorū populorū Italicorum enuntiata eſt, qui poſt diē quintū iduum eſt is dies feſtus, ut apud Thuſculanos triatrus, & ſexatrus. Mineruæ autē dicatū eū diē exiſtimant, q̄ eo die ædes eius auētino conſecrata ſit. Quinquatrus feſtiuus dies dictus, q̄ poſt diē quintū iduum celebraretur, ut triatrus, & ſexatrus, & ſeptimatrus, & decimatrus.

Quinquertiū uocabant antiqui quem græci pentathlon, ut indicat uerſus hic: oīs equalis uincebat q̃nquertio. Liuius quoq; ipſos athletas ſic noīat, quinquertiones præco in mediū uocat. Quiſquiliæ dici putant quicquid ex arboribus minutis ſurculorū foliorū ue cadit uelut quicq̃d cadit. Cæcilius. quiſquilias uolantis uentis ſpolia memorāti modo. & Næui. in tegularia, abi deturbate ſaxo quiſquilia non hō. Quintipor ſeruile nomē frequēs apud antiquos erat, à prænomine dñi dictum, ut marcipor. gnipor, q̃uis ſint q̃ à numero natorū ex ancilla quinto loco dictū putent. Quippe ſignificat quid ni, teſtimonio eſt Ennius lib. XI. quippe ſolent reges oēs in rebus ſecundis. Idem libro XVI. Quippe uetuſta uirum non eſt ſat bella mouere. Item alij cōplures. Quianā pro quare, & cur poſitum, & apud antiquos, ut Næuiū in carmine punici belli, Sume deū regnator quianā genus iſti. & in ſatyra, quianā ſaturniū populum pepuliſti. & Enni. libro VII. heu quianā dictis noſtris ſententia flexa eſt. Quid niſi uſurpauiſſe antiquos teſtis & Afranius in epiſtola, me authore mater abſtinebis quid niſi. Quadrata Roma in palatio ante templū Apollinis dicitur locus ubi repoſita ſunt, quæ ſolēt boni ominis gratia in urbe condenda adhiberi, q̄ ſaxo munitus eſt initio in ſpeciē quadratā. eius loci. Ennius meminit cum ait, et q̃s extiterat Romæ regnare quadratæ. Quadrurbē Athenas Accius appellauit, qđ ſcilicet ex quatuor urbibus in unū domicilia tulere, Braurone, Eleuſine, Pireo, Sunio. Quæſo, ut ſignificat idē quod rogo, ita quæſere ponitur ab antiquis pro quærere, ut eſt apud Ennium libro ſecundo, Oſtia munita eſt idē loca nauibus pulchris Munda facit, nautisq; mari quæſentibus uitā. & in Creſphonte, ducat me uxorē liberū ſibi quæſendū gratia, & in andromeda. liberū quæſendū familiæ matres cauſa tuæ. Quadrantal uocabant antiq̃, quam ex græco ἀμφορεῖς dicunt, qđ uas pedis quadrati octo & quadraginta capit ſextarios. Plau. Curgulione, Anus hæc quantillum ſitit, modica eſt, capit quadrantal te. Cato contra Oppiū. Vinum redemiſti, prædia pro uini quadrantalibus ſexaginta in publicū dediſti, uinum nō dediſti. Quoaxare ranæ dicuntur, cum uocem emittunt.

Quartarios appellabant antiqui muliones mercenarios, quod quartā partē quæſtus capiebant. Lucil. porrò hoīes nequam malus ut quartarius cappos colligere oēs. Quatenus ſignificat quaſi ne hactenus, hac ſine. At quatinus quoniā. Sed antiqui quatenos dicebant, ut Scipio Africanus in ea oratione, quā ſcribit, poſtq̄ ex Africa redijt uti negotiū natum erat quatenos caſtra noſtra ita munita erant, ut poſſes partem exercitus abducere. Quāde pro quam uſos eſſe antiquos cum multi ueteres teſtimonio ſunt, tum eſt Liuius in primo. Iupiter, ut muro fretus magis quamde manu impe ſecundo, Quāde tuas oīs legiones, ac popularis. & Lucre. Clarus ob obſcuram linguam magis ut inanes Quamde grauis terga uos qui uera requirunt. Quā mox ſignificat, quàm cito, Sed ſi per ſe ponas mox ſignificabit paulo poſt uel poſtea. Quatere ſuſpenſum & uicinū rei alicuius motū ſignificat, non, ut Verrius putat, ferire, cum id ipſum uerbū concutere ex præpoſitione, quæ eſt con & quatere ſit cōpoſitum. 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 antiq̃ dicere, inde declinatū remanet datiuo caſu, quibus, nam qui adhuc itē queis facit, ut iſti iſtis, illi illis. Qui hoc cēſetis illic tranſite, q̃ alia oīa in hanc partē ijs uerbis præito minis uidelicet cauſa ne dicat, qui non cenſetis. Quot ſerui, tot hoſtes in prouerbio eſt, de quo Aſinius Capito exiſtimat errorē hoībus interueniſſe præpoſtere plurimis enuntiantibus. uero enim ſimilius eſſe dictum initio, Quot hoſtes, tot ſerui, tot captiui ad ſeruitutem adducebantur, unde etiam Mancipia.

SEXTI POMPEII FESTI LIBER XVI.

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Omanā portā uulgus appellat ubi ex epiſtylo defluit aqua, qui locus ab antiquis appellari ſolitus eſt ſtatuæ cinciæ, quod in eo fuit ſepulchrū eius familiæ, ſed porta Romana inſtituta eſt à Romulo in infimo cliuo uictoriæ, qui locus gradibus in quadraturā formatus eſt. appellata aūt Romana à Sabinis præcipue q̄ ea proximus aditus erat Romam. Rutabulum eſt quo ruſtici in proruēdo igne coquēdi panis gratia utuntur. inuenitur etiā poſitū & pro uirili mēbro. Næuius in pico qd ego facerē, in otio ſi rodebā rutabulū. Næuius obſcœnā partem uiri deſcribens, uel quæ ſperat ſe nupturum iri adoleſcentulo ea licet ſenile tractet retritū rutabulum. Ruta cæſa dicuntur, quæ uenditor poſſeſſionis ſui uſus gratia concidit, ruendaq; contraxit. Rutiliū rufum ſignificat, cuius coloris ſtudio etiā antiquæ mulieres fuere, unde traxere cognomina rutilias, ut indicat frequenter Afranius. Rutrū tenentis Iuuenis eſt effigies in capitolio Ephebi more græcorum arenas ruētis exercitationis gratia. qđ ſignum Pōpeius bithynicus ex Bithynia ſupellectilis regiæ Romam deportauit. Rotundā ædem Veſtæ Numa Pōp. rex Romanorū conſecraſſe uidetur, q̄ eādē eſſe, terrā, qua uita hoīum ſuſtineretur, crediderit, eamq; pilæ forma eſſe. ut ſui ſimili tēplo dea coleretur. Ruſcū eſt, ut ait Verrius, amplius paulo herba, & exilius, uirgultis, fruticibusq; non diſſimile iunco, cuius coloris rebus uti mulieres ſolitæ cōmemorat Cato originū libro ſeptimo, Mulieres opertæ auro purpuraq;, ars inhæret diadema, coronas aureas ruſcea facie, galbeas lineas, pelles rediuicula. Rupitias in XII ſignificat dāmnā dederis. Rodus uel raudus ſignificat rē rudem uel impfectā. nam ſaxū quoq; raudus appellāt poëtæ ut Accius Menalippo. Conſtituit cognouit ſenſit conlocat ſeſe in locum celſum, hinc manibus rapere rodus ſaxeum grādē et grauē, et ī Chryſippo, neq; quiſquā à telis uacuis. Sed uti cuiquā obuiā fuerat ferrū. alius ſaxū rodum uulgus quidē ī uſu habuit nō modo pro ære impfecto, ut Lucilius, cū ait, plumbi paxillū rodus limina texā. Sed etiā pro ſignato, cū dicitur, in mancipādo ruduſculo librā ferito aſſe tangito libram. Cincius de uerbis priſcis ſic ait, Quēadmodum oīs ferè materia nō deformata rudis appellatur, ſic ueſtimentū rude nō ppolitū. ſic æs infectū ruduſculū, apud ædem Apollinis æs cōflatū iacuit. id ad rudus appellabāt in æſtimatione cenſoria æs infectū rudus appellatur. Rudiarij ab eodem dicuntur q̃ ſaga noua perpoliunt. hoīem impfectū rudem dicimus. Rudentes reſtes nautinæ, & Aſini cum uocē mittunt. Ruſpari eſſe cribro quærere hoc uerſu indicatur, & ego ibo ut latebras ruſpans rimer amaptimas. Ruſtica, uinalia appellantur, menſe auguſto. xiiij. calendas ſeptembris, Iouis dies feſtus, quia latini bellū gerentes aduerſus Mezentiū, oēs uini libationē ei deo dedicauere, eodem aūt die ueneri templa ſunt conſecrata, alterū ad circū maximū, alterū 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, pluribuſ'ue hoibus, ꝙ non ad oīs ꝑtineat, & de una pluribuſ'ue rebus de qbus non oibus ſanciatur. Nā qđ in oēs homines res'ue populus ſciuit lex appellatur. Itaq; Gallus Aelius ait, īter legē et rogationē hoc ītereſt. Rogatio eſt genus legis, quæ, lex non cōtinuo eſt, ea rogatio eſt, nō pōt nō eſſe lex, ſi modo iuſtis comitiis rogata eſt. Romā appellatā eſſe Cephalon Gergithius, qui de aduentu æneæ in Italiā uidetur cōſcripſiſſe, ait ab hoīe quodā comite Aeneæ eū.n. occupato mōte, q nunc palatinus dicitur, urbem cōdidiſſe, atq; eā Romā noīaſſe. Apollodorus in Euxenide ait, Aenea et Lauinia natas Maylē, mullū, Romūq; atq; ab Romo urbi tractū nomē. Alcinius ait Tyrrenia Aeneæ naū filiū Romulum fuiſſe, atq; eo ortā Albā Aeneæ neptē, cuius filius nomine Romus cōdiderit urbē Romam. Antigonus Italicæ hiſtoriæ ſcriptor ait, Romū quendam noīe Ioue conceptū urbem condidiſſe in palatio Romæ, eiq; didiſſe nomē. hiſtoriæ cumanæ compoſitor Athenis quoſdā profectos Sicyonem, theſpiaſq;, ex qbus porrò ciuitatibus ob inopiam domiciliorū cōpluris profectos in extremas regiones delatos ī Italiā, eoſq; multo errore noīatos Abrignes, quorū ſubiecti qui fuerint uiri; uniciarūq; uiriū imperio montē palatiū, in quo frequētiſſimi cōſederint appellauiſſe à uiribus regentis ualētiā, quod nomen aduentu Euandri, Aeneæq; in Italiā cum magna græce loquētiū copia interpretatū, diciq; cœptū Romā. Agathocles ciſycenarū rerū ſcriptor ait, uaticiniohcleni impulſum Aeneā Italiā petiuiſſe portantē ſecū ſuam neptē, Aſcaniīq; filiā noīe Rhomā, eāq; ut Italia Phryges ſunt potiti, & iīs regionibus, maxime quæ nunc ſunt uicine urbi, primā oīum cōſecraſſe in palatio fidei tēplū, in quo mōte poſtea cū cōderetur urbs, uiſam eſſe iuſtā uocabuli Romæ nomē cauſam, eāq; priore unde ea locū dedicauiſſet fidei. ait quidem Agathocles cōplures eſſe authores qui dicāt Aeneā ſepultū in urbe Berecynthia proxime flumen nolon, atq; ex eius progenie quendā noīe Romū ueniſſe in Italiam, & urbē Romā noīatam cōdidiſſe. Gallias aūt Agathocli ſiculi q res geſtas conſcripſit, arbitratur è manus Troianorum fugentiū Ilio capto cuidā nomen fuiſſe Latino, euq; habuiſſe coniugē Romā, à quo ut Italia ſit potitus, urbē cōdiderit, quam Romā appellauiſſe, qui cognomento Lembus Heraclides appellabatur, exiſtimat, reuertentibus ab Ilio Achiuis quoſdā tēpeſtate deiectos in Italiā regiones ſecutos Tyberis decurſum ꝑueniſſe ubi nūc ſit Roma, Ibiq; ꝑꝑ tædiū nauigatiōis impulſos, captiuas authoritate ueteris cuiuſdā tēpeſtiuæ noīe Romes incendiſſe claſſem, atq; ab ea neceſſitate ibi manendi Vrbē conditam ab iīs potiſſimū eius nomine eā appellatam, à cuius cōſilio eas ſedes ſibi firmauiſſet. Galatas ſcribit cū poſt obitū Aeneæ īperium Italiæ ꝑueniſſet ad Latinū Telemachi, circeſq; filiū, iſq; ex Rome ſuſcepiſſet filios Romū, Romulumq; urbi cōditæ ī palatio cām fuiſſe appellandæ potiſſimum FRAG. Romam Romulus de ſuo noīe appellauit, ſed ideo Romā non Romulam, ut ampliore uocabuli ſignificatu proſperiora patriæ ſuæ ominaretur. Romulū quidā à ficu ruminali, Aliī ꝙ lupæ ruma nutritus eſt, quē credibile eſt à uiriū magnitudine, itē fratrem eius appellatos. aliī dicūt à uirtute. i. robore. Rhonde, ſciandionq; cū dixit Luci. quo noīari parū poſuit tā infeſtā ſibi corpus et ualetudinem referēs q̄ lenis, Sed ſaluti nauigantiū. Rinocerotem qdā eſſe aiūt bouē ægyptiū. Redemptores proprie, atq; antiqua cōſuetudine dicebantur, q cum ad faciendum, aut præbendū cōduxerant, effecerantq; tū demum pecunias accipiebant. nam antiquitus emere pro accipere ponebatur. At iī nunc dicūtur redemptores, q qd conduxere præbendum, utendumq;. Redhibitur tū id proprie dicitur qđ redditum eſt, īprobatūq;, et q dedit, idemq; rurſus coactus eſt habere id qđ ante habuit. Recliniā qdam, aliī reclinium appellant, eū cicat ungues cutis ſe reſoluit, qa lucere eſt ſoluere. Titinnius ſetina, laſſitudo conſeruum recliuie flagri, & Liui. ſcabra in legendo recliuioſa'ue offendēs. Redoſtire granā referre. Næui. in lupo ueluenieus regē ſalutat iube albanū miliū comitē ſenem ſapientē cōtra redoſtis menulus. & Accius amphitryone. Cedò ecqd te redoſtitum, cū meaſſem obiectet facilius, Nam & hoſtire æquare poſuere. Enni. in chreſponte, audis atq; auditis hoſtimentum adiungito, & ineptioris, liriſq; mea quo minus machæra, atq; haſta hoſpuis manu. & Pacuuius in teucro, niſi coerceo proteruitates, atq; hoſtio ferociam. Redantruare dicitur in ſaliorū exultationibus cum præſul ampiruauit, ꝙ eſt motus edidit ei referuntur inuicē iīdē motus. Lucil. præſul ut ampiruet, ide uulgus redamplauit. At Pacu. in promerenda gratia, Simul cum uideā graios nihil mediocriter redantruare, opibuſq; ſummis proſequi. Rediuiuū eſt ex uetuſto renouatū. Cicero libro primo in Verrē, uerū exiſtimatis minus operis eſſe unam columnam efficere ab integra nouā nullo lapide rediuino. Redearguiſſe ꝑ e literā Scipio Africanus Pauli filius dicitur enuntiaſſe, ut idē ēt ꝑtiſum. cuius meminit Lucil. cum ait, quo facetior uideare, & ſcire pluſq̄ cæteri ꝑtiſum hoiem nō ꝑteſum dicere ferūt, nam genus. FRAG. Reduncutū uocant catellā qua maxime utantur ornatus cauſa. Reus nunc dicitur qui cauſam dicit, & itē q quid promiſit ſpondit'ue, ac debet. at Gallus Aelius libro ſecundo ſignificationū uerborū, quæ ad ius ꝑtinent. Reus eſt qui cum altero litem conteſtatam habet ſiue is egit, ſiue cū eo actū eſt. Reus ſtipulādo eſt idē q ſtipulator, dicitur qppe ſuo noīe ab altero quid is ſtipulatus eſt, non is q alteri adſtipulatus eſt. Reus promittendo eſt q ſuo nomine alteri quid promiſit, Qui'ue pro altero quid promiſit. at Capito Ateius in eadē quidē opinione eſt. Sed exemplo adiurat interpretationes Numa in ſecūda tabula ſecūda lege, in qua ſcriptū eſt, qđ nomen unum fuit iudici, arbitro'ue. 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 conſilio'ue factus, uerū naturali ſuo impetu. Sed iī riui dicuntur, q manufacti ſunt, ſiue ſuꝑ terra in foſſa ſiue ſuꝑ ſpecu, cuius uocabuli origo ex græco pendet. Ratus ſum ſignificat putaui, ſed aliquādo pro firmo, certoq; ponitur ratus, et ratū. Enni. occidūtur ubi potitur Ratus Romulus prædā. et Accius ī Menalippe, neq; ratū eſt qđ dicas, nec quæ agitas, dicendi eſt locus. R. R. duobus in cōpluribus orationibus cū de actis deſeritur quæ ēt perſcribi ſolēt, ideſt rationū relatarū, ꝙ iīs tabulis docentur iudices, quæ publice data, atq; accepta ſint. Rauiliæ à rauis oculis, quemadmodū colore fuſcæ ſullæ. aliī dicunt quemadmodū à cæſiīs cæſulæ dicuntur. Ratumena porta à noīe eius appellata eſt, q ludicro certamine quadrigis uictor Hetruſci generis iuuenis à Veiīs. Is cōſternatis equis excuſſus Romæ periīt, qeq ferūtur nō ante cōſtitiſſe q̄ ꝑuenerint in capitoliū, cōſpectumq; fictiliū quadrigarū, quæ erāt in faſtigio Iouis templi, quas faciendas locauerāt Romani uenīēti cuidā artis figlinæ prudenti, quæ bello ſunt recuperatæ, qa in fornace adeo creuerant, ut eximi nequirēt, idq; prodigiū portendere uidebatur in qua ciuitate eæ fuiſſēt oium eā futurā potentiſſimā. Recuperatio eſt, ut ait Gallus Aelius cū inter populū & regem, nationeſq; & ciuitates peregrinas lex conuenit quo modo per reciperationem reddātur res, recipenturq;, reſq; priuatas inter ſe ꝑſequantur. Reciprocare pro ultro, citroq; poſcere uſi ſunt antiq, quia procare eſt poſcere. Pacu. Teucro, rapito reciprocat, parcito, augeto, citare, nectere, reciprocare, nudiq; gremiīs ſubuectare affigere. plau. Straba quaſi tollenone, aut pilū græcum reciproces planauta. Recellere reclinare, & excellere in altum extollere. Recinū oē ueſtimentū quadratū. hi qui XII interpretati ſunt, eſſe

dixere uirilē togā, quā muliēres utebātur prætextam clauo purpureo. unde reciniati 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 muliēbre cingulū capitis quo prouincta flaminica redimatur. Rectæ appellātur ueſtimenta uirilia, quæ patres liberis ſuis cōficiēda curāt ominis cauſa ita uſurpata, quæ à ſtantibus, & in altitudinē texuntur. Remancipatā Gallus Aelius eſſe ait, quæ mācipata ſit ab eo, cui in manum conuenerit. Rienes quos nunc uocamus, Antiqui nefrundines appellabāt quia græci νεφρούς uocant. Plau. ſatyrione, male tibi eueniſſe uideo glaber erat tanq̄ rien. Refriua faba dicitur, ut ait Cincius quoq;, quæ ad ſacrificium referri ſolet domum ex ſegete cauſa auſpici quaſi reuocent fruges, ut domū datantes teuirtito ad rē diuinā faciēdam. Aelius dubitat an ea ſit, quæ prolata in ſegetē domū referatur, an quæ refringatur, qđ eſt torreatur. ſed opinionē Cinciī adiuuat, qđ in ſacrificiīs publicis cum puls fabata diīs datur noīatur refriua. Remeare redire, ut cōmeare ultro, citroq; ire, Vn̄ cōmeatus dari dicitur. i. tempus, quo ire, redireq; poſſit. Afranius ut in emancipato uenit me ſine mercede proſum paucis remeare in ludum. Remeligines, & remoræ à morando dictæ ſunt. Plau. in patina. Nam quid ille nunc tam diutius remorātur remeligines. et Luci. quænam uox ex te reſonans meo gradu remoram fecit? Ab Afranio in prodito remeligo à laribus miſſa ſum hāc, quæ curſum coit. Reapſe eſt re ipſa. Pacu. in armorū iudicio. Si nō eſt ingratum reapſe, qđ feci bene. Regimen pro regimēto uſurpant poëtæ. Enni. lib. XVI. Primus ſenex Bradyn in regimen, belliq; peritus. Relegati dicuntur proprie, quibus ignominiæ, aut pœnæ cauſa neceſſe eſt ab urbe Roma, alia'ue, quo loco abeſſe lege, Senatuſq; conſulto, aut edicto magiſtratuum, ut etiā Aelius Gallus indicat. Religioſus eſt non modo deorū ſanctitatē magni æſtimans, ſed ēt officioſus aduerſus hoīes. dies aūt religioſi quibus niſi qđ neceſſe eſt nefas habetur facere, quales ſunt ſex & triginta atri qui appellātur & alienſes, atq; iī quibus mūdū patet. Gallus Aelius ꝙ hoī ita facere nō liceat, ut ſi id faciat, contra deorū uoluntatem uideatur facere. quo in genere ſunt hæc in ædē Bonæ deæ uirū introire aduerſus myſtica, legem ad populū ferre die nefaſto, apud pratorem lege agere. inter ſacrum aūt, & ſanctū, & religioſum differentias belliſſime refert. Sacrum ædificiū conſecratum deo. Sanctū murū, qui ſit circa oppidū, Religioſum ſepulchrū ubi mortuus ſepultus, aut hūatus ſit ſatis conſtare ait. Sed ita portione quadā & tꝑibus eadē uideri poſſe. Siquidem qđ ſacrum eſt, id lege aut inſtituto maiorum ſanctum eſſe putant, qđ uiolari id ſine pœna non poſſit, idē religioſum quoq; eſſe, qđ nō iam ſit aliquid, qđ ibi homini facere non liceat, qđ 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 nouum maritū cœnātur qa quaſi reficitur potatio. Pacu. in Illiona, ab ea depulſum Mamam pædagogandum accipit ap portalis liber. Repagula ſunt, ut Verrius ait, quæ pateficiundi gratia ita figuntur, ut ex cōtrario, quæ oppanguntur, ut Cicero in Verrē lib. IIII. poſtea conuolſis repagulis effractis ualuis demoliri ſignum, ac uectibus labefactari conantur, quæ poëtæ interdū repages appellant. Repudium Verrius ait dictum, qđ fit ob rem pudendam. Acci. repudio eiecta ab Argis iandudū 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 hoibus ſatione. Cato in ea, quā ſcribit de ſuis uirtutibus contra thermū, Ego iam à principio in parſimonia, atq; in duritia, atq; induſtria oēm adoleſcentiā meā abſtinui agro colendo ſaxis Sabinis ſilicibus repaſtinandis, atq; conſerendis, Afranius in repudiatore, paſtina ſerati ſenex fugis. Reluere reſoluere repignerare. Cæc. ī carmine, ut aurū, et ueſtē, qđ matris fuit reluat, ꝙ uiua ipſi oppoſuit pigneri. Reſignare antiq pro reſcribere ponebāt, ut adhuc ſubſignare dicimus pro ſubſcribere, Cato de ſpoliīs, ne ſufficerentur niſi quæ FRAG. Remanant, repetant. Enn. li. I. deſunt riuos, cāpoſq; remanant. Refert cū dicius errare nos ait Verrius. eſſe. n. rectū rei fert datiuo. ſ. nō ablatiuo caſu, ſed eſſe iā uſu poſſeſſum. Ridiculus proprie dicitur, qui ī rebus turpibus ridetur. rideo inqt Galba canterie prouerbiū ē, qđ Aſinius Capito ita īterpretatur, ue ſiq pricipio rei alicuius īchoatæ deficiūt aīo. Sulpitius Galba cū ī prouinciā exiēs ad portā ipſam canteriū ſuū animaduertiſſet cecidiſſe, rideo īquit canterie te iā laſſum eſſe cū tā lōgū iter iturus uix id ſis īgreſſus. Retricibus cū ait Cato in ea quā ſcribit cū ediſſertauit fulbiī nobilioris cēſurā ſignificat aquā eo noīe, quæ eſt ſupra uiam ardeatinā inter lapidē ſecundū & tertiū, qua irrigantur orti infra uiā ardeatinā, & aſinariā uſq; ad latinā. Receptitiū ſeruū Cato in ſuaſione legis uoconiæ cū ait ſignificat qui ob id uitiū redhibitus ſit. ubi irata facta eſt ſeruū receptitiū ſectari, atq; flagitare uirū iubet. Rogat, eſt conſuluit populum uel petit, ab eo ut id ſciſcat, qđ ferat. unde nos quoq; in cōſuetudine habemus pro petere, et orare. Cato in diſſuaſione ne lex bebia derogaretur, ait hoc potius agam, quod hic rogat. Reſtat pro diſtat ait Enni. ponere cū is dicat impetus, aut mediīs regiōibus reſtat. Ruri eſſe non rure eſſe dicendum teſtis eſt Teren. phormione, cū ait ruri ſe cōtinebat ibi agrū de noſtro patre. Religioni eſt quibuſdā porta carmētali egredi, & in æde Iani, quæ ex extra eā ſenatum habere, ꝙ ea egreſſi ſex & trecenti Fabiī apud cremerā oēs īterfecti ſunt, cū in æde Iani Sen. Cōſultū factū eſſet uti proficiſcerentur. Reſignatū æs dicitur militi, cū ob delictū aliqđ iuſſu tribuni militū ne ſtipēdiū ei detur in tabulas refertur. reſignare. n. antiqui pro ſcribere ponebant. Rituales noīantur Hetruſcorū libri ī quibus ꝑſcriptū ē quo ritu condantur urbes, aræ, ædeſq; ſacrentur, qua ſanctitate muri, quo iure portæ, quo modo tribus, curiæ, cēturiæ diſtribuātur, exercitus cōſtituantur, ordinentur, cæteraq; eiuſdē ad bellū, & pacē ꝑtinētia. rutilæ canes. i. nō procul à rubro colore īmolātur, ut ait Ateius Capito canario ſacrificio pro frugibus deprecādæ ſæuitiæ cā ſyderis caniculæ. Req; eapſe Scipio Africanus Pauli filius cū pro æde Caſtoris dixit, hac cōpoſitiōe uſus eſt, qbus de hoibus ego ſæpe, atq; ī multis locis opa factis cōſiliīs, reqs eapſe bn̄ meritus ſpē. i. et re ipſa. Res publicas multarū ciuitatū pluraliter dixit C. Gracchus in ea quā ſcripſit de lege. P. Enniī. et pegris cū ait eæ natiōes, cū aliīs rebus ꝑ auaritiā, atq; ſtultitiā res publicas ſuas amiſerāt. Recto frōte cæteros ſeq ſi norit, Cato in diſſertatiōe cōſulatus antiquæ id cōſuetudis fuit, ut cū ait Enni. quoq; à ſtirpe ſuprēo et ilia dia nepos, et lupus fera, et nulla metus, et ī cōmētariīs ſacrorū pōtificaliū frequēter ē hic ouis, et hæc agnus, ac porcus, quæ nō ut uitia, ſed ut antiq cōſuetudinē teſtantia debemus accipe. Recipie apud Catonē pro recipiā, et alia eiuſmodi cōplura. Redēptitauere itē ut clamitauere Cato idē in ea quā egit de ſignis, et tabulis honorē tētauere ait Lege. facta bn̄factis nō redēptitauere. Repulſior, ſecūda collatiōe dixit Cato ī ea, quæ eſt cōtra Corneliū apud populū. Nec quis īcultior religioſior deſertior publicis negotiīs repulſior comparatiue à repulſo. Ratiſſima quoq; ab iīs, quæ rata dicimus. unde etiam rationes dictæ. Cato in quintum Thermum erga remp. nulla beneficia ratiſſima, atque gratiſſima.

Regillis tunicis albis, et reticulis luteis utriſq; textis ſurſum uerſum aſtantibus pridie nuptiarū diē uirginis inductæ cubitum

ibāt omnis eā,ut etiā in togis uirilibus dādis obſeruari ſolet. Rapi ſimulatur uirgo ex gremio matris,aut ſi ea non 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 utriſq; amicis,ne aut uxor eā ſub lecto uiri ea nocte ponat,aut uir in ſepulchro comburēdam curet,quo utroq; mors propinqua alterius utrius captari putatur. Ritus eſt mos comprobatus in adminiſtrādis ſacrificijs. ſiue Ritus eſt mos uel conſuetudo.rite autem ſignificat bene , ac recte. Rictus rixæ rixioſæ,ringitur dici uidetur,qa in diuerſum rũpantur,contrariáq; ſint recti.qđ uocabulũ dictum uidetur à regendo. Religioſi dicuntur,q faciendarũ, præmittendarũq; rerum diuinarũ ſecundum morē ciuitatis delectũ hñt,nec ſe ſuperſtitionibus impliant. Renouatũ fulgur uocatur cũ ex aliquo fulgure functio fieri cœpit,ſi factum eſt ſimile fulgur, qđ idem ſignificat. Referri diē proditam.i.anteferri religioſum eſt,ut ait Veranius in eo,qui eſt auſpiciorum de comitijs , idq; exemplo comprobat L.Iulij,& P.Licinij cenſorum,q id fecerint ſine ullo decreto augurũ,& ob id luſtrum parũ felix fuerit. Regalia exta appellantur,quæ potentibus inſperatũ pollicentur honorē,priuatis,& humilioribus hæreditates,filiofamiliæ dominationem. Reſpicere aũt & in auſpicando.unde quis aũt proſpexit cũ eodē reuertitur. Religioſum,ac ſacrum eſt,ut templa oia,atq; ædes,quæ ēt ſacratæ dicuntur,ad quod per ſe religioſum. Rufuli appellabātur tribuni militum à conſule facti non à populo,de quorũ iure, ꝙ Rutilius Rufus legem tulerit Rufuli,ac poſt Rutuli ſunt appellati. Runa genus teli ſignificat.Enni.Runata recedit.i.pilata. Ructare non ructari dicendũ eſt.Flac.Videte alios ructare,ac reſpuere pulcherrima ſuperbia.Cicero tñ ructaretur dixit. Reſperſum uinũ dixerunt,quia uino ſepulchrũ ſpargebatur. Rubidus apud Plautum panis uocatur parũ coctus.itē ſcorteæ ampullæ rugoſæ rubidæ dici ſolent. R.pro.s.litera ſæpe antiq poſuerunt,ut maioſibus,melioſibus,laſibus, feſijs , pro maioribus,melioribus,laribus,ferijs. Rorarios milites uocabant qui leui armatura primi præliũ cōmittebāt,ꝙ ut ante imbrem ferè rorare ſolet,ſic illi ante grauē armaturam,qđ prodibāt rorarij dicti. Robũ rubro colore,& quaſi rufo ſignificari,ut bouē quoq; ruſtici appellant,manifeſtum eſt.unde et materia,quæ plurimas uenas eius coloris hēt dicta eſt robur, hinc & hoies ualentes,& boni coloris,robuſti.robus quoq; in carcere dicitur is locus,quò præcipitur maleficorũ genus,ꝙ ān arcis robuſteis includebatur. Robigalia dies feſtus VII Calen.maias quo Robigo deo ſuo,quē putabant rubiginē auertere,ſacrificabāt. Rorariũ uinũ,quod rorarijs dabatur. Romula tribus dicta quod ex eo agro cenſebantur,quē Romulus ceperat ex Veiētibus. Rumex genus teli ſimile ſpari gallici. Rumitant rumigerantur.Næui.Simul alius aliunde rumitant inter ſeſe.

Ruminalis dicta eſt ficus,ꝙ ſub ea arbore lupa mãmā dedit Remo,& Romulo,mãma aũt rumis dicitur.unde & ruſtici appellant hœdos ſubrumos,qui adhuc ſub mãmis habētur. Rumen eſt pars colli,qua eſca deuoratur.unde rumare dicebatur, qđ nũc ruminare. Rumentũ abruptio. Rhegiũ appellatur id municipiũ,quod in freto Siciliæ eſt,qm̃ id à rumpēdo dictũ eſt. Retractare eſt rurſus tractare. Rabidus à rabie,qui morbus caninus eſt. Raui coloris appellantur qui ſunt inter flauos,& cæſios,quos Plau.appellat rauiſtellos. Quis inquit hæc mulier,& ille rauiſtellus,qui uenit? Rates uocant tigna colligata,quæ per aquā aguntur,quo uocabulo interdũ etiā naues ſignificantur. Rabula dicitur in multis intentus negotijs, paratuſq; ad radendũ qd,auferendumq́;,uel quia eſt in negotijs agendis acrior quaſi rabioſus. Raduſcula porta appellata,qđ rudis,et impolita ſit relicta,uel quia raudo.i.ære fuerit uincta. Raſores fidicinis dicti,quia uidentur chordas ictu radere. Ratitũ quadrantē dictum putant,ꝙ in eo, & triente ratis fuerit effigies,ut nauis in aſſe. Rauim dicebant pro raucitate.ūn & uerbũ rauio rauias. Remurinus ager dictus quia poſſeſſus eſt à Remo,et habitatio Remi remona.ſed & locus in ſummo Auētino remoria dicitur,ubi Remus de urbe cōdenda fuerat auſpicatus. Remores aues in auſpicio dicuntur, quæ acturũ aliquid remorari compellunt. Rimari eſt ualde quærere,ut in rimis quoq;. Remillũ dicitur quaſi repandum. Remorbeſcat in morbũ recidat. Refutare redarguere compoſitum à fando,uerſa.a.litera in.u. Renanciſcitur ſignificat reprehenderit.unde adhuc nos dicimus nanciſcitur,& nactus.i.adeptus. Reor exiſtimo,& quæcunq; ab eo declinantur. Remulco eſt cum ſcaphæ remis nauis magna trahitur. Rigidum & præter modũ frigidũ ſignificat,& durũ. Regifugiũ ſacrum dicebant,quo die rex Tarquinius fugerit è Roma. Regia domus,ubi rex habitat. Rigeſcit apud Plau. ſignificat creſcit. Reſultare ſæpe reſilire. Reſtibilis ager fit q biennio continuo ſeritur farreo ſpico.i.ariſtato, ꝙ ne fiat, ſolent qui prædia locant excipere. Reſes ignauus,quia reſidet. Reſecrare ſoluere religione utiq; cũ reus populum comitijs orauerat per deos,ut eo periculo liberaretur,iubebat magiſtratus eum reſecrare.Plau.Reſecroq; mater,ꝙ dudum obſecrauerā. Res comperendinata ſignificat iudicium in tertium diē conſtitutum. Raua uox rauca,& parũ liquida proxime canum latratũ ſonans.unde ēt cauſidicus pugnaciter loquēs rabula. Roſea in cãpo reatino cãpus appellatur,qđ in eo arua rore humida ſemper ſerũtur. Rediculi fanum extra portam capenam fuit,quia accedens ad urbem Annibal ex eo loco redierit quibuſdam perterritus uiſis. Reſerari à ſera dictũ eſt. Ridiculus qui in rebus turpibus ridetur. Retiario pugnanti aduerſus mirmillonē cantatur,non te peto,piſcem peto, qd me fugis galle? qa mirmillonicum genus armaturæ Gallicũ eſt,ipſiq; mirmillones ante galli appellabantur,in quorũ galeis piſcis effigies inerat.qđ genus pugnæ inſtitutum eſt à Pithaco uno ex ſeptem ſapiētibus,qui aduerſus Phrynonem dimicaturus propter controuerſias finiũ,quæ erant inter Atticos,& Mitylenæos Rete occultato impediuit Phrynonem. Redinũt redeunt. Regium eſt,qđ aut eſt,aut fuit regis. Regale eſt dignum rege. Receptus mos eſt,quem ſua ſponte ciuitas alienũ adſciuit. Roſij appellabantur in oibus perfecti artibus , qđ Roſius qdam ꝑfectus unus in arte ſua.i.comœdia iudicatus ſit. Rica eſt ueſtimentũ quadratũ fimbriatũ purpureũ,quo flaminicæ pro palliolo utebantur.Alij dicunt,qđ ex lana fiat ſuccida alba,qđ conficiunt uirgines ingenuæ patrimæ matrimæ ciues,& inficiatur cæruleo colore. Repertum dicitur quaſi repartum,& reparatum.

SEXTI. POMPEII FESTI. LIB. XVII.

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Vpum antiq dicebāt,quē nũc ſupinũ dicimus ex græco,uidelicet pro aſpiratiōe s ponētes literā,ut cum ijdē ὕλας dicunt et nos ſyluas. Item ἕξ ſex ἑπτὰ ſeptem.eius uocabulum meminit et Lucil.ſi uero das qđ rogas,et ſi ſuggeri ſupus. Sempronia horrea,q locus dicitur in eo fuerunt leges Gracchi ad cuſtodiā frumenti publici. Statua eſt Ludienis,q quondam fulmine ictus in circo ſepultus eſt in Ianiculo. cuius oſſa poſtea ex prodigijs,oraculorũq; reſponſis Senatus decreto intra urbē relata in Volcanali,ꝙ eſt ſupra comitiũ obruta ſunt,ſuperq; ea columna cum ipſius effigie poſita eſt.

Sonticum morbum,in XII ſignificare ait Aelius Stilo certum cum iuſta cauſa,quē nonnulli putant eſſe qui noceat, ꝙ ſontes ſignificat nocentes.Næuius ait ſonticam eſſe oportet cauſam quam

rem perdas mulierem! Sacram uiam quidam appellatam eſſe exiſtimant,quod in ea fœdus ictum ſit inter Romulum,ac Tatium.quidam,ꝙ continue utantur ſacerdotes Idulium 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 Sireniæ,& rurſus à regia uſq; in arcem,nec appellari debere ait Verrius,ſed diſiunctiue,ut cæteras uias flaminiam,Appiam latinam'ue , ne nouam uiam quidem,ſed nouam uiam. Scita plebei appellātur ea, quæ plebs ſuo ſuffragio ſine patribus iuſſit plebeio magiſtratu rogante. Solitaurilia oſtiarũ trium diuerſi generis immolationem ſignificant,tauri,ariētis,uerris,quod oēs eæ ſolidi, integriq; ſunt corporis,contra Accius uerbices Maiales,alij ſolidum nō à ſolo,qđ terram ſignificat, ſed ab Oſcorũ lingua,quia ſolũ oſce totum,& ſolidũ ſignificat.unde tela quædam ſoliferrea uocantur tota ferrea,& homo bonarum artium ſolers,& quæ nulla parte laxata,cauáq; ſunt,ſolida nominantur,atq; harũ hoſtiarũ oium immolati ſunt tauri , quæ pars.s. cæditur in caſtratione,ſunt quidem qui portent ex tribus hoſtijs præcipue nomen incluſum cum ſolido.tauri quæ ampliſſima ſit earum,quidā dixerunt oium trium uocabula confuſa, ſuis,ouis,tauri,id qđ uno modo appellarentur uniuerſæ, quod ſi à ſolo,& tauris earũ hoſtiarum ductum eſt nomē antiquæ conſuetudinis per unum.L.enuntiari non eſt mirum , quia tunc nulla geminabatur litera in ſcribēdo. quā conſuetudinem Ennius mutaſſe fertur,utpote græcus græco more uſus, quod illi æque ſcribentes,ac legentes duplicabant mutas. Subleſta infirma,& tenuis. Subleſtior.Plautus Perſa, ad paupertatem ſi migrant infamiæ grauior paupertas ſit,fides ſubleſtior. ideſt infirmior.Idem in neruolaria uinũ ait ſubleſtiſſimũ,qa infirmos faciat,uel corpore,uel animo. Supellectilis recto caſu,& ſenis ratione dicebantur,quænunc contraria uidētur eſſe finitioni proportionis,quia oia uocabula x litera finita per declinationes obliquorum caſuũ ſyllabam accipiunt.Hæc aũt duo deſciuerunt ab ea,ut alia complura, quæ non ideo infirmare debent præceptum. Scurræ uocabulum Verrius ineptiſſime ex græco tractum ait,quod eſt σκυρτάζειν aut à ſequendo cui magis aſſentitur,qđ & tenuioris fortunæ hoies, & cæteri alioquin qui honoris gratia proſequerentur quempiam non antecedere,ſed ſequi ſint ſoliti,qa 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 domum,ſequimur multi,atq; frequentes,cum ſecutos uideri uelit ob eorum iurgia non ob aſſuetum officium. Secus Valgius putat ex græco quod ἑκάς dictum abſurde.ſ.Significat.n.aperte aliter exemplis omnium ferè,qui eam uocem uſurpant,haud ſecus,non aliter. Stipem eſſe numum ſignatum,teſtimonio eſt & id , quod 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 patruelē,& conſobrinum,& proprius conſobrino,& ſobrina ijdem gradus in ſobrina quoq; ſunt Sororiũ tigillũ appellatur hac de cauſa,ex cōuentione Tullij Hoſtilij regis,& Metij Suffetij ducis Albanorũ Trigemini Oratij,& Curiatij cum dimicaſſent, ut uictores ſequerentur imperium,& Oratius noſter exuperaſſet,uictorq; domum reuerteretur obuia ſoror cognita morte ſponſi ſui fratris manu occiſi,auerſata eſt eius oſculum,quo noie Oratius interfecit eam,& quãquā à patre abſolutus ſceleris erat , accuſatus tñ parricidij apud duũuiros,dãnatuſq; prouocauit ad populum,cuius iudicio uictor duo tigilla tertio ſuperiecto,quæ pater eius conſtituerat,uelut ſub iugum miſſus ſubijt,conſecratiſq; ibi aris Iunoni ſororiæ,& Iano curatio,liberatus oi noxia ſceleris eſt augurijs approbantibus,ex quo ſororiũ id tigillum eſt appellatum. Sororiare mammæ dicuntur puellarũ cum primum tumeſcunt,ut fraterculare puerorũ.Plau.Tunc mammillæ primum ſororiabant,illud uoluit dicere fraterculabant.

Sũ pro eum uſus eſt Ennius libro primo,At tu nō ut ſum ſummam ſeruare decetrem,& libro ſecundo,At ſeſe,ſumq́; dederat in luminis oras. Solo oſce dicitur id,qđ nos totum uocamus.Lucilius Suaſa quoq; omnino diruunt non ſolo dupondiũ.i.nō tota.Item Liuius,ſoli curia in omni re catriora,& ſoliferreum genus teli totum ferreũ.Solers ēt in oi re prudens.& ſolenne,ꝙ omnibus annis præſtari debet. Sola appellantur ſedilia,in quibus non plures ſingulis poſſunt ſedere, ideoq; ſolia ſternere dicuntur qui ſelliſternium habent, & ſolaria uocantur babylonica,qbus eadem ſternuntur,quæ ut ait Verrius,omnia ducta ſunt ſolo aluei quoq; cauandi gratia inſtituti, quò ſinguli deſcendunt. Sola dicuntur à ſedendo potius , q̃ à ſolio. Soliſtimum,Appius Pulcher in auguralis diſciplinæ libro primo.ait eſſe tripudiũ,quod excidit ex eo, ꝙ illa fuerit ſaxum ſolidum aut arbos uiui radix,quæ nec præ uitio humani cedantur'ue,aciantur'ue pellantur'ue. Solũ,terrã,Menuius libro tertio,Tarquinio dedit imperiũ ſimul & ſola regni, & aliubi.Sed ſola terrarum poſtquam permenſa parumper. Solea,ut ait Verrius,eſt non ſolũ ea,quæ ſolo pedis ſubiicitur, ſed ēt pro materia robuſta.ſuper quā paries craticius extruitur.alii dicunt,quod eſt genus piſcis. Solox lana craſſa, & pecus,qđ paſſim paſcitur non tectum.Titinnius in barathro, ego ab lana ſolocia ad puram data.& Luci Paſcal. pecore, ac montano hirco atq; ſoloce. Sos.pro eos antiqui dicebant,ut Ennius libro primo,Conſtitit inde loci pp ſos dea dearũ,& libro tertio.Circũ,ſoſq; ſunt magnæ gentes opulentæ, libro quarto. Dũ cenſent terrere minis,hortanturq; ſos.libro XI. Cōtendunt graios græcos memorare ſolent Sos,interdũ pro ſuos ponebant, ut cum per datiuũ caſum idem Ennius effert, poſtq̃ lumina ſis oculis pro ſuis bonus ancus reliquit. Sultis pro ſi uultis.Plautus in friuolaria,ſequi minime hac ſultis legiones oēs lauernæ. & in rudente.Curate hæc ſultis magna diligentia . Cato pro Lucio Cœſetio,audite ſultis milites ſiqs ueſtrũ in bello ſupfuerit ſiqs nō inuenerit pecuniā egebit.Itē Sultis ſi uoltis ſignificat cōpoſito uocabulo,ita ut alia ſunt ſodes ſis ſiuus plicet in loco ſcis licet ecqd ego qdem.Enni.Pandite ſultigenas,& corde relinquite ſomnũ.Solari ſine præpoſitione dixiſſe antiquos,teſtis eſt Pacu.cum ait ſolatur,auxiliatur,hortaturq; me. Solatũ genus morbi,maxime à ruſticantibus dicitur,cuius meminit ēt Afranius. Sulci appellantur qua aratrũ ducitur,uel ſationis faciendæ cauſa uel urbis condendæ,uel foſſura rectis lateribus , ubi arbores ſerantur.fulmē quoq; qua eius ueſtigium ſimiliter appellatur.quod uocabulũ qdam ex græco,fictum, qa illi dicunt ὁλκόν. Solcus dictus à græco qui ab illis αὖλαξ appellatur. Suaſum,color appellatur,qui fit ex ſtillicidio fumoſo in ueſtimento albo,Plau.qa tibi ſuaſo infeciſti propudioſa pullulam, Quidam aũt legunt in ſuaſo.nec deſunt q dicant oēm colorem q fiat inficiēdo ſuaſum uocari,ꝙ quaſi perſuadetur in aliũ ex albo tranſire. Saltum,Caius Aelius libro II ſignificationũ, quæ ad ius ciuile pertinent,ita definit,Saltus eſt ubi ſyluæ , & paſtiones ſunt, quarum cauſa caſæ quoq; ſiqua particula in eo ſaltu paſtorum,aut cuſtodum cauſa aratur ea res non peremit nomen ſaltui non magis,q̃ fundi,qui eſt in agro culto et eius cauſa habet ædificium ſiqua particula in eo habet ſyluam.

Supereſcit ſignificat ſupererit. Ennius.dum qdem unus homo Romæ toga ſupereſcit.& Accius in Chryſippo,q hinc ſupere

ſcit ſpartum, atq; amyclas trado. Sed per ſe ſup ſignificat quidem ſupra, ut cū dicimus ſuper illū ſedit, uerū ponitur ēt pro de græca conſuetudine, ut illi dicunt ὑπέρ, Plautus milite glorioſo, mea opera ſuper hac uicina, quā ego nunc concilio tibi. In phaſmate, eandē præcipio ſuper rebus noſtris loqui te. Pacuuius in medo, qua ſuper re interfectum eſſe hippotē dixiſti. Cato cōtra Amniū. Nemo antea fecit ſuper tali re cum hoc magiſtratu utiq; rē. Afranius in uirgine. Alijs de rebus cœpiſti ſuper FRAG. Supciliū dicitur, ꝙ ſupra cilium ſit. i. in tegmentū oculi ſuperius. Supercilia in Iunonis tutela eſſe putabant, ꝙ ijs proteguntur oculi, per quos luce fruimur, quā tribuere putabant Iunonē. unde & Lucina dicta eſt. Sub iugū mitti dicuntur hoſtes uicti ereptis omnibus armis, teliſq; cū haſtis defixis duabus in terra, tertiaq; ad ſummū earū deligata, ipſi eam iubentur ſubeuntes trāſire. Subices Ennius Achille pro ſubiectis poſuit, cum dixit. Nubes ꝑ ego deū ſubices humidas, unde oritur imber ſonitus aerio ſpiritu. Superſtites teſtes præſentes ſignificat, cuius rei teſtimonio eſt, ꝙ ſupſtitibus præſentibus leges, inter quos controuerſia eſt uindicias ſumere iubētur. Plau. in artemone, nunc mihi licet quiduis loqui, nemo hic adeſt ſuperſtes. Sub corona uenire dicuntur captiui, quia coronati ſolent uenire, aut ait Cato in eo, qui eſt de re militari, ut populus ſuus ſua opera potius ob rem bene geſtam coronatus ſupplicatū eat, q̃ re male geſta coronatus ueneat. id autē ſignum eſt nihil præſtari à populo, q̄d ēt Plautus ſignificat in hortulo. præco ibi adſit cum corona cuiq; liceat ueneat. Sublime eſt in altitudinem elatū, ut Ennius in thyeſte, aſpice hoc ſublime candens, quem uocant omnes Iouem. Virgilius georg. libro primo, Hic uertex nobis ſemper ſublimis. Sublimauit dixit. i. in altum extulit originum libro ſecundo Cato, in maximū decus, atq; in excelſiſſima claritudine ſublimauit. id autem dicitur à limine ſuperiore, quia ſupra nos eſt. Succenturiare, eſt explendæ centurite gratia ſupplere, ſubijcere. Plautus in Saturione, Succenturia centū require, qui te delectent domi. & Cæcilius in triumpho, nunc meæ militiæ aſtutia opus eſt Succenturia. Subrumari dicuntur hœdi cum ad māmā admouentur, alij dicunt rumis, uel quia rumine trahunt lac ſuggentes.

Subulo thuſce tibicen dicitur. itaq; Ennius. Subulo quondā marinas abſtrahat plagas. Suburrā Verrius alio libro à pago Succuſano dictā ait. hoc uero maxime probat eorū authoritate, q aiunt ita appellatam & regionē urbis, et tribū à ſtatiuo præſidio, ꝙ ſolitum ſit ſuccurrere æſquilijs infeſtantibus eā partem urbis Gabinis, Indicioq; eſſe, ꝙ adhuc ea tribus per c literā nō b ſcribitur. Subuerbuſtā, uerubus uſtam ſignificat Plautus cū ait, uiceroſam compeditam ſubuerbuſtam ſordidā. Soboles ab oleſcendo. i. creſcendo, ut adoleſcentes, & adultæ, & indoles dicitur. Lucretius. Siue uirū ſoboles, ſiue eſt muliēbris, & Virgilius, Cara deū ſoboles. Subuculū Aelius Stilo, & Cloatius iiſdem ferè uerbis demonſtrant id uocabulū genus eſſe libi, q̄d dijs detur ex halica, & oleo, & melle. Nam de tunicæ genere notum eſt omnibus. Sub uos placo, in precibus fore cum dicitur ſignificat id, q̄d ut in legibus, transq; dato, edēdoq; plorato ſuopte ipſius, ut meopte meo ipſius tuopte tuo ipſius. alij dicunt idē eſſe, q̄d ſupplico. Suillū genus inuiſum ueneri prodiderunt poētæ, ob interfectū ab Apro Adonim quē diligebat dea, quidā aūt, q̄d immundiſſimi ſunt ſues ex oī manſueto pecore, & ardētiſſimæ libidinis. Ita ut obprobriū muliēribus inde tractum dicitur cum ſubare, & ſubire dicuntur. Sus Mineruam in prouerbio eſt, ubi quis id docet alterū, cuius ipſe inſcius eſt, quā rem in medio (q̄d aiunt) poſitam Varro & Eumerus ineptis mythis inuoluere maluerunt, q̃ ſimpliciter referre. Strues genera liborum ſunt digitorū coniunctorū non diſſimilia, q ſupiecta panicula in tranſuerſum continētur. Struices antiqui dicebant extruitiones oīum rerum. Plau. Cereales cœnas dat. Ita menſas extruit, tantas ſtruices concinnant patinarias. & Liuius quarto, Caſtalia ꝑ ſtruices ſaxeas lapſu accidit. Struere antiqui dicebant addicere, augere, unde induſtria. inde Cato iure lege libertate Reip. cōiter uti oportet gloria, atque honore quō ſibi quiſq; ſtruxit, aut in duodecimo, q̄d eſt ſic alluitur pedē ue ſtruit manu mando iacio. Alij putant ſignificare retrorſus ire, alij in aliam partem, alij furere, alij gradū augere, alij minuere, ac uix pedē pedi præferre, otioſe it remoratur. Stroppus ē, ut Ateius philologus exiſtimat q̄d græce ςρόφιον uocatur, & q̄d ſacerdotes pro inſigni habēt in capite. q̄dā coronā eſſe dicunt, aut q̄d pro corona inſigne in capite imponatur, quale ſit. Strophiū itaq; apud Phaliſcos diē feſtum eſſe qui uocetur Strupearia, quia coronati ambulant, & à Thuſculanis, q̄d in puluinari imponatur Caſtoris, ſtruppum uocari. Struthēu in mimis præcipue uocant obſcœnam partem uirilē, à ſalacitate uidelicet paſſeris, qui græce ςρουθὸς dicitur. à mimis præcipue appellatur. Strenā uocamus, quæ datur die religioſo, ominis boni gratia à numero quo ſignificatur alterū, tertiūq; uenturū ſimilis cōmodi ueluti Trēnam præpoſitas litera ut in lato, et lite ſolebant antiq. Statuliber eſt, qui teſtamento certa conditione præpoſita iubetur eſſe liber, et ſi ꝑ hæredē eſt quo minus ſtatuliber præſtare poſſit, q̄d præſtare debet nihilo minus liber eſſe uidetur. Status dies uocatur, qui iudicij cauſa præconſtitutus cum peregrino. eius. n. generis ab antiquis hoſtes appellabātur, q̄d erant pari iure cū populo Ro. atq; hoſtire ponebatur pro æquare. Plautus in curgulione, ſi ſtatus condictus cū hoſte intercedit dies, tn̄ eſt eū quo imperat ingratis. Satura eſt cibi genus ex uarijs rebus conditū, & eſt lex multis alijs conferta legibus. Itaq; in ſanctione legū aſcribitur, ne'ue per ſaturam abrogato, aut derogato. Annius luſcus in ea, quam dixit aduerſus Tiberiū Gracchum, imperiū, q̄d plebs per ſaturam dederat, id abrogatum eſt. & C. Lælius in ea, quā pro ſe dixit, dein poſtera die quaſi per ſaturā ſententijs exq̄ſitis in deditionem accipitur. q̄dā dicūt eſſe genus carminis ubi de multis rebus diſputatur. Statæ matris ſimulachrū in foro colebatur. poſtq̃ id colluſtrauit, ne lapides igne corrūperentur, q plurimus ibi fiebant nocturno tempore, magna pars populi in ſuos quiſq; uicos retulerunt eius deæ cultum. Stolagniū genus inauriū uidetur ſignificare Cæcilius in cratino, cū ait, ex aure eius ſtalagninū domi habeo. Stolidus ſtultus. Enni. in ſexto. Nā inde pugnare ſues ſtolidi ſoliti ſunt. & in Alexandro hominem appellat, quia laſciui ſtolide nō intelligit. et Cæcilius in hypobolimæo, abi hinc illi ut tibi ſit pater, et in Andronico, ſed ego ſtolidus gratulatū me oportuit prius. Stuprū pro turpitudine antiquos dixiſſe apparet in Nelei carmine fœde, ſtupreq; caſtigor, & in Appij ſententijs, qui animum compotem eſſe, neq̄d fraudis, ſtupriq; ferocia pariat. Næuius, ſeſeq; ij perire mauolunt ibidem, q̃ cū ſtupro redire ad ſuos popularis. Itē ſin illos deſerant fortiſſimos uiros, magnum ſtuprū populo fieri pergetis. Stupā linum impolitū appellant græci dores. Sacroſanctum dicebatur, quod iureiurando interpoſito erat inſtitutū, ut ſiqs id uiolaſſet, morte pœnas penderet. cuius generis sūt Tribunus pleb. ædileſq; eiuſdē ordinis, q̄d affirmat M. Cato in eam, quā ſcripſit ædilis plebis ſacroſanctos. Seruilius lacus appellabatur, eo ꝙ q eum faciendū curauerat in principio uitiligari continens baſilicæ nillæ in quo loco fuit effigies hydræ poſita à M. Agrippa. Sacratæ leges ſunt, qbus ſancitū erat, ut ſiqs aduerſus eas feciſſet ſacer alicui deorū eſſet cum. Sunt q eſſe dicant ſacrates quas plebes iurata in mōte ſacro ſciuerit. Secluſa ſacra dicebantur, quæ græci myſteria appellant.

Scena ab alijs, à quibuſdam ſcena, appellatur dolabra pontificalis. Sariſſa eſt haſtæ macedonicæ genus. Sacer mons appellatur trans Anienem fluuium paulo ultra tertium milliarium, 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 Aedis. ſiue ara, ſiue ſignum, ſiue locus, ſiue pecunia, Siue quid aliud quod dijs dedicatum, atq; conſecratum ſit. Quod autem priuati ſuæ religionis cauſa aliquid earum rerū deo dedicent id pontifices Romanos non exiſtimare ſacrum, at ſiqua ſacra priuata ſuſcepta ſunt, quæ ex inſtituto pontificum ſtato die, aut certo loco facienda ſunt, ea ſacra appellari tanq̃ ſacrificium. Ille locus ubi ea ſacra facienda ſunt uix uidetur ſacer eſſe.

Sacrani appellati ſunt Reate orti, qui ex ſeptimontio lygures, ſiculos exegerunt, dicti ſacrani, nam uere ſacro nati erant.

Sagmina uocantur uerbenæ, ideſt herbæ puræ, quia ex loco ſancto ſecabantur à conſule, prætore'ue legatis proficiſcentibus ad fœdus faciendum, bellumq; indicendum, uel à ſanciendo, ideſt confirmando. Næuius ius ſacratum Iouis iurandum ſagmine, & alibi Scapos, atq; uerbenas ſagmine ſumpſerunt. Sagaces appellantur multi, ac ſolertis acuminis. Afranius in brundiſina, 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 muliēres, epulaſq; uerſatus ſemper, atq; omni tempore. Sargus piſcis genus, qui in Aegyptio mari ferè naſcitur Lucilius quem præclarus elops, quem Aegypto ſargus mouebit. Saturnia Italia, & mons qui nūc eſt capitolinus, ſaturnius appellabatur, q̄d in tutela Saturni eſſe exiſtimatur. Saturni quoq; dicebantur, qui caſtrum in uno cliuo capitolino incolebant, ubi ara dicata ei deo ante bellum Troianū uidetur, quia apud eam ſupplicant apertis capitibus. Nā Italici authore Aenea uelant capita, q̄d is cū rem diuinam faceret in litore laurentis agri Veneri matri, ne ab Vlyſſe cognitus interrumperet ſacrificiū, caput adoperuit, atq; ita conſpectum hoſtis euitauit. Saturno dies feſtus celebratur menſe Decembri, quo deo ædis eſt dedicata, & is culturæ agrorum præſidere uidetur, q̄d ēt falx Saturni eſt inſigne, uerſus quoq; antiquiſſimi, quibus Faunus fata hominibus cecinisse uidetur, Saturnij appellantur, quibus ēt à Næuio bellū punicum ſcriptum eſt, & à multis alijs plura compoſita ſunt. qui deus in ſaliaribus Saturnus nominatur uidelicet à Sationibus. Sas Verrius putat ſignificare eas teſte Ennio, qui dicat libro primo Virgines. nam ſibi quiſq; domi Romanus hēt ſas, cum ſuas magis uidetur ſignificare, ſicuti eiuſdē libro IIII fatendum eſt eam ſignificari, cum ait, nec quiſq̃ philoſophia, quā doctrinam latina lingua non hēt, Sapientiaq; perhibetur in ſomnijs uidit prius q̃ ſani diſcere cœpit. Idē cum ait ſapſam pro ipſam, nec aliud nomen ponit in libro XIII. Quo res ſapſa loco ſeſe oſtentatq;, iubetq;. Pacu. in Teucro. Nam teucrum regi ſapſa res reſtibiliet. Sæua res dicitur mala quaſi ſiniſtra σκαιὸν enim græce ſiniſtrū dicitur uulgus ſæuā, & in bonā, & in malam rem uocat. Salua res eſt dū ſaltat ſenex, quare paraſiti in ſcena Apollinis dictitent, cām Verrius libro ſecundo, quorū prima eſt. p. litera reddidit, quod C. Sulpitio, & C. Fuluio conſulibus M. Calphurnio Piſone prætore urbis faciente ludos ſubito ad arma exierunt, nunciato aduentu hoſtiū, uictoreſq; in theatrum redierunt, ſoliciti, ne intermiſſi religionem afferrent inſtaurati qui eēnt, inuentū eſſe ibi C. Pomponium libertinum mimum magno natu, qui ad tibicinē ſaltaret. Itaq; gaudio non interruptæ religionis editam uocē nunc quoq; celebrari. At in hoc libro refert Aſinij Capitonis uerba, quibus eos ludos Apollinares Claudio, & Fuluio conſulibus factos dicit ex libris ſibyllinis, & Vaticinio Martij Vatis inſtitutos, nec nominatur ullus Pomponius, ridiculeq; de appellatione paraſitorum Apollinis hic cām reddit, cum in eo præterijſſet. Ait. n. ita appellari, q̄d Caius Voluminius, qui ad tibicinē ſaltarit, ſecundarum partium fuerit, qui ferè omnibus mimis paraſitus inducatur, Quā inconſtantiam Verrij noſtri non ſine rubore retuli. Salios à ſaliendo, & ſaltando dictos eſſe quāuis dubitari non debeat, tn̄ Polæmon ait Arcada quendam fuiſſe noīe Saltum, quem Aeneas à Mantinea in Italiam deduxerit, qui iuuenes italicos ἐνόπλιον ſaltationem docuerit. At Critolaus ſaonem ex Samothracæ cum Aenea deos penates, qui Lauinium tranſtulerit, ſaliare genus ſaltandi inſtituiſſe. à quo appellatos ſalios, quibus per oēs dies ubicunq; manerent, quia amplæ ponebantur cœnæ ſiquæ aliæ magnæ cœnæ ſunt ſaliares appellantur. Salmacis nympha Cœli, & Terræ filia fertur cauſa fontis. Alicarnaſij aquæ appellandæ fuiſſe ſalmacidis, q̃ qui bibiſſet uitio impudentiæ molleſceret, ob eam rē Q. Ideius Auitus auguſtariū parietibus occaſionem largitur iuuenibus petulantibus ante cētum puerorum, puellarumq; uiolandarū, quia non patet refugium. Ennius Salmacida ſpolia ſine ſanguine, & ſudore.

Saliares uirgines Cincius ait eſſe conductitias, quæ ad ſalios cōibant cum apicibus paludatæ, quas Aelius Stilo ſcripſit ſacrificium facere in regia cum pōtifice paludatas cū apicibus in modū ſaliorū. Spondere Verrius putat dictum, ꝙ ſponte ſua. i. uoluntate promittatur, deinde oblitus inferiore capite ſpōſum, et ſpōſam ex græco dictā ait, q̄d licet σπονδὰς interpoſitis rebus diuinis faciant. Salicem idem uirgulti genus nō arboris dicit, & ridicule interpretatus dictam, ꝙ ea celeritate creſcat, ut ſalire uideatur. Salaciā dicebant deā aquæ, quam putabant ſalum ciere, hoc eſt mare mouere. unde Oui. Nymphæq; ſalaces, quo uocabulo poetæ pro aqua uſi ſunt. Pacu. Hinc ſæuitiam ſalaciæ fugimus. Salaria uia Romæ eſt appellata, quia per eā Sabini ſal à mari deferebant. Salutaris porta appellata eſt ab æde ſalutis, quæ ei proxima eſt. Salinum cū ſale in menſa ponere ſingulis religioni habetur, ꝙ qm̄ in æſquilina regione, cum fornax plena uaſorum coqueretur, atq; ille proxima cā cōuiuatus, ſupraq; modū potus ſomno oppreſſus eſſet cum conuiuis ſuis, præteriens quidam petulans oſtio patente ex menſa ſalinū conicit in fornacē, atq; ita incendio excitato figulus cū ſuis concrematus eſt. Salinum in menſa pro aquali ſolitum eſſe poni ait cum patella, quia nihil aliud ſit ſal, q̃ aqua. Salentinos à ſalo dictos, Cretas & Illyrios, qui cū locrenſibus nauigantes ſocietatē fecerint eius regionis Italiæ, quā FRAG. Sarpum eſt id, q̄d in paluſtribus locis naſcitur leue, & procerū. un̄ tegetes fiunt, inde prouerbiū eſt in eas natū res, quæ nullius impedimenti ſunt in ſcirpo nodū quærere. Enni. quærere in ſcirpo ſoliti q̄d dicere nodum. & Plautus aulularia, quaſi pueris, qui nare diſcunt ſcirpo inducitur ratis. Næuius in phœniſſis, Sume arma. i. aū occidā claua ſcirpea. Sarra tyros inſula. Spira dicitur et baſis colūnæ unius tori, aut duorū, et eſt genus operis piſtorij, et funis nauticus in orbē conuolutus ab eadē oēs ſimilitudine. Pacu. q̄d ceſſatis ſocij eijcere ſpiras ſparteas. Ennius quidem hoīum multitudinē ita appellat, cum ait ſpiras legionibus nex. Spectu ſine præpoſitione Pacuuius in doloreſte uſus eſt, cum ait amplus rubicundo colore, & ſpectu proteruo ferox.

Spectile uocatur infra umbilicum ſuis cæro quædam proprij

habitus exos quā etiam antiqui pro ſe utebātur. Plautus enumerandis uilibus obſonijs in carbonaria ſic ego pernam, ſumen, ſue ſpectile, callum, gladia. 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 perditus.

Spinturnix ea græce dicitur, ut ait Santra σπινθαρις. Spicum maſculine antiqui dicebant, ut hunc ſtirpem, & hanc amnem. uerſus eſt antiquus quaſi meſſor permuſſum unūquēq; ſpicum collegit. Speres antiqui pluraliter dicebant, ut Ennius libro. ij. Et ſimul effugis ſperes ita funditus noſtras. & libro XVI. Spero, ſi ſperes quicquam prodeſſe potis ſunt. Spectio in auguralibus ponitur pro aſpectione, & nuntiato, quia omne ius ſacrorum habent auguribus ſpectio dūtaxat; quorū conſilio rem gererent magiſtratus, non ut poſſent impedire nūtiando, 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, & poetas uocabant. at nunc dicuntur ſcribæ quidē librarij, qui rationes publicas ſcribunt in tabulis. Itaq; cum Liuius Andronicus bello punico ſecundo ſcripſiſſet carmen, qđ à uirginibus eſt cantatum, quia proſperius res populi Romani geri cœpta eſt, publice attributa ē, et in Auētino ædes Mineruæ, in qua liceret ſcribis, hiſtrionibusq; conſiſtere, ac dona ponere in honorem Liuij, quia is etiam & ſcribebat fabulas & agebat. Scraptæ dicebantur nugatoriæ, ac deſpiciendæ mulieres, ut ait Verrius ab ijs, quæ ſcrea ijdem appellabant. ideſt quæ quis excreare ſolet. quatenus id faciendo ſe purgaret. Titinnius in palla rectus, meaſtor piculetæ poſt in me lectū 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, ideſt cohibuerit, & cælauerit ſanctitate dignas eſſe uiſas, ideoq; arcatea appellata. Sed exploratiſſimum illud eſt cauſæ, quo tempore primum per pontem cœpere comitia ſuffragium ferre iuniores, conclamauere, ut de ponte deijcerentur ſexagenarij, qui iam nullo publico munere fungerentur, ut ipſi potius ſibi, q̄ illi deligerent in patrum cuius ſententiæ eſt etiam Siſinnius Capito. uanam aūt opinionē de ponte tyberino confirmauit Afranius in repudiato. Sexu natura, habituq; ex græco quā illi uocant ἕξιν. Afranius in priuigno ſic agit orbus uirilis ſexus adoptauit ſibi. Pacuuius in atalanta triplicem uirili ſexu procreat partum. Simpludearea funera ſunt quibus neutrum genus intereſſet ludorum. nam indictiua ſunt quibus adhibentur non ludi modo, ſed etiam 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. ideſt 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. Papyrij tribu. plebis ſancitum eſt his uerbis. Quicunq; prætor poſt hoc factus erit, qui intra ciues ius dicet tres uiros capitales populū rogatorijq; tres uiri quicunque ciere ſacramenta ex iudicantoq;, eodemq; iure ſunto uti ex legibus, plebeiq; ſcitis exigere, iudicareq; eſſe oportet. ſacramenti autem nomine id æs dici cœptum eſt quidem & propter ærarij inopiam, & ſacrorum publicorum multitudinem conſumebatur id in rebus diuinis. Seſtantarij aſſes in uſu eſſe cœpere ex eo tempore, ꝙ propter bellum punicum ſecundum, qđ cum Annibale geſtum eſt decreuerunt patres, ut ex aſſibus, qui tum erant librarij, fierent ſeſtantarij, per quos cum ſolui cœptum eſt, et populus ære alieno liberaretur, & priuati quibus debitum publice ſolui oportebat, non magno detrimento afficerentur. Septuēnio quoq; anno uſus, ut priore numero, ſed id non permanſit in uſu, nec amplius proceſſit in maiorem. Senacula tria fuiſſe Romæ, in quibus ſenatus hēri ſolitus ſit, memoriæ reddidit Nicoſtratus in libro, qui inſcribitur de ſenatu hēndo. unum ubi nunc eſt ædes concordiæ inter capitolium, & forū, in quo ſolebant magiſtratus, ut dicit Titinnius, cum ſenioribus deliberare, alterum ad portam capenam, Tertium intra ædem Bellonæ, in quo exterarū nationum legatis, quos in urbē admittere nolebant Senatus dabatur. Scholæ dictæ ſunt non ab otio, ac uacatione omni, ſed quod cæteris rebus omiſſis, uacare liberalibus ſtudijs pueri debent, ut ēt ludi appellātur, in quibus minime luditur, ne triſti aliquo nomine fungerentur, omnis uitij uacuitas in auſpicijs. Item ſcholæ dictæ ſunt ex græco σχολάζω uaco à uacatione. Sarpūtur uineæ. i. putantur, ut in XII q̄nq; ſarpta donec dempta erunt. Suffuerat ſub eodem tecto fuerat. Scriptum lapidē eſſe ait, & ita uocari Antiſtius Labeo in agro menullino, ubi diuinam rem facerent. Se quāq; ſeorſum quanq;. Sanates dicti ſunt, qui ſupra, infraq; Romam habitauerunt, quod nomen ijs fuit, quia cū defeciſſent à Romanis, breui poſt rediere in amicitiam, quaſi ſanata mēte. Itaq; in XII cautum eſt, ut idem iuris eſſet Sanatibus, qđ fortibus. i. bonis, & qui nunq̄ defecerant à populo Romano. Sublucare arbores eſt ramos earum ſupputare, & ueluti ſubtus lucem mittere, conlucare aūt ſuccīſis arboribus locum implere luce. Spurcum uinū eſt, quod ſacris adhiberi non licet, ut ait Labeo Antiſtius libro X commentarij iuris pontificij, cui aqua admiſta eſt de frutum'ue, aut igne tactum eſt, muſtum'ue ante, q̄ deferueſcat. Septimontio, ut ait Antiſtius Labeo, feriæ dicebantur fieri, qđ ſeptem montibus fiebat, ut in palatio, qđ fit palatiar Quirinali. Veliæ cui item ſacrificium, fagutalij ſaburiæ Cerinato, oppio, cœlio montibus. Oppius aūt appellatur eſt, ut ait Varro rerum diuinarum libro octauo ab opita Oppio thuſculano, qui cum præſidio Thuſculanorū miſſus ad Romā tuēdam, dum Tullus Hoſtilius Veios oppugnaret, conſederat in carinis, & ibi caſtra habuerat ſimiliter. Siniſtræ aues, ſiniſtrum, qđ eſt ſiniſtimū auſpicium, id eſt, quod ſinat. Varro libro. V. epiſtolicarū quæſtionū ait, à deorū ſede cū in meridiē ſpectes ad ſiniſtram ſunt partem mundi exorientes, ad dexteram occidentes; factum arbitror, ut ſiniſtra meliora auſpicia, q̄ dextra eſſe exiſtimentur. idē ferè ſentiunt Siſinnius Capito, & Cincius. Sentinare ſatagere dcm̄ à ſentina, quia multā aquā nauis cū recipit pielitatur. Cæcilius in æthrione, cū Mercurio capit conſiliū poſtq̄ ſentinat ſatis. Sentinare eſt periculū ſubtiliter euitare contendo aquā euacuare à ſentina nauis, ut eā liberet. Senatores à ſenectute dici ſatis conſtat, quos initio Romulus elegit centum, quorū conſilio Remp. adminiſtraret. Itaq; ēt patres appellati ſunt, & nūc cū Senatores adeſſe iubētur, quibusq; in ſenatū ſñiam dicere licet, quia ij, qui poſt luſtrū cōditū ex iunioribus magiſtratū cepere, & in Senatu ſñiam dn̄t, & non uocantur ſenatores ante, quàm in ſenioribus ſunt cēſi. Senatus decretum à conſulto Aelius Gallus ſic diſtinguit, ut id dicat particulā quandam eſſe Senatus conſulti, ut cum prouin-

cia alicui decernitur, quod tamen ipſum ſenatuſconſulti eſt.

Senis crinibus nubentes ornantur, quod is ornatus uetuſtiſſimus fuit. quidam quod eo ueſtales uirgines ornentur, quarum caſtitatem uiris ſuis ſponte à cæteris. Sentes cum conſtet eſſe ſpinas, & Afranius in abducta dixerit, quā ſenticoſa uerba pertorquet turba, pro ſpinoſis accipi ſolet. Senium à ſenili acerbitate uitæ dictum, poſuit Cæcilius in hymnide, ſine ſuā ſenectutem ducat utique ad ſenium ſorbitio. Senonas, Gallos, Verrius ait exiſtimari appellari, qa noui uenerint ex trāſalpina. Segeſta, quæ nunc appellatur, oppidum in Sicilia eſt, quod uidetur Aeneas condidiſſe præpoſito ibi Egeſto, qui eā Egeſtam nominauit, Sed præpoſita ei S litera, ne obſcœno nomine appellaretur, ut factum eſt in maleuento, quod beneuentum dictum eſt, et in epidāno, quod uſurpatur dyrrhachium.

Seliquaſtra ſedilia appellantur antiqui generis d litera in L conuerſa, ut etiam in ſella factum eſt, & ſubſellio, & ſolis, quæ non minus à ſedendo dicta ſunt. Silus appellatur naſus ſurſum uerſus repandus. unde galeæ quoq; à ſimilitudine ſilæ dicebantur. Siluij 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 eādem qua ipſe ſit, ideſt, iūgat, quia fruges, cum ſeruntur terræ iungit, quod totum Verrius ἀπατόρως 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 condenſatur à conſerendo, & contexendo dicta, quia dicat Pacuuius in nuptijs, nec ulla ſubcus cohibet compagem aluei, ſed ſuta lino, & ſparteis ſerillibus, cum περιφρασικῶς, & ficto uocabulo uſus ſit pro funiculis, qui ſparto conſeruntur. Seruorum dies feſtus exiſtimatur idibus Auguſti, quod eo die Seruius Tullius natus ſerua ædem Dianæ dicauerit in Auētino, cuius tutelæ ſint cerui, à quorum celeritate fugitiuos uocent ſeruos. Serò ſapiunt phryges, prouerbium natum eſt à Troianis, qui decimo deniq; 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, appellāt herbā, quā Opilius Aurelius ſæſuuium uocari ait, eāq; in tegulis ſeri, nec quāobrē id fiat indicat. Specus fœminino genere pronuntiabant antiqui, ut motus, & nepos tam Hercules, q̄ maſculino ſtirps, aut frons, ut Ennius, tum caſu ſub monte altæ ſpecus intus patebant. et Pacuuius in chryſe, ē ibi ſub eo ſaxo penitus ſtrata arena ingens ſpecus. Spatiatorem, Cato in M. Cœlium ſi ſe appellauiſſet in coloniam me hercules ſcribere nollem, ſi tuum uirū ſim ſpatiatorem, atq; Feſceniniam. alij ſpatiatorem erratorem dicunt.

Stata ſacrificia ſunt, quæ certis diebus fieri debent, Cato in ea, quā ſcribit de Lucio Veturio, de ſacrilegio cōmiſſo, cū ei equū ademit, ꝙ tuq; in te fuit ſacra ſtata ſolēnia capite ſancta deſeruiſti. Solennia ſacra dicuntur, quæ certis temporibus anni fieri ſolent. Serra præliari dicitur, cum aſſidue acceditur, recediturq;, 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 Veſtæ XVII. Calen. Iulias defertur in angiportum medium ferè cliui capitolini qui locus clauditur porta ſtercoraria tantæ ſanctitatis maiores noſtri eſſe iudicarunt. Sūmiſſiorē alijs ædē honoris, & uirtutis C. Marius fecit, ne ſi forte officeret auſpicijs publicis, augures eā demoliri cogerēt. Sacramētū æs ſignificat, qđ pœnæ noīe pēditur, ſiue eo quis interrogatur aſitionalis uocis pio anagnino, q eiuſdem rei cauſa eam partem æſquiliarum, quæ iacet ad uicum patritium uerſus, in qua regione eſt ædis meſitis tuitus.

Sacramentū dicitur, qđ iuſiurādi ſacratione interpoſita geritur. Subingere arietem in eodem libro Antiſtius eſſe ait dare arietem, qui pro ſe agatur cædatur'ue. bn̄ ſpōſis, bn̄q; uolueris in precatione augurali Meſſala ait ſignificare ſpoponderis uolueris. Serpula ſerpſerit ait idē Meſſala ſerpens irrepſerit. Solino idē ait eſſe conſulo. Suapte idem ait eſſe ſic te. Stella ſignificare ait Acteius Capito lætum, et proſperū, authoritatē ſecutus Publij Seruilij auguris, quæ ex lamella ærea aſſimili ſtellæ locis inaugurandis præfigeretur, Siniſtrū in auſpicando ſignificare ait Acteius Capito lætum, & proſperū auſpiciū, at ſilentiū dubij duntaxat uacat. initio ſilentio ſurgere cum dicitur ſignificat nō interpellari quo minus rē gerat, ad ſiniſtrū hortari quoq; ad auſpicia ad agendū, qđ animo quis præpoſuerit.

Stipatores ait dictos à ſtipe, quam mercedis nomine accipiant cuſtodes cuiuſq; corporis. uñ ſtipā in quā amphoræ cum extruuntur, formari ſolent ēt ſtipites, qui ob eandem cām deſtituantur Suſq; deq; ſignificat plus minus'ue. Soniuio ſonanti.

Seruilius lacus Romæ à conditore uocatus. Secordiā quidam pro ignauia poſuerunt. Cato pro ſtultitia poſuit. compoſitum aūt uidetur ex ſi, qđ eſt ſine, & corde. Semis, ſemodius. ſemuncia ex græco trahuntur, ſicut & alia nonnulla, quæ s literam pro aſpiratione eorū hn̄t, ut ἑπτὰ ſeptem, ὕλη ſylua, ſic iſta ab eo, qđ illi dn̄t ἥμι declinata ſunt. Superuacaneū ſupuacuum. Struferrarios dicebant, qui quædam ſacrificia ad arbores fulguritas faciebant à ferto. s. quodam ſacrificij genere. Silicerniū erat genus farciminis, quo fletu familia purgabatur. dcm̄ aūt ſilicerniū, quia cuius noīe ea res inſtituebatur is iam ſilicem cerneret. Cæc. credidi ſilicernium eius me eſſe eſurum. Sudū ſiccū quaſi ſeudū. i. ſine udo. Securus ſine cura. Surregit, & ſortus pro ſurrexit, & quaſi poſſit fieri ſurrectus, frequēter poſuit Liuius. Sors & patrimoniū ſignificat. unde cōſortes dicimus, & dei rñſum, & qđ cuiq; accidit in ſortiendo. Saracum eſt, quo ornamenta portantur ſcenicorum Sobrium uicum Romæ dcm̄ putāt, uel qđ in eo taberna nulla fuerit, uel ꝙ in eo Mercurio lacte nō uino ſupplicabatur. Sōs nocēs. Inſons innocens. Sodales dicti, qđ unà ſederent, et eēnt, uel ꝙ ex ſuo datis ueſci ſoliti ſint, uel ꝙ iter ſe inuicē ſuaderent, qđ utile eēt. Sodes ſi audes, ut ſis proſi uis, & ilico pro in loco. Terentius andria, Dic ſodes, qs heri Chryſidē habuit? Surū dicebant ex quo ꝑ diminutionē fit ſurculus. Enn. Vnus ſurus ſurū ferret, tn̄ defendere poſſēt. Surremit ſumpſit. inq; manu ſurremit haſtam. Surrepſit ſuſtulerit. Sūmuſſi murmuratores. Næuius, odi inquit ſummuſſos, proinde apte dice, quid ſit. Terētius muſſare pro tacere poſuit, cū ait, Sile cæla, occulta, tege, tace, muſſa. Solipunga genus beſtiolæ maleficæ, ꝙ ſit acrius, contractiusq; feruore ſolis. uñ ēt nomen traxit. Soſpes ſaluus. Enni. tn̄ ſoſpitem pro ſeruatore poſuit. Soſpitare ē bona ſpe afficere, aut bonā ſpē non fallere. Succortrila uox tenuis, et alta. Titin. Fœmina fabula ſuccortrila uocula. Succingulū balteū. Succerda ſtercus ſuillū. Titin. Quid hēs niſi unam arcā ſine claui. eo condis ſuccerdas. Saſcito ſententiā dico. Succidanea hoſtia dicebatur, quæ ſecundo loco cædebatur. s. ſic appellata eſt à ſuccēdēdo. Sugillatū dicitur ex græco, ꝙ ea pars, quæ ē ſub collo cilon ab eis dicitur.

Sycophantas appellatos hac de cauſa dicunt. Atticos quondam iuuenes ſolitos aiunt in hortos irrumpere, ficosq́; deligere, quã ob cauſam lege eſt conſtitutum, ut qui id feciſſet capite truncaretur, quam pœnam qui perſequerentur ob paruula detrimẽta ſycophantas appellatos. Superuaganea dicebatur ab auguribus auis, quæ ex ſummo cacumine uocem emiſiſſet, dicta ita, quia ſuper omnia uagatur, aut canit. Supernati dicũtur, quibus fœmina ſunt ſuccisa in modum ſuillarum pernarum. 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 non dum deſiiſſet.

Subſcudes appellantur tabellæ, quibus tabulæ inter ſe configuntur, quia quò immittuntur ſucciditur. Pac. Nec ulla ſubſcus cohibet compagem. Suffiſcus folliculus teſtium Arietinorũ, quo utebantur pro marſupio à fiſci ſimilitudine dictus.

Subactus modo ſignificat molitus, modo uictus, modo compulſus, ut cũ dicimus, pecus ſub arbore ſubactum, modo coactus.

Supplicia ueteres quædam ſacrificia à ſupplicando uocabant.

Suſes conſul lingua pœnorum. Claudius ſenatus inquit cenſuit referentibus ſufetis. Sub uitem haſtas iacere dicitur ueles, cum eas ſub manu ſurſum mittit. Luc. Ut ueles bonus ſub uitem, qui ſummiſit haſtas, ueles autem uelitis facit. Sub uitem præliari dicuntur milites, cum ſub uinea militari pugnãt. Lucil. Neque prodire in altum, præliari procul ſub uite.

Subuineam iacere dicuntur milites, cum aſtantibus centurionibus iacere coguntur ſudes. Supparus ueſtimentum puellare lineum, quod & ſubucula, ideſt camiſia dicitur. Afra. Puella non ſum, ſupparo ſi induta ſum. Sipat iacit, unde diſſipat diſijcit, & obſtipat 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 Umbrorum appellabant partes carnium ſacrificatarum. Stlata genus nauigij latum magis, q̃ altum & à latitudine ſic appellatum, ſed ea conſuetudine, qua ſtlocum pro locum, & ſtlitem pro lite dicebant. 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.

Strittauum antiqui dicebant pro tritauo. Strigores denſarum uirium homines. Strigæ appellantur ordines rerum inter ſe continuatarum. Striges dicuntur & inauſpicatæ aues, quæ Syrnia græce nuncupantur, à quibus nomen inditum maleficas mulieribus. quæ etiam uolaticæ dicuntur. itaque ſolent eas auertere his uerbis, συρνία πομπάδ᾽ ἐς νυκτί νομα, στρίγγα δ᾽ ἀλαὸν ὄρνιν ἀνώνυμον ὠκυπόρους ἐπὶ νῆας. à ſtringendo dictæ. Stura flumen in agro laurenti eſt. Steriliam ſterilitatem. Stultorum feriæ appellabantur quirinalia, quod eo die ſacrificant ij, qui ſolenni die aut non potuerunt rem diuinam facere, aut ignorauerunt. Sanqualis auis, quæ oſſifraga dicitur. Sacrima appellabant muſtum, quod libero ſacrificabant pro uineis, & uaſis, et ipſo uino cõſeruãdis, ſicut præmeſſum de ſpicis, quas primũ meſſuiſſent, ſacrificabant Cereri.

Sacriſiculus rex appellatus eſt, qui ea ſacra, quæ reges facere conſueuerant, feciſſet. Sacella dicuntur loca dijs ſacrata ſine tecto. Saga quoq; dicitur mulier perita ſacrorum, & uir ſapiens producta prima ſyllaba propter ambiguitatem euitandam. Sarpa uineta putata, ideſt pura facta. unde & uirgulæ abſciſſæ ſarmenta. Sarpere enim antiqui pro purgare ponebant. Sarte ponebant pro integre, ob quam cauſam opera publica, quæ locantur, 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 colòre. Sambuca organi genus. à quo ſambucaſtriæ dicuntur. machina quoq;, qua urbs expugnatur, ſimiliter uocatur. Nam ut in organo chordæ, ſic in machina intenduntur funes. Sãnites 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 exurgit ob aſſiduam illuuiem. Lucil. Varonum, ac rupicum ſquaroſa incondita roſtra. Schœniculæ appellantur meretrices propter uſum unguenti ſchœni, quod eſt peſſimi generis. Scortæ appellantur meretrices, quia ut pelliculæ ſubiguntur, omnia nanque ex pellibus facta ſcortea appellantur. Scortes ideſt pelles teſtium Arietinorum ab eiſdem pellibus dicti.

Scandulaca genus herbæ frugibus inimica, quod eas uelut edera implicando necat. Scaptenſula locus ubi argentum effoditur in Macedonia dictus à fodiendo. σκάπτειν nanque græce effodere dicitur. Lucretius, Quales expiret ſcaptenſula ſubter odores. Spara minimi generis iacula à ſpargendo dicta. Lucil. Tum ſpara, tum murices portantur tragula porrò. Sartæ nugatoriæ, ac deſpiciendæ muliëres. Sartutillus uenter ſuillus condito farre expletus. Spinter armillæ genus quo muliëres utebantur brachio ſummo ſiniſtro. Scrupi dicuntur aſpera ſaxa, & difficilia attrectatu. unde ſcrupuloſam rem dicimus, quæ aliquid in ſe habet aſperi. Scranteum 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 interficiendum 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 quinq; egreſſi aduerſus Hetruſcos ad amnem Cremeram omnes ſunt interfecti. Schedia genus nauigij inconditum, ideſt trabibus tantum inter ſe nexis factum. unde mala poemata ſchedia appellantur. Sexus natura uel habitus ex græco ἕξις uocatur. Sex millium & ducentorum hominum primus C. Marius conſcripſit 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, ſibinisq́; fodentes. Sediculum ſedile. Seduculum genus flagelli dictum, quod uapulantes ſudantes facit. Sectarius ueruex, qui gregem agnorum præcedens ducit. Seceſpitam alij ſecurim, alij dolabram æneam, alij cultellum putant. Sicilicum dictum, quod ſemunciam ſecet. Seceſſiones narrationes. Siciliæs haſtarum ſpicula lata. Ennius, Incedit ueles uulgo ſicilibus latis.

Sectio perſecutio iuris. Secundæ res non à numero dicuntur, ſed quia ut uelimus, ſequantur.

Sincniam cantionem ſolitariam. Sectores, & qui ſecant dicuntur, & qui empta ſua perſequuntur.

Sicyonia genus calciamenti. Lucilius. Et pedibus læua ſicyonia demit honeſta. Simultas ideſt odium dicta ex contrario, quia minime ſint odentes ſe ſimul. poteſt & à ſimulatione dicta exiſtimari, quia ſimulata loquuntur ad inuicem.

Sementinæ feriæ fuerant inſtitutæ, quaſi ex ijs fruges grandeſcere poſſint. Simpulum uas paruum non diſſimile cyatho, quo uinum in ſacrificiis libabatur, unde & muliëres rebus diuinis deditæ ſimpulatrices dicuntur.

Senaculum locus ſenatorum. Scœnas ſabini cœnas, quæ autem nunc prandia ſunt, cœnas habebant, & pro cœnis ueſpernas appellabant. Segnitia dicitur, quod ſit ſine nitendo quid utile, aut honeſtum. Terentius. Enim uero 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 ante ponebatur pro dicere, unde & reſpondere adhuc manet, ſed poſtea uſurpari cœptum eſt 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 deorum dicti, ideſt ἀπὸ τοῦ σέβειν Silere tacere ſignificat ficto uerbo, ab s litera, quæ initium, & nota ſilentii eſt. Sãqualis porta appellatur proxima ædis Anci. Stiricidium quaſi ſtillicidium, cum ſtillæ concretæ frigore cadunt. Stiria enim principale eſt, ſtilla diminutiuum. Siremps dicitur quaſi ſimilis res ipſa. habetur hoc in libris Catonis. Silatum antiqui pro eo, quod nuncientaculum 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, argentoq́; fixum clauis æneis ære cyprio quo flamines, flaminis uirgines, pontificesq́; ad ſacrificia utebantur. dicta autem eſt ſeceſpita à ſecando. Seciuium libum eſt, quod ſeceſpita ſecatur.

Suffimenta dicebant, quæ faciebant ex faba, millioq́; molito mulſo ſparſo, ea diis eo tempore dabantur, quo uuæ calcatæ prælo premebantur. Serpſit antiqui pro ſerpſerit uſi ſunt. unde ſerpulæ dictæ quas nunc ſerpentes dicimus ex greco, quod illi ἑρπετὰ nos pro aſpiratione eorum s litera poſita, ut ἕξ ſex ἑπτὰ ſeptem.

Suffibulum ueſtimentum album prætextum quadrangulum oblongum, quod in capite ueſtales uirgines ſacrificantes habebant, idq́; fibula comprehendebatur.

Summanalia liba farinacea in modum rotæ ficta.

Sex Veſtæ ſacerdotes conſtitutæ erant, ut populus pro ſua quiſq; parte haberet miniſtram ſacrorum. quia ciuitas Romana in ſex erat diſtributa partes. In primos, ſecundosq́; 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, ideſt ex ſuo ſolo mouere. ſolum autem quin ſignificet locum quis dubitat? cum exules quoq; dicantur loco patriæ ſuæ pulſi.

Stagnum quidam dici putant, quod in eo aqua perpetuo ſtet. alij, quod is locus à græcis σεῦ 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 futurorum fanorum conſtituere, quod Antiſtius Labeo ait in commentario. XV. iuris Pontifici fana ſiſtere eſſe lectiſternia certis locis & Dijs habere.

Satis uerbum. Verrius, melius fuit præterire, quàm tam abſurdas opiniones ſuas de eo reſtare, quas ſciens præterijt tam Herculis, quàm de Scabio, quod proximum ſequebatur.

SEXTI POMPEII FESTI LIB. XVIII.

VIlios 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, quanuis aquam ipſam, quæ fluit flumen recte dici ait Aelius Gallus libro ſecundo, quæ adius pertinent. Cæterum uulgi conſuetudine utrunq; iam dici flumen & perennem, & fluuium torrentem.

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, itaq; primi ſingularum decuriarum decuriones dicti, qui ex eo in ſingulis turmis, ſunt etiam nunc terni. Torrere à torreo deductum proprie ſignificat ſiccare atq; areſacere, 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 et toruam 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 ornamentum, 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. Poſte recumbite, ueſtraq; pectora pellite tonſis. Item. Pone petunt exin referunt ad pectora tonſas. & in aſoto, alius in mari uult tenere tonſam.

Tymbræum Apollinem Virgilius à monte thymbræo 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, ut quiſquam potis eſt tolerare acritudinem. 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, quoq;, arbitroq; cum præſcribitur, quoad ei iuſſit ſtatuendi, taxatio dicitur, quæ fit certæ ſummæ à tangẽdo autem dici etiam ſcenici 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 quidam putant, quod tabulis claudantur.

Tagit Pacuuius in Teucro, Vt ſi quiſquam me tangit, & 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 quoq; frequenter, ut in Catilina. cum ait uti 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, & 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 denarium. Rhodium & ciſtophorum quatuor millium quingentorum denarium, Alexandrinum duodecim denarium, Neapolitanum ſex denarium, Syracuſanum trium denarium, Rheginum uictoriati. Tam'ne eouſq;, ut Aelius ſtilo, et Opilius Aurelius interpretãtur. Itaq; Afranius, tam'ne arcula tua plena eſt aranearum.

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 quoq; ὄτως ἄ ϰαι 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 quanquàm eſtis, nihil tam eſcator ſimul uobis cõſului. Alij dicunt tam 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. Ita'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 tæniarum, ita ut ſolet & aliàs dum tæniam qui uulnus uinciret petit. Ennius in Alexandro, uolans de cœlo cum corona & tænijs. Accius in Neoptolemo decorare eſt ſatius, quàm urbem tænijs. Tædulum antiqui interdum pro faſtidioſo, interdum quod omnibus odio eſſet ponere ſoliti ſunt.

Tatium occiſum ait Lanuuius ab amicis eorum legatorum, quos interfecerant Tatiani latrones, Sed ſepultum in Auentinenſi laureto. Taurorum ſpecie ſimulachra fluminum. ideſt 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 membrum 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, utiq; ipſis lanificijs aptum. Tarquinias ſcalas, quas rex Tarquinus Superbus fecerit abhominandi eius nominis gratia ita appellata eſſe ait uulgo exiſtimari Verrius. Tarpeiæ etiam effigiem ita appellari putant quidam in æde Iouis metellina, eius uidelicet in memoriam Virginis, 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, quàm extrema faba, in prouerbio eſt, quod ea plerumq; aut proteritur, aut decerpitur à prætereuntibus. Tapullam legem conuiualem ficto nomine conſcripſit 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 redditus termo eſt. &, Hortatore bono prius qui iam finibus 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 myſtagogicon libro ſecundo, duas libras pondo & trientem, qua conſuetudine, hodieq; utimur, cum lignum bes alterum dicimus, ideſt pedem & beſſem latitudinis habens, & ſeſtertium, ideſt duos aſſes, & ſemiſſem tertium, item ſi tres aſſes ſunt, & quartus quadrans.

Terſum diem pro ſereno dictum ab antiquis.

Teres eſt in longum rotundum. Temulentũ ebrium. Næuius in duobus doſennis. ſequimini præminate ſequere temeti timor idem in funere. Agite exite, temulentiamq; tollite, & ſine ſurdo filias habeo temulentas, Sed ecas uideo incedere. Afranius in conſobrinis. pol magis iſtius temulentæ futilis. Alij dicunt temetum uinum. unde temulentus & temulenta.

Titinnire apud Næuium hoc modo, tantum ibi molle crepitum faciebant, titinnabant compedes, pro ſonitu titinnabuli dixit & Apud Afraniũ hoſtiarij impedimẽta titinnire audio.

Tributorum conlationem cum ſit alia in capita, aliud ex cenſu, dicitur etiam quoddam temerarium, ut poſt urbem à Gallis captam conlatum eſt, quia proximis quindecim annis cenſus alius non erat. Item bello punico ſecundo. Valerio Leuino. M. Claudio Marcello cum & ſenatus, & populus in ærarium quod habuit detulit. Tentipellium Artorius putat eſſe calciamentum ferratum, quo pelles extenduntur, idem Afranium dixiſſe in primo pro manibus, Credo habere ego illos tentipellium. Titinnium autem Verrius exiſtimare id medicamentum eſſe, quo rugæ extendantur, cum dicat, tentipellium inducis, rugæ in ore extenduntur, cum ille ποτνιῶς dixerit. Tignum non ſolum in ædificijs quo utuntur appellatur, ſed etiam in uineis, ut eſt in XII tignum iunctum ædibus, Vinea'ue & concapu ne ſoluito.

Triumuiri. M. Valerius coruinus, Iunius Scæua, P. Fuluius Longus 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 σηλόθεν miſſa dicunt, quæ nos eminus ſicut arma ea, quæ ab humeris dependentia retinentur manibus, quam nouimus in nobis partem corporis armatam uocari exiſtimandum eſt.

Tigillum ſororium appellari incipiunt ex agris, qui ibi uillas non habent, ut marſi, aut peligni, Sed ex uicis partim habent rempublicam & ius. dicitur partim nihil eorum, & tamen ibi nundinæ aguntur, negotii gerendi, cauſa, & magiſtri uici. Item magiſtri, pauciq; annis fuerit Altero cum id genus ædificii quæ continentia ſunt iis oppidiſq; itineribus, regionibuſq; diſtributa diſtant, nominibuſq; diſſimilibus diſcriminis cauſa ſunt dipartita Tertio cum id genus ædificiorum definitur quæ in oppido priui in ſuo quiſq; loco proprio ita ædificat, ut in eo ædificio peruium ſit quo itinere habitatores ad ſuam, quiſq; habitationem habeat acceſſum, qui non dicuntur uicarii ſicut ij, qui aut in oppido uias, aut hi, qui in agris ſunt uicarii appellantur.

Tegillum cucullunculum 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 cõmutatur hominibus, ſic. C. Næui. citius. Capeſce flammam Vulcani Topper, ſic in eodem, nam nullum peius macerat humanum, quàm domares æuum uiret cui ſunt magnæ Topper conſtringent importunæ. unde fortaſſe ſic Cœlius libro ſeptimo, ita uti ſeſe quiſq; ſtudeat uobis æmulari in ſtatu fortunæ Reipublicæ eadem regeſta Topper nihilo minore negotio acto gratia minor eſſet, fortaſſe ſic Accius, imo Topper, ut fit, patris tunc eiecit iras. Ennius Vero Topper fortaſſe ualet. in Ennij & Pacuuij ſcriptis apud Ennium eſt Topper, quàm nemo melius ſcit. Pacuuius Topper tecũ ſit poteſtas faxit ſi mecũ uelit in antiopaparum. & in antiquiſſimis ſcriptis celeriter ac mature in odyſſea uetere Topper facit homines utrius fuerit Topper citi ad ædis uenimus arcæi ſimul duona eorum portant ad nauis millia alia in iiſdem 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 mulières grauidas, quæ fuerat facta ex carne diu uendita populo taurorum, ob hoc diis inferis inſtituti, & taurii uocati ſunt.

Todi genus auium paruarum. Plautus, Cum extortis talis cum tollidis cruſculis. Tibiluſtria dies appellabant, in quibus agna tubas luſtrabant. Tuditantes ſignificat negotium tundentes, ideſt agentes. Lucretius, Nec tuditantia rem ceſſant extrinſecus ullam. Tudites mallei à tundendo dicti. inde & cuidam cognomen Tuditano fuit, quod caput malleo ſimile habuerit. Tucor uideo.

Tuor defendo. Thuſcus uicus Romæ eſt dictus, quod ibi habitauerunt Thuſci, qui recedente ab obſidione Porſena remanſerunt. Thuſci à Tuſco rege filio Herculis ſunt dicti, uel à ſacrificando ſtudioſe ex græco θύω, uel ut tuſculum dictum, quod aditum difficilem habeat, ideſt diſolon.

Thomices græco nomine appellantur cannabi 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 cæpe. Tarmes genus uermiculi carnes 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 papule tama ne boa noxit. Termentum apud Plautum detrimentum.

Tempeſtatem pro tempore frequenter dixerunt.

Tempeſta tempeſtiua. Titinia uaſa uinaria.

Thenſa uehiculum argenteum, quo exuuiæ deorum ludis circenſibus per circum ad puluinar uehebantur.

Temerare uiolare ſacra, & contaminare, dictum uidelicet à temeritate. Tyberis fluuius dictus à Tyberino rege Albanorum, quod in eo cecidiſſet. Tyberis à Tyberi rege Thuſcorum. Tibicines in ædificiis dicti exiſtimantur à ſimilitudine tibiis canentium, qui ut cantantes ſuſtineant, ita illi ædificiorum tecta. Tippula beſtiolæ genus ſex pedes habentis, ſed tantæ leuitatis, ut ſuper aquam currens non deſidat. Plautus, Neq; tippulæ leuius pondus eſt, quàm fides lenonia. Teſticulari eſt iumentis maribus fœminas, uel mares fœminis admouere, licet alii dicant teſcilari. Tiſata iliceta, Romæ autem tiſata curia, tiſata etiam locus iuxta Capuam. Tituli milites appellantur quaſi tutuli, quod patriam tuerentur. unde & Titi prænomen ortum eſt. Thiaſitas ſodalitas.

Titienſis tribus à prænomine Tatii Regis appellata uidetur. Titia quoq; curia ab eodem rege eſt dicta.

Tetini pro tenus. Thræces gladiatores à ſimilitudine palmularum thracarum. Titiuillitium nullius ſignificationis eſt, ut apud græcos baltiri, & ſyndapſeis. Plautus, 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. Tracali appellantur muricum ac purpuræ ſuperiores partes. unde 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 tr um cu'itorum, quod catapulta mittitur. Ennius, aut permaceret p ries percuſſis trifaci. Tributum dictum quia ex priuato in publicum tribuitur. Throcum genus ſellæ abetur apud Plautum. Tritonia Minerua à ripa Tritonis fluminis dicta, quod ibi primitus ſit uiſa.

Truo auis onocrotalus. Cæcilius irridens magnitudinem naſis, pro 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, & tignum, quod in ædificio tranſuerſum ponitur.

Tranſtra & tabulæ nauium dicuntur & tigna, quæ pro pariete in parietem 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 dereptus ex arbore, nec folijs repletus, nec nimis glaber.

Tenus ſignificat finem, ut cum dicimus hactenus.

Troſuli 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. deniq; Numa Pompilius ſtatuit eum, qui terminum exaraſſet, & ipſum & boues ſacros eſſe. Terminus quo loco colebatur ſuper eum foramen patebat in tecto, quod nefas eſſe putarent terminum intra tectum conſiſtere.

SEXTI POMPEII FESTI. LIB. XIX.

Igit dictum uidetur à ui agendo, Sed nõ in agendis, hoſtilibusq; rebus, uerum his quæ celerrimo, concitatoq; animo ad bonam tendunt frugem. Alij dicunt uiget à uigendo dici, ſed in agendis hoſtilibus rebus, uerum ijs, qui concitato animo ad bonum tendunt. Voiſgram auem, quæ ſe uellit, augures fealitram appellant. Victima, quod uicta ducitur ad altare, aut quæ ab hoſtibus uictis immoletur.

Viatores appellantur, qui magiſtratibus apparent eo quia initio omnium tribuum cum agri in propinquo erant urbis, atq; aſſidue homines ruſticabantur, crebrior opera eorũ erat in uia, quàm urbe, quod ex agris plerunq; homines uocabantur à magiſtratibus, & frequens eorum erat ab agris ad urbem uia. Vectigal, æs uia. Vergiliæ dictæ, quia earum ortu uer finitur, & æſtas incipit.

Ve 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 põdera adiecit gladium, & dixit, ue uictis, quem poſtea Furius Camillus cum inſidijs circunuentum concideret, & quererentur contra fœdus fieri eadem uoce remuneraſſe dicitur.

Vegrande ſignificari alij aiunt malegrande: ut uecors ueſanus mali cordis, maleq; ſanus. alij paruum ſiue minutum, ut cum dicimus, uegrande frumentum, & Plautus in ciſtellaria, qui niſi iteres nimium is uegrandi gradu.

Vecors eſt mali, turbatiq; cordis. Ve uobis dicebatur ab antiquis & ue nobis. Vapula papyria in prouerbio antiquis fuit, de quo Siſinius Capito ſic refert, tum dici ſolitum 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, Cui clamas oppugnantis uagore uolanti. Lucretius libro ſecundo, Et ſuperantur, item miſcetur funere uagor.

Valuoli fabæ folliculi appellati ſunt, quaſi ualliuoli, 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, alijq; complures aiunt dici qui diuerſas ſuras habeant. Plautus milite glorioſo, qui talos uitioſos maiorem partem uideas ualgis ſuauis, ergo ſit ea mihi inſignitos pueros pariat, poſtea aut uarum, aut ualgum, aut compernem, aut pætum, aut bocum filium.

Vari e contrario dicuntur incurua crura habentes.

Viere alligare ſignificat, unde uimina, & uaſa uiminea.

Veruta pila dicuntur. Vruat Ennius in Andromeda ſignificat circundat, ab eo ſulco qui fit in urbe condẽda uruo aratri, quæ ſit forma ſimillima uncini curuatione burris & 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 uini feraces ſint, etiam militares quædam machinationes à ſimilitudine appellantur. Viuatus & uiuidus à poëtis dicuntur, à ui magna. 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 cõtrouerſia. Vicinia uicinorum conuerſatio.

Veſperna Apud Plautum cæna intelligitur.

Veſticeps puer qui iam ueſtitus eſt pubertate, contra inueſticeps qui necdum pubertate ueſtitus eſt. Veia apud Oſcos dicebatur plauſtrum. inde ueiari ſtipites in plauſtro, & ueiatura. Vrbanas tribus appellabant, in quas urbs erat diſpartita à Seruio Tullo rege, ideſt ſuburrana palatina exquillina. 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 duci propter inopiam nequeunt ueſpulæ.

Veſpices fruteta denſa dicta à ſimilitudine ueſtis.

Veluti 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, q tela ac potiones militibus præliantibus miniſtrabant.

Velitatio dicta eſt ultro, citroq; probrorum obiectatio ab exemplo uelitaris pugnæ. Plautus, Neſcio quod uelitati eſtis inter uos. Veternoſus dicitur qui graui præmitur ſomno. Cato ueternoſum hydropicum intellegi uoluit cum ait, Veternoſus, quàm plurimum bibit, tam maxime ſitit.

Veteratores callidi dicti à multa rerum agendarum uetuſtate. Ganius mulieri non aſtutæ facile ueterator perſuaſit.

Veterinam

Veterinam beſtiam iumentum Cato appellauit à uehendo. Opilius ueterinam dici putat, quaſi uaterinam, uel ut 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 alphon uocant, à quo nos album, ſiue à uitio dicta etiam ſi non lædit, ſiue à uitulo propter eius membranæ candorem, qua naſcitur inuolutus. Lucilus, Hæc odioſa mihi uitiligo eſt, num dolet inquit.

Vel colligatio quidem eſt diſiunctiua, ſed non ex earum 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 uel 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 uſq; 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 cum 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 nouerint meliora atq; amentiam aueruncaſſent tuam, ideſt auertiſſent.

Vaſtum pro magnum. ponitur tamen & pro inani. Accius, Hanc urbem ferro uaſtam faciet. Vnde uaſtitas & uaſtitudo. Vermina dicuntur dolores corporis cum quodam minuto motu, quaſi à uerminibus ſcindatur. hic dolor græce στρόφος 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 ſit circa caſtra, quod qui eo eijciuntur pro perditis habentur.

Vexillum diminutiuum eſt à uello. Vitulus 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 eorum, qui uectibus parietes perfodiunt alienos furandi gratia. Cato, uecticulariam 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 ultro poſuit.

Volturnalia, Volturno ſuo deo ſacra faciebant, cuius ſacerdotem Volturnalem uocant. Veſculi male curati & graciles homines. ue enim ſyllabam rei paruæ præponebant, unde Veiouem paruum Iouem, & uegrandem fabam minutam dicebant. Vaticanus collis appellatus eſt, quod eo potitus ſit populus Romanus uatum reſponſo expulſis Hetruſcis. Viuiſſimus ſuperlatiuus à uiuido.

Vngulatos ungues magnos, atq; 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 innocentes, 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. Vernifera menſalia auguria. Vehere. portare uel trahere. Veredis antiqui dixerunt, quod ueherent rhedas, ideſt ducerent.

Veruta pila dicuntur, quod uelut uerua habent præfixa.

SEX. POMPEII FESTI
LIBRI VLTI-
MI

FINIS.

NONII MARCELLI TIBVRTICENSIS COMPENDIOSA DOCTRINA AD FILIVM DE PROPRIETATE SERMONVM.

Enium eſt tædium, & odium, dictum à ſenectute, quod ſenes omnibus odio ſint, & tædio. Cæcilius epheſtione. tum in ſenectute hoc deputo miſerrimum ſentire ea ætate, eum ipſum eſſe odioſum alteri. Nam ætatem malam ſenectutem ueteres dixerunt. Plautus menæchmis, Conſitus ſum ſenectute, onuſtum gero corpus, uires reliquere, ut ætas mala eſt merx. mala eſt ergo. Accius amphitryone. An mala ætate mauis male multari exemplis omnibus? Turpilius philopatro, miſerum puto ſi etiam iſtuc ad malam ætatem acceſſit mali. Pacuuius periboea. Parum eſt, quod te ætas male habet, ni etiam hic ad malam ætatem adiungas cruciatum reticenti. Afranius uopiſco. Si poſſent homines delinimentis capi, omnes haberent nunc amatores anus. ætas, & corpus tenerum, & morigeratio. hæc ſunt uenena formoſarum mulierũ. Mala ætas nulla delinimenta inuenit. Bonam ætatem quoq; dicimus adoleſcentiam, uel iuuentutem. Marcus Tul. de ſenectute, quod ſi ipſis uoluptatibus bona ætas fruitur, libentius primum paruulis fruitur rebus. Nam prudẽtiſſime noſter Maro diei partes primas, quaſi eius ætatem puberem, meliorẽ dixit nono libro. Nunc adeo melior quoniam pars acta diei eſt. Senium ipſum poſitum. Sic Titinnius ueliterna. Quod peſti ſenio, & iurgia ſeſemet diebus emigrarunt. Nouius gallinaria, opere, quæ actor, cantor, curſor, ſenium ſonticum. Accius ἐπὶ ναυσὶ μάχῃ, Mors amici ſubigit, quod mihi eſt ſenium multo acerrimum. Põponius præcone poſteriore, Calue apportas nuntium nobis diſparem, diuiſum huic ſeni ſenium, & metum. Lucilius ſatyr. lib. xv. In numero quorum nunc primus Trebellius multos Titos Lucios marceſcebat febris, ſenium, uomitu{, pus. Turpilius demiurgo. Quia. n. odio, ac ſenio mihi hæ ſunt nuptiæ. Pacuuius piboea. Metus, egeſtas, mœror, ſeniũ, exiliumq́;, & ſenectus. Velitatio dicitur leuis contentio, dicta ex congreſſione uelitum. Plautus aſinaria, uerbis uelitationem fieri cõpendi uolo. Idem menæchmis. Neſcio quid uos uelitati eſtis inter uos duos. Turpilius lindia. Comperce uerbis uelitare, ad rẽ 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 Catilinã, uelis amictos nõ togis. Titinnius fullonibus, quæ inter decem annos nequiſti unã togam detexere. Dicitur, & tectum. Titinnius gemina. ſyrus cum ſcorto conſtituit ire, clauis ilico abſtrudi iubeo, ruſticæ togæ'ne ſit copia, ideſt tecti. Tollere occidi. Lucilius. Adiui quem febris una, atq; una ἀτεφία, uini inquam hiatus unus potuit tollere. Tollere mittere. Virg. Aenei. lib. ij. Clamores ſimul horrendos ad ſydera tollit. Tollere transferre. Virg. ænei. lib. ii. Vnius in miſeri exitium cõuerſa tulere. Tollere inferre. Virg. georg. lib. iii. Tollentemq́; minas, & ſibila colla tumentem Deiice. Tollere eſt eleuare. Idem in xi. Tollit ſe ad rectum quadrupes. Marcus Tul. philippicarum li. xi. Vel in cœlũ nos, ſi fieri potuerit, humeris noſtris tollemus. Lucilius lib. xxviii. & fœdera tollent. Marcus Tul. in Hortenſio. Nihil tamen eſſe, in quo ſe animus excellens tollat. Tollere oſtendere, erigere. & tollere. Virg. Aenei. lib. i. Cui mater media ſeſe tulit obuia ſylua. Idem libro. vii. laborum Prima tulit finem. Tollere occidere. Varro ſexageſimo, nunc quis patrem decem annorum natus non modo tollet, niſi ueneno? Tollere eſt differre. Plautus pœnulo, omneis extollo ex hoc die in alium diem. Tollere pati, ſuſtinere. Virgil. ænei. lib. iii. Iuuencmq́; ſuperbum Seruitio enixæ tulimus. Et idem lib. xii. Non tulit inſtantem phegeus, animiſq́; frementem. Terentius. Phorm. Ego te complures aduorſum ingenium meũ menſes tuli. Marcus Tul. in Verrem diuinatione. tuli grauiter, & acerbe iudices. Idem de offi. lib. ii. Niſi enim multorum impunitates ſcelerum tuliſſem. Tenacia eſt perſeuerantia, & duritia. Ennius hectoris lytris, ducet quadrupedum iugo inuitam doma infrena, & iuge ualida, quorum tenacia infrenari nimis. Tenacia parſimonia. Afranius priuigno. Vixiſti durus, difficilis, tenax. Tempeſtas eſt turbo uentorum. Virgilius georg. lib. i. Quid tempeſtates autumni, & ſydera dicã? Tẽpeſtas tẽpus. Sall. Iugurtha, ea tempeſtate in exercitu noſtro fuere complures noui, atq; ignobiles. Lucilius lib. xxvii. Iam qua tempeſtate uiuo certe ſine ad me recipio. Pacuuius teucro. Quàm te poſt multis habeo tempeſtatibus. Marcus Tul. de ſenectute. Curſus eſt certus ætatis, & una uia naturæ, quæq́; ſimplex ſua cuiq; partis ætatis tẽpeſtiuitas eſt data. Varro in eudæmonibus. Dum ſermone cœnulam uariamus, interea tenuit bene tẽpeſtate ſerena. Trepidare metuere. Virgil. lib. ix. Dum trepidant it haſta tago per tempus utrunq;. Idem libro. ix. Trepident immiſo lumine manes. Lucilius lib. xxx. Sed quid ego hæc animo trepidante dicta profundo? Trepidare feſtinare. Virg. lib. ix. Ne trepidate, meas teucri defendere naueis. & Geor. lib. iiii. Tum trepidæ inter ſe coeunt, pẽniſq́; coruſcant. Tangere ferire, commouere. Virg. lib. nono. nec ſolos tangit Atridas Iſte dolor. Idem li. xii. Miſeri te ſiqua parentis Tangere cura poteſt, oro. Mar. Tul. in frumẽtaria uerrinarum, Nunquam tua me cura tuarum'ue fortunarum cogitatio tangeret. & Lucr. Nec bene pro meritis capitur, nec tãgitur ira. Tangere eſt contingere. Lucre. lib. i. Tangere enim & tangi niſi corpus, nulla poteſt res. Terentius adelphis. Nunquã dũ ego adero, hic te tãget. Tãgere, inſpicere. Lucilius. lib. xxvi. Neq; prius, quàm uenas hominis tetigit, ac præcordia. Tangere eſt circũuenire. Turpilius Demetrio, at etiam ineptus meus mihi eſt iratus pater, quia ſe talento argenti tetigi, ueteri exemplo amanti. Idem leucadia. hoc quæro ignoſcere iſtic ſolent ne cas minoris noxia ſeruum, ſi forte quaſi alias res uini cauo. Lucil. lib. xxx. Et muſconis manu perſcribere poſſet Aiacẽ. Pomponius à leõibus, at ego ruſticatim tãgã, urbanatim neſcio. Tãgere cõtingere. Mar. Tul. ĩ Verrẽ actiõe ſcđa. Verres ſimul ac tetigit prouĩciã. Vir. li. ix. Sat fatis, Veneriq́; datũ, tetigere qđ arua Fertilis Auſoniæ Troes. Triſte crudele imite. Vir. ænei. lib. ij. illi mea triſtia facta, Degenerẽq́; neoptolemũ narrare memẽto. Lucil. li. xxx. itaq; tuis ſæuis factis, et dictis. Triſte eſt mœſtũ aut ĩfeſtũ. Vir. ĩ buco. Triſtis at ille tñ cãtabitis Arcades inqt. Idẽ Gorg. lib. iii. aut unde nigerrimus auſter Naſcitur, & pluuio cõtriſtat puluere cœlũ. Phrygia ueſtis picta eſt, cius artifices phrygiones appellãtur. hoc Vir. probat li. ix. uobis picta croco, & fulgẽti murice ueſtis. Itẽ ĩ eodẽ, o'uere phrygiæ, neq; enim phryges. Titinnius, Barbato phrygio fui primo, beneq; id opus ſciui, reliq. acus, aciaſq́; hero, atq; heræ noſtræ. Plau. Menæchmis. Pallã ad Phrygionẽ fert cõfecto prãdio. Varro coſmophthoro περὶ φθορᾶς κόσμου. Phrygio q pulminar poterat pingere ſoliarde uigebat. Hoſtimentum eſt æquamentum, unde & hoſtes dicti ſunt, q ex æqua cauſa pugnam ineunt. Plautus aſinaria, Par pari hoſtimẽtũ'ſt datũ opa pro pecunia, unde & hoſtire dicitur. Idẽ in eadem. Quin promitto inq̃ hoſtire contra, ut merueris, ideſt æqua reddere. Tolutim dicitur.

quaſi uolutim, uel uolubiliter. Plautus aſinaria. Demã hercle iam de ordeo tolutim nibadiZas. Nouius gallinaria. O peſtifera pontica, fera, trux tolutiloquentia. i. uolubilis locutio. Idem in Macco. Exulẽ dixi iturũ hominẽ in thuſcos tolutim. Item Lucilius ſatyrarum lib. yiii. Si omne iter euadit, ſtadiumq́; accliue tolutim. Idem, uelle tolutim hic ſemper incepturus uidear. Varro triodite trifolio περὶ ὁδοιτῶς. Sed ut equus, qui ad uehendum eſt natus tamen hic traditur magiſtro doceat tolutim. Pomponius decuma fullonis, & ubi inſilui in cocleatum equuleum ibi tolutim tortor. Varro agathone, hæc poſtq̃ dixit, cædit citus celſus tolutim. Capulum dicitur quicquid aliquid intra ſe capit. Nam Sarcophagum ideſt 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? Idẽ, capulo proximus. Nouius pappo, præterito, dum iſto inuitaueris ſuffragatores, pater prius in capulo, quàm in curuli ſella ſuſpendis natis. Lucilius Satyrarum li. ii. Quem illi cum uidiſſent Hortenſius, Poſtumiuśq;, cæteri item in capulo hunc non eſſe, aliumq́; cubare. Varro cœſmophthoro περὶ φθορᾶς κοσμου. Propter cunam capulũ poſitum nutrix tradit pollinctori. Temulenta dicta eſt ebrioſa, dicta à temeto quod eſt uinum, quod attentet Plautus aulularia. quia temeti nihil allatum intilligo. Idem truculento, ſiue adeo caret temeto, tamen ab ingenio eſt improbus. Mar. Tul. de rep. lib. iii. Ita magnam habet uim diſciplina uerecundiæ. carent temeto omn..s mulieres. Varro eſt modus matula περὶ μέθης. Quis in omni uita helio πιοτο olfacet temetum? idem modio, tremodiam, amphorãq; eandem temeti à carris modium.

Cinædi dicti ſunt apud ueteres ſaltatores, uel pantomimi ἀπὸ τῶ κινεῖν τὸ σῶμα. Plautus aulularia, ita fuſtibus ſum mollior magis, quàm ullus cinædus. Idem milite. tum ad ſaltandum non cinædus magis uſq; ſaltatur, quàm ego. Idem ſticho, lepidam, & ſuauem cantionem al. quam occipito cinædicam, ideſt quæ ad ſaltandum mouere poſſit. Lucilius ſatyr. libro. i. Stulte ſaltatum te interueniſſe cinædos. Varro ὄνος πρὸς λύραν. Merentis ut quietus, ac demiſſior probandus ἄξια ὡς ἡρωϊκὸς, ἰωνικοὶ κίναιδος. Exercitum dicitur fatigatum dictum ab exercitio. Salluſtius in iugurthino bello. Nabdalſa exercito corpore. Plautus bacchidibus. quæ ſodalem, atq; me exercitos habet. Lucretius libro ſecundo, concilijs, & diſſidijs exercita crebris. Afranius ſuſpecta, ita, ut huic cro adoleſcenti cui ſuſpirium tradidit, qui me eſt animi exercitus. Virgilius libro tertio. Nate illiacis exercite fatis. Tenus eſt laqueus dictus à tendicula. Plautus bacchidibus. Nunc ab tranſenna hic turdus lambricum petit, pendebit hodie pulchre, ite 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, coniuges uideri poteſt. Caluitur dictum eſt fruſtratur, tractum à caluis mimis, quod ſint omnibus fruſtratui. Plautus caſſina. Nam ubi domi ſola ſum, ſopor manus caluitur. Pacuuius medo. Sentio pater te uocis calui ſimilitudine, ſed quid conſpicio? Num me lactans caluitur ætas? Accius euryſace, ſed memet caluor, uos iſtum, ut iuſſi, ocyus abſtrahite. Lucilius ſatyrarum libro. xvij. Sed non capita inquit eum & ſi caluitur ergo fur dominum. Pacuuius duloreſte, me caluitur ſuſpicio, hoc eſt illud, quod fore occulte ocax prædixit. Salluſtius hiſtoriarum libro tertio Contra ille calui ratus. Frigere eſt & friguttire, & feritinare ſuſſilire cum ſono uel erigi, & excitari, quod quæcunq; friguntur, uel frigent nimio calore, uel frigore cum ſono ſuſum ſuſſiliunt. Plautus caſſina. Nam quid friguttis? quid iſtuc tam cupide cupis? Varro uirgula diuina, & pullos peperit fritinienſes. Idẽ ὄνος πρὸς λύραν Sæpe totius theatri tibijs crebro flectẽdo cõmutare mentes frigi animos eorum. Deflaccare eſt atterere, tractum à ueſtibus ſine flacco. Plautus caſſina, perii, flacco habebit iam illic homo lumbos meos. Depexum dictum eſt laceratum. Ter. heautontu. ne (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 maxime, & in ſubſequẽtibus aperuit, occatorem prius debebas dicere, Nam ſemper occant prius quàm ſarriunt ruſtici. Varro uinalibus 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 unguentum odor præ tuo nautea eſt. Idem aſinaria. Nauteam bibere malim, ſi neceſſe ſit, quàm illam oſculariter. Tricæ ſunt impedimenta, & implicationes, & intricare impedire morari, dictæ quaſi tricæ, quod pullos gallinacios inuoluant, & impediant capilli pedibus implicati. Plautus curculione, quod argentum tu mihi quaſi tricas narras? Idẽ epidico, aliqua ope exoluam extricabor, aliqua inde ex impedimentis liberabor. Lucilius ſatyrarum libro. xi. Nec mihi amore hoc opus nec tricæ ne uadato. Turpilius demiurgo, iudicia, liters, 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 frõtem cõtrahere, et aſperare, tractũ à caprorũ frontibus criſpis Plau. epidico, q̃d illud eſt, q̃d illi caperat frons ſeueritudine? Varro eumenidibus. q̃d mihi caperatam tuã frõtẽ ſtrobile omittis?

Examuſſim dicitur examinate ad regulam, uel coagmentum. eſt enim amuſſis regula fabrorũ, qua architecti opus probãt, & rubrica illinunt. Plautus amphi. ſi uera hæc loquitur, hæc examuſſim eſt optuma. Idem milite. Ineſt in hoc emuſſitata ſua ſibi ingenua indoles, ideſt examinata. Idẽ menæchmis, ut hanc rem uobis examuſſim diſputem. Varro περὶ παιδοποιΐας. Quare ſi diu gens eſt adamuſſim, per me licet aſſiũmas teneo. Idem οἰάκων Idem quæſtionum Plautinarum lib. ii. amuſſis eſt æquamentum leuigatum, & eſt apud fabros tabula quædam, qua utuntur ad ſaxa coæquanda. Mutus onomatopœa eſt incertæ uocis, quaſi mugitus. Nam mutus ſonus eſt proprie, qui intellectum nõ habet. Nouius lycurgo. Ducite eò cum argutis linguis mutas quadrupedes. Accius in ἐπινάυσι μάχη. Item ad mœſtitiam mutuam infantiũ quadrupedum. Diſpennere eſt expandere tractum à pẽnis, & uolatu auium. Plautus milite, ubi lubet diſpennite hominem diuerſum, & diſtendite. Focula dicta ſunt nutrimenta, unde & foculare dicitur ut fouere. Plautus perſa. ad ædes nam iam intus uentris fumant focula. Bardum eſt ui præpoſtera, & ingenio tardum. Nam græci βραδεῖς tardos dicebant. Homerus Iliados βάρδιστοι μὲν γὰρ οἱ ἔσαν καλλίτριχες ἵπποι Ἤκιστοι δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι Plautus perſa. Nimis tandem equidem pro barda, & pro ruſtica reor habitam eſſe abs te. Illex, & exlex eſt qui ſine lege uiuit. Plautus perſa. Impure, inhoneſte, iniurie, illex. Lucil. Satyrarum. ij. Non dico uincat licet & uagus exulet erret exlex. Varro in σκιαμαχία περὶ τύφου. Poſtremo quæro parebis legibus an non? Anne exlex ſolus uiuis? Lucilius lib. xxx. Accipiunt leges populus quibus legibus exlex. Cæcilius ἁρπαζομένη. quid narras

barbare

barbare cum indomitis moribus illiterate illex es. Siſenna lib. iiij. Armis equis commeatibus nos magis iuuerunt ex leges, et 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. ii. Nam quid Mutio, ſubiectoq́; huic opus ſigno, ut lurcaretur lardum, & carnaria fartim parum conficeret. Pomponius ſyris, lapatum nullum ueſcebatur, lardum lurcabat lubens. Plautus perſa, perenni ſerue lurco, edax, furax, fugax. Lucilius ſatyr. lib. y. Viuite lurcones comedones uiuite uentres. Varro Eumenidibus, contra cum pſalteria, & cum flora lurcare abſtrepis Toral, & torialum ſtragulum eſt. Varro de uita populi Ro. lib. i. quod frontem lecticæ ſtruebant, ex ea herba torta torum appellatum. hoc quod inijcitur & nunc Toral dicitur, lecticam qui inuoluebãt ſegeſtria appellabant. Concenturiare eſt colligere, dictum à centurijs, quæ ad ſuffragia conueniebant. Plautus. pſeudulo, concenturio in corde ſycophantias. Teren. phor. Ego in inſidijs hic ero ſuccẽturiatus, ſiquid deficies. Finitores dicebantur, quos nunc agrimenſores dicimus dicti quod fines diuiderent. Plautus penulo eius nunc regionis limites confinia determinabo, eius rei ego ſum factus finitor. Paſſum eſt proprie rugoſum, uel ſiccum. Plautus Sticho. in portum uento ſecundo uelo paſſo peruenit. i. laxo, & rugoſo. unde et uua paſſa dicta eſt, quod ſit rugis implicata. Plautus penulo. Siqui de æſtu mecum futurus pro uua paſſa penſili. Lucilius ſatyrarum lib. ix. Rugoſi, paſſiq́; ſenes eadem omnia quærunt. Expes dicitur ſine ſpe. Accius euryſace. Ille orbus expes liberum. Idem Medea, exuli inter hoſteis expes, expers deſertus uagus. Exules dicuntur extra ſolum. Virgil. geor. lib iij. longeq́; ignotis exulat oris, & in conſequentibus, & tabula 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 uopiſco Noui non inſcituram ancillulam ueſpere, & ueſtiſpicam, quod ueſtem ſpiciat. Varro Pappo. aut indigitamentis, Naſturcium non'ne uides in 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 dicũtur rotarum cadi ab hauriendo ſicuti græce ἄντλια Lucreti. lib y. Vt fluuios uerſare rotas, atque hauſtra uidemus.

Veterina animalia dicuntur omnia, quæ uehere aliq̃d poſſunt. Lucretius lib. y & genus omne quod eſt ueterino ſemine partum. Idem, Torte homine ueterino ſemine quorum.

Crepera res proprie dicitur dubia, unde & crepuſculum dicitur lux dubia, & ſenes decrepiti dicti in dubio uitæ conſtituti. Creperum bellum anceps, & dubium. Lucreti. libro. y. Exæquataq; ſũt creperi certamina belli. Accius phœniſſis quæ ego cũcta eſſe fluxa in mea re crepera comperij. Idem telepho. Nunc tu in re crepera tua quid capias conſilij uide. Lucilius ſatyrarum lib y. Sanute ſoli mihi in magno mœrore, triſtitia in ſummo crepera iuuentus ſalutis. Pacuuius duloreſte. Nõ uetet animum ægritudinem in re crepera confici. Plautus Aſinaria. Qui quidem cum filio potet unà, atq; unà amicam ductitet decrepitus ſenex. Varro myſterijs. Priſca horrida ſilent oracla crepera in nemoribus. Auernus lacus icarco appellatus eſt, quia eſt odor eius auibus infeſtiſſimus. huius rei manifeſtator eſt Lucretius li. yi. Principio quidẽ auerna uocantur nomen id à re Impoſitumſt, quia ſunt auibus contraria cunctis. Vnde & Virgil. lib. yi. Inde ubi uenere ad fauces graue olentis auerni, Tollunt ſe celeres & poſtea in eo libro.

Quam ſuper haud ullæ poterant impune uolantes
Tendere iter pennis. talis ſeſe halitus atris
Faucibus effundens ſupera ad conuexa ferebat.

Vitulãtes ueteres gaudentes dixerunt, dictum à bonæ uitæ commodo. ſicuti qui nũc eſt in ſumma lætitia uiuere eum dicimus Nouius lycurgo ut in uenatu uitulantis ex ſuis locis nos mittant pœnis decoratus feris. Extorris dicitur extra terram, uel extra terminos. Accius euryſace, Nunc per terras uagus extorris regno exturbatus mari. Turpilius lemnijs, neq; durare poſſunt, ita huius inſcitia, atq; dementia extorrem facit. Salluſtius Iugurtho bello. Sicuti uidetis extorrem patria, domo inopẽ, & coopertum miſerijs effecit. Virgil. æn 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, & qui ſis explica. Idẽ Alpheſibœa Quid tam obſcuri dicunt? eſt tam'ne inenodabile? Ennius telepho. Verum quorum liberi læto dati ſunt in bello, non lubenter, hæc enodari audiunt. Turpilius demetrio, ab initio, ut res ſit geſta enoda mihi. Pacuuius perib ea, Gnato ordinem omnem ut dederit, enodat patri. Mar. Tul. de finibus bonorum, & malorum li. y. hæc igitur nobis explicanda ſint. Sed ſi enodatius uos ignoſcetis eius ætati. Varro de uita populi Roma. lib. i Neq; ita ſingulis rebus diutius moremur, ut dixi, atque enodare ſubtilius uelimus. Grummus dicitur agger à congerie dictus. Accius œnomao. quẽcunq; inſiterã grummum, aut præciſum iugum. Torris dicitur fax unde & torridare dicimus comburere Accius menalippo. Regina erit tempus, cum hic torris, quem amburi uides. Idem Meleagro Eum ſuum uitæ finem, ac fati internetionem fore Meleagro, cũ torris eſſet interfectus flammeus. Expectorare eſt extra pectus eijcere. Accius phœniſſis, Incuſant ultro à fortuna, opibusq́; omnibus deſertum, abiectum, afflictum ex animo expectorant. Idem Epigono eloquere proprie, ac pauorem hunc meum ex pectora. Cicero de Oratore lib. iij Tum pauor ſapientiam omnem mihi exanimato expectorat. Extiſpices proprie aruſpices dicti ſunt, quod exta ſpiciant. Accius Medea, principio extiſpicium ex prodigijs congruens ars te arguit. Varro ſarrano περὶ ἀρχαιρεσιῶν. te Conſulem mihi pelum cedere ſubſillio. & 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 prolubium, quæ uoluptas, quæ te lactat largitas? Accius Alcmeone. Tãta, ut fruſtrãdo lactas uanã protrahis. Varro ὄνος πρὸς λύραν. quibus ſuam delectet & ipſe amuſiam, & auiditatem ſ eribus lactet ſuis. Cicero Thuſculanarũ lib. iiij. Maleuolentia lactans malo alieno delectatio, iactatio, & ſimilia Sucuſſare eſt ſurſum frequẽter excutere. Accius philoctete. Agite, ac uulnus ne ſucuſſet greſſus. caute ingredimini. Lucilius ſatyrarum libro iiij Sucuſſatoris tardi, rariq; caballi. Idem lib. xy. Campanus ſonipes ſucuſſor nullus ſequetur. Strena dicta eſt à ſtrenuitate. Pomponius pictoribus. Aſſide ſiqua uentura eſt alia ſtrena ſtrenæ. Adulatio eſt blandimentum proprie canum, quod & ad homines tractum conſuetudine eſt. Mar. Tul. lib. de natura deorum. ij Canum uero tam. Idem de offi. lib. i. Cauẽdum eſt ne aſſentatoribus patefaciamus aureis, ne'ue adulari nos ſinamus. Lucreti. Canis uotis adulat. Accius prome-

theo. Tui mei uolans pinnata cauda noſtrum adulat ſanguinem. Manducones, qui manduci dicti ſunt, & mandones edaces. Pomponius pictoribus, magnus manducus Camillus, Canterius. Lucilius, atq; omnes mandonum gulæ. Varro bimargo. Magna ut tremiſcat Roma, & magnæ mandonum gulæ. Seniciat ſignificat ſenex. Pōponius pictoribus. Pappus hic in medio habitat ſenicat, non ſecuncia. & idem præcone poſteriore. Sed me exercet ſenicat nequam, neq; illo quid faciam ſcio. Gradarius eſt molli gradu, & ſine ſucuſſatura nitens. Lucilius ſatyrarum lib. xiiii. Ipſe equus non formoſus, gradarius optimus uictor. Varro modio. An qui gradu tolutili te nulius, quàm tu te molliter uectus, cito relinquat. Exdorſuare dorſo nudare. Plautus aulularia. Tu Macerio congrum murenam exdorſua quantum potes. Delirare eſt de recto recedere. lira autem eſt foſſa recta, quæ contra agros tuēdos ducitur, et in quā uligo terræ decurrat. Pomponius proſtibulo. Iam'ne abierunt? iam nō tundunt, iam'ne ego ſum in tuto ſatis? num quis hic reſiſtit, qui non dum labeas lirarit mihi? ideſt confoderit. Lucilius lib. xxvi. Quapropter deliro, et 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 rumorem paruifacio, dū ſit rumen, qui impleam. Rudus ſtercus, quod raditur. Lucilius ſatyrarum lib. xi. uiam ſtruēdam, & iaciendum huc aggerent & id genus rudus. Rutrum dictum eſt à radendo. Pomponius Pannuceatis. Sarculum hinc illò profectus illum rediſti rutrum. Lucilius ſatyrarum. ix. Frumentarius eſt, modium hic ſecum, atq; & rutellum unum affert. Varro μαρκόπολι περὶ ἀρχῆς, cui celer dienos lemmatos logos Antipatri ſtoici filius rutro caput diſplanat. Nebulones, & tenebriones dicti ſunt, quia mendacijs, & aſtutiis ſuis nebulam quandam, & tenebras obijciant, aut quibus ad fugam fugitiuis, & furta hæc erant accommodata, & utilia. Pomponius pannuceatis, quid dedi nebuloni, quem perteſum pauperem. Lucilius ſatyrarum lib. xiiii. Publius Pauus mihi Turbitanus quæſtor hibera in terra fuit lucifugus nebulo id genus ſané. 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 erunt tenebriones, uterq; 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 Cōſul in Capitolio, cum delectum 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 tutulatam truā. Titinnius Setina. Sapientia Cocus magnus ahenum quando feruit palo conſuta trua. Euannetur dictum eſt uētiletur, uel moueatur à uanno, in qua legumina uētilantur. Pomponius Pannuceatis. Dixi ego illud futurum in prima ualua eſt, uix hæret miſera, euannetur, & mea ocyus opera ut fiat, fecero. Lucilius ſatyrarum li. vij. Hunc molere, illa autem ut frumentum uannere tum uis. Idem lib. xi. Curſauit, ut ſi frumentum clunibus uannat. Varro de re ruſtica li. i. ut quod leuiſſimum eſt in eo, atque appellatur acus euannatur foras extra aream. Vafrum eſt callidum. & quaſi ualde afrum, & urbanum. Pomponius præcone poſteriore. Tergum uarium, linguam uafram. Mar. Tul. de Rep. 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 pſeudulo. Rape, clepe, harpaga. M. Tul. de Rep. lib. iiii. Non modo ut ſpartæ rapere ubi pueri & clepere diſcunt. Idem de natura deorum libro. iii. Agnum inter pecudes aurea clarum coma quēdam Thyeſten clepere auſum eſſe è regia. Pacuuius hermiona, Sermonem hic noſtrum ex occulto clepit quantum intelligo. Varro octageſimo. ſi ſe quæ opifico non prouiter clepere. Corporare eſt interficere, & quaſi corpus ſolum ſine anima relinquere. Ennius Andromeda. Corpus contēplatur, unde corporaret uulnere. Accius σαοιασοῦς uel Tropeo lib. i. Corporare abs tergo eo auſus. Circus dicitur omnis ambitus, uel gyrus. cuius diminutiuum eſt circulus. Accius Andromeda, Quot Luna circulos annuos inſtitit. Medicinam dicimus et uenenū tractū à græcis, qui uenenū φάρμακον appellāt. Accius phœniſſis. Si uenis ſterilē eſſe illius operæ eſt medicina autumans. Cernuus dicitur proprie inclinatus, quaſi qd̄ terrā cernat. Lucilius ſatyrarum lib. iii. Cernuus exemplo plantas conueſtit honeſtas. Virgil. li. x. eiectoq; incūbit cernuus armo. Lucilius ſatyr. lib. xxvii. Modo ſurſum modo deorſum tanquā colus cernui. Varro de uita populi Ro. lib. i. Etiam pelleis bubulas oleo perfuſas percurrebant, ibiq; cernuabant. A quo ille uerſus uetus eſt in carminibus ſibi paſtores ludos faciūt cernui conſualia. Stricturæ dicuntur proprie ſcintillæ, quæ de ferro feruenti exeunt, quod aut ſtricte emittantur. ideſt celeriter, aut oculos ſui fulgore perſtringant. Virg. lib. viii. Stricturæ chalybum, & fornacibus ignis anhelat. Lucilius ſatyrarum lib. iii. crebræ, ut ſcintillæ in ſtricturis, quod genus olim feruenti ferro. Quiritare eſt clamare tractum ab ijs, qui quirites inuocant. Lucilius ſatyrarū lib. vi. hæc inquam rudet è roſtris, atq; heiulitauit concurſans ueluti arenarius, clareq; quiritans. Nigidius commento grammatices, clamat quiritatum. Caries eſt uetuſtas, uel putrilago. Vnde cariceum ueteres dixerunt. Lucilius ſatyrarum lib. vii. 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. Lucilius ſatyrarum lib. vii. dixi ad principiū uenio, uetulam, atq; uiroſam Vxorem cædam potius quàm caſtrem egomet me. Afranius diuortio. Vigilans, ac ſolers ſicca, ſana, ſobria, uiroſa non ſum, etſi ſum non deſunt mihi qui ultro dent, ætas integra eſt, formæ ſatis. Capronæ dicuntur comæ, quæ ante frontem ſunt, quaſi à capite pronæ. Lucilius ſatyrarum lib. vij. Aptari caput atque comas fruitare capronas Altas frontibus immiſſas, ut mos fuit illis. Cerebroſi dicuntur ad inſaniam faciles, quibus frequenter cerebrum moueatur. Lucilius ſatyrarum lib. 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 gaudio. Accius æneadis. Diſumma tibi perduellum eſt. Quorum aut quibus ſe à partibus gliſcunt. Pacuuius periboea. Sed neſcio quidnam eſt animi, horreſcit, & gliſcit gaudium. Salluſtius hiſtoriarum lib. iii. Neq; iam ſuſtineri poterat immenſum aucto mari, & uento gliſcente. Virgil. lib. xii. Haud ſecus accenſo gliſcit uiolentia Turno. Mar. Tul. in Hortenſio, ad iuuenilem libidinem copia uoluptatum gliſcit

illa ut ignis oleo Plautus Aſinaria. Tēpus eſt ſubducere hinc me pulchre, hoc gliſcit prælium. Poſtomis dicitur ferrum, quod ad cohibendum equorum tenaciam naribus, uel morſui imponitur, græce ἀπὸ τοῦ ςόματος. Lucilius ſatyrarum libro. xv. Truleus poſtomide huic ingens de naribus pendet. Tricones moroſi, & ad reddendum duri. Lucilius ſatyrarum li. xi. Lucil. Cotta ſenex Craſſi pater huius pacem magnus fuit Triconum, Marius ſoluere nulli lentus. i. facilis. Sagæ mulieres dicuntur fœminæ ad libidinem uirorum indagatrices. unde & ſagaces canes dicuntur ferarum, uel animalium quæſitores. Lucilius ſatyrarum lib. vij. Aetatem, & faciem, ut ſaga, & bona conciliatrix. Turpilius Bethonibus. Nō ago hoc per ſagam pretio conductam, ut uulgo ſolent. Lapit ſignificat obdurefacit, & lapidem facit. Pacuuius periboea. Lapit cor cura, erumna corpus conficit. Munes apud ueteres dicebantur non à largitione, quæ ignota erat, ſed conſentientes ad ea, quæ amici uelint. Pacuuius duloreſte. Animum quæ tum largitio multis ignota erat, munificus nemo putabatur, niſi pariter uolens. Lucilius libro. xxvi. Munifici, munesq; amicis noſtris uideamur uiri. Petulantia dicta eſt à petendo. Mar. Tul. de Rep. lib. iiij. Itaq; à petendo petulantia, à prouocādo, ideſt poſcēdo procacitas nominata eſt. Calendarum uocabulum proprium Varro complexus eſt de uita populi Roma. lib. i. itaq; Calendis calabantur, ideſt uocabantur, & ab eo Calendæ appellatæ, quod eſt tractum à græcis, qui καλεῖν uocare dixerunt. Conſulum, & prætorum proprietas, quod conſulant, & præeant populis authoritate Varronis oſtenditur de uita populi Roma. lib. ij. Quod idem dicebantur conſules, & prætores, quod præirent populo prætores, quod conſulerent ſenatui conſules. Procacitas à procando, ideſt poſcendo dicitur. unde & proci dicti ſunt matrimoniorum appetitores. Mar. Tul. de Rep. lib. iiij. A procando, ideſt poſcendo procacitas nominata eſt. Teren. Ecyra. Maligna multo, & magis procax facta ilico eſt. Liuius Aegiſtho. quin quod parere uos maieſtas mea procat, toleratis, templo hanc deducitis. Ignominia eſt nominis nota. Mar. Tul. de Rep. lib. iiij. Cenſoris iudicium nihil ferre dānato offerent niſi ruborem. Itaq;, ut oēs ea iudicatio uerſatur, tantummodo in homine animaduerſio illa ignominia dicta eſt. Lucilius ſatyrarum li. xxix. Apoloſt nomen, qui te antiquis non ſinet delitijs maculam, atq; ignominiam imponere. Fidei proprietatem exemplo manifeſtauit. Mar. Tul. de Rep. lib. iiij. Fides enim nomen ipſum mihi uidetur habere, cum fit, quod dicitur. Portitores dicuntur telonarij, qui portum obſidentes omnia ſciſcitarentur, ut ex eo uectigal accipiant. Mar. Tul. de Rep. lib. iiij. Nolo enim eundem populum imperatorem, & portitorem eſſe terrarum. Optimum autem & in priuatis familijs, & in Rep. uectigal duco eſſe parſimoniam. Plautus menœchmis. Portitorem domum duxit. Ita mihi neceſſe eſt eloqui. quicquid egi, atque ago. Mar. Tul. de officijs. Primū improbantur ij quæſtus, qui in odia hominum incurrunt, ut portitorum, ut fœneratorum. Tere. Phormione. ſed epiſtolam ab eo allatam eſſe audiui, modo & ad portitorem eſſe delatam. Plautus Aſinaria. Ego pol illum portitorem priuabo portorio. Virgi. lib. vi. Portitor ille Charon. Varro myſterijs. Aes defraudaſſe cauponem, bonam luto obleuiſſe, tum portitores æra induxere. Seditionis proprietas à Marco Tul. manifeſta eſt lib. de Rep. vi. Eaq; diſſenſione ciuium, quod ſeorſum eunt alij ad alios, ſeditio dicitur. Hamiotas, piſcatores ab hamis Varro in bimarco uoluit appellari, cohortis cocorum, atq; hamiotarum, aucupumq;. Valgum eſt proprie intortum. Nonius militibus Pometinenſibus. Valgus uternoſus, genibus magnis, talis turgidis. Vatrax, & uatricoſus pedibus uitioſis, Lucilius lib. xxviij. ut ſi progeniem antiquam, qua eſt maximus quintus uacax, qua uaricoſus uatrax. Catax dicitur, quem nunc coxonem uocant. Lucilius ſatyrarum lib. ij. Hoſtilibus contra peſtem, perniciemq; catax, quam & Manlius nobis. Silones ſupercilijs prominentibus dicti ſignificatione manifeſta. Varro γνῶθι σεαυτόν. Non'ne non unum ſcribunt eſſe grandibus ſupercilijs ſilonem quadratum, quod Silenus hirſutis ſupercilijs fingeretur? Brona ſunt producto ore, & dentibus prominentibus. Lucilius ſatyrarum lib. iij. Broncus nouit lanius dente aduerſo eminulo. hic eſt Rhinoceros. Compernes dicuntur longis pedibus. Lucilius ſatyrarū lib. xvij. Nunc Cenſes καλλιπλόκαμον καλλίσφυρον. Illam non licitum eſſe ueterum aquæ etiam inguina tangere mānis compernem, aut uaram fuiſſe Amphitryonis coniugem Alcmenā, atq; alias, Ledam ipſam deniq; nolo dicere. Tute uide. atq; diſſyllabon dilige quod uis τὴν εὐπατέρειαν. aliquam rem inſignem habuiſſe uerrucam ne unum dictum dentem eminulum unum. Vari dicuntur obtortis plantis. Lucilius ſatirarum lib. xvij. Compernem, aut uaram fuiſſe amphitryonis cōiugem. Nam & uarices inde dicuntur uenæ in ſuris inflexæ. uel obtortæ. Varro epiſtola ad Varronem. Nam ſi tuam rhedam non habuiſſem, haberem uarices. Lingulacæ dicuntur uerboſi. Varro Papiapapæ περὶ ἐγκωμίων. quare reſident lingulacæ obtrectatores tui iam nunc murmurātes dicunt μωμήσεταί τις μᾶλλον ἢ μιμήσεται. 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. iij. Qui ſi uirtutes ebullire uolunt, et 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 quoq; 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 ἑλκυστικόν prouincialis formoſula uxor. Lucilius lib. xxvij. Nulli me inuidere non ſtrabonem fieri ſæpius delitijs me iſtorum. Exterminatum eſt extra terminos miſſum. Lucilius lib. xxix. Non rediret ad ſe, atque illam exterminare miſeram. Mar. Tul. de officijs lib. iii. Atque hoc omne genus peſtiferum, atq; impium ex hominum communitate exterminandum eſt. Exodium eſt finis à græco tractum, quaſi ἔξω τῆς ὁδοῦ. ideſt 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 ταφὴ μενίππου. Quod cœperas modo in uia narrare, ut ad exodium ducas. Putus dictus eſt à putando. Plautus pſeudulo. 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 coegerint 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 mendacii, aut iniqui aliquid ſeparatur, & ipſum nanq; dubitantes cum dicimus nos in rebus incertis, & obſcuris falſis opinionibus nos fieri ambiguos. Compedes non à pedibus dictæ, ſed ab impedimento. Varro prometheo lib. i. Ego infelix

non queam uim propulſare, atque inimicum orco nequicquam ſæpe æratas manus, compedes, conor reuellere. Idem ſtexabulis περὶ ἐπαρχιῶν. Domo exeo intro, & pedes corrigijs compedio. Idem Parmenone, lepuſculi timentes hoc quadrāgulū dedit Diana rete nexile archia ſuis cū fugā, linteáq; cōpedā. Idē Seſquiliſſe. Quó cū ire uellemus, obuius ſtare ubi corpori ærinas cōpedes impoſitas uideo. Fulgura dicuntur coruſcationes à fulgure. Varo περὶ κεραυνοῦ, cognitio enim tonitrum fulget, & tonitrum fulguris à fulmine orta. Coagulum à coagendo, quod eſt colligendo. Varro eſt modus matulæ περὶ μέθης. Cui nihil iucundius quiſquam uiuit, hoc ægritudinem ad medendam inuenerunt, hoc hilaritatis dulce ſeminarium, hoc continet coagulum conuiuia. Mulieroſi dicti ſunt muliērum appetentes. Afranius uopiſco. Homo muliēroſus confert me ilico alió. Flagriones dicti ſunt ſerui, quod flagris ſubiecti ſunt ut Verberones à uerberibus. Afranius uopiſco, tu flagrionibus priuigno iucunditatis plus ineſt in te mihi, quàm commercatis conquiſitæ edulibus. Merenda dicitur cibus, qui poſt meridiē datur. Afranius fratris, interim merendam occurro caute cum ueni iuuat. Pedetentim, & pedepreſſim dictum eſt caute, quaſi lenta, & tarda itione. M. Tul. de officijs lib. i. ſin minus ſenſim erit, pedetentímq; faciendum. Idem Verrinis actione ſecunda, quæ tamen à me pedetentim, cautéq; dicentur. Lucilius li. xxvij. Ille contra omnia inter plures ſenſim, & pedetentim foris nequem 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 uolant, calcémq; terit iam calce Diores. Idem li. vi. Tollit ſe ad rectum quadrupes, & calcibus auras Verberat. Subligaculum eſt, quo pudēdæ partes corporis teguntur, dictum q̄d ſubtus ligetur. M. Tul. de officijs lib. i. ſcenicorum quidem mos tantum habet uetere diſciplina uerecundiā, ut in ſcenam ſine ſubligaculo prodeat nemo. Mediocritas medium dici uoluit. M. Tul. de offi. lib. i. 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 quampeſſimum. Teren. andria. Et tamen omnia hæc mediocriter. Cicero Thuſculanarum libro. iij. At hæ mihi afferentur mediocritates, quæ ſi naturales ſunt, quid opus eſt conſolatione?

Modeſtiam à modo dictam Mar. Tul. author eſt de officijs libro primo. Nam hanc, quam interpretamur modeſtiam, quo in uerbo modus ineſt. Antes ſunt quadraturæ, unde & antæ dictæ ſunt quadræ columnæ. Virgil. georg. li. ij. Iam canit effœtos extremus uinitor antes. Immune dicitur ſine officio, ſine munere. Virgil. geor. lib. iiij. immuniſq; ſedens aliena ad pabula fucus. Mar. Tul. philippicarum lib. i. Num immunitates datæ? Camerum obtortum, unde & Cameræ tecta in curuitatem formata. Virgil. georg. li. iij. & cameris hirtæ ſub cornibus aures. Dirum eſt triſte infeſtum, & quaſi deorum ira immiſſum. Virgil. georg. li. iij. prius quàm Dira per incautum ſerpant contagia uulgus. Et ænei. lib. iiii. Vltricéſq; ſedent in limine diræ. Mar. 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. Virgilius ænei. lib. iiii. Quonam reginam ambire furentem Audeat affatu, quæ prima exordia ſumat. Mar. Tul. in Hortenſio. Perge quæſo, nec enim imperite exorſus es. Lucilius lib. xxix. Virū triſtis contorto aliquo ex pacuuiano exordio. Cicero Timæo dicit. Facillimum autem eſt in omni inquiſitione rationis exordium. Varro. ὄνος πρὸς λύραν, qui fabularū collocāt exordia. Inops dicitur ſine ope, & auxilio. Virgil. lib. viii. Res inopes Euandrus habebat. Et geor. lib. i. atque inopi metuens formica ſenectæ. Teren. adelphis. Ferte miſero, atq; innocenti auxilium, ſubuenite inopi. Mar. Tul. de offi. lib. ij. Ni mirum enim inops ille, etſi bonus eſt uir. etiam ſi referre gratiam non poteſt, habere certe poteſt. Defrudare ſignificat fructum minuere, uel per fraudem aliquid exquirere. Teren. phor. ſuum defrudans genium comperſit miſer. Plautus Aſinaria. Ten ego defrudem, cui ipſi nihil eſt in manu? niſi quid tum porró uxorem defrudaueris. Sudum dicitur quaſi ſemiudum, ut eſt aer poſt pluuias ſerenus, & liquidus. Virgil. viii. Arma inter nubes cœli regione ſerena per ſudum 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 ſatyrarum lib. i. Irritata cane, quam homo, quam planius dicit. Terē. phor. Irritor. Virgil. lib. x. Irritatq; uirum telis, & uoce laceſſit. Salluſtius hiſtoriarum libro primo. Tūc uero & poſci cum cæteri eiuſdē cauſæ ducem ſenatus rati maximo gaudio bellum irritare. Lucilius libro. xxviii. Lucili ſi in amore irritarit ſuo. Plautus amph. Irritabis crabrones. Varro ſe ſquiulyſſe. Omnes irritans uētos, omneiſq; procellas. Ablegare eſt proprie alió mittere, dictum à legatis qui cum legationibus mittuntur. Terē. Ecyra. aliquo mihi eſt hinc ablegandus dum parit Philumena. Arcanum dicitur ſecretum, uel abſconditum, quod quæ in arcis ſunt cælata ſunt, & abſcondita. Virgil. ænei. lib. iiii. ſolam nam perfidus ille Te colere arcanos etiam tibi credere ſenſus. & æne. lib. i. Longius & uoluens fatorum arcana mouebo Tormines genus morbi, dicti quod dolore torqueant. Cicero Thuſcula. li. ii. quamuis. idem forticulum ſe in torminibus, & in ſtranguria ſua præbeat, & iiii. Itaq; dicimus grauidinoſos quoſdam torminoſos. Monimenti proprietatem à monendo Mar. Tul. exprimendam putauit ad Cæſarem epiſtula. ij. Sed ego quæ monimenti ratio ſit nomine ipſo admoneor, ad memoriā magis ſpectare debet poſteritatis, quàm ad præſentis temporis gratiam. Virgilius lib. vi. quem candida Dido eſſe ſui dederat monimentum & pignus amoris. Riuales dicti ſunt quaſi in unum amorem deriuantes. Ter. Eunucho, miles Thraſo Phedriæ riualis. Geſtire ſignificat lætum eſſe, dictum à geſticulis facilioribus. Ter. Eunucho. Chærea q̄d eſt q̄d ſic geſtis? aut quid hic ſibi ueſtitus quærit? Vir. geor. li. i. Et ſtudio incaſſum uideas geſtire lauādi. Inuolare eſt irruere, inſilire aut à uolatu, aut à uola. i. media manu dictum. Ter. Eunucho. Vt ego unguibus facile illi in oculos inuolem ueneſico. Lucilius li. xxx. Inde canino ritu, oculiſq; inuolem. Propinare à græco tractum eſt προπίνειν poſt potum tradere. Teren. Eunucho. Hunc uobis comedendum, & bibendum, & deridendum propino. Ennius ſatyrarum lib. iij. en uocis elue qui mortalibus uerſus propinas flammeos medullitus. Inſulſum proprie fatuum quaſi ſine ſale. Mar. Tul. ad Cæſarem iuniorem epiſtola. ij. Sed ita locutus inſulſe eſt, ut mirum ſenatus conuitium exceperit. & de Oratore lib. ij. ut nihil aliud eorum, quàm ipſa inſulſitas rideatur. Ignauum & ſegne torpidum effœminatum, & ſine igni. Virgil. georg. lib. iiij. Ignauum fucos pecus à præſepibus arcent. Et georg. lib. iiij. en age ſegnis Rumpe moras. Mar. Tul. ad Cæſarē iuniorem lib. ij. In quo tua me prouocabit oratio, mea conſecuta eſt ſegnis. Et de ſenectute. quæ uitia ſunt non ſenectutis, ſed certæ ignauiæ, & ſomniculoſæ ſenectutis.

Calamitoſum dicitur malis, & calamitatibus prægrauatum. Mar. Tul. in uerrinarum diuinatione. Et honoris ampliſſimi puto eſſe & accuſare improbos, & miſeros, calamitoſóſq; defendere. Serium triſte, & quaſi ſine riſu, uel ſine ridiculo. Mar. Afranius priuigno. Non ego te noui triſtem ſeruum ſerium. Plautus amphi. Nunc quidem præter nos nemo eſt, dic mihi uerum ſerio. Interpolare eſt intermittere, & interponere & nouam formā è uetere fingere. M. Tul. in Verrē actione ij. Aliquid demendo, mutando, interpolando, & eſt tractum ab arte fullonia, qui poliendo diligenter uetera quæq;, quaſi in nouam ſpeciem mutant. Plautus amphi. Illic homo me interpolabit, meumq; os finget denuo. Euerriculum genus eſt retis piſcatorij à uerrendo dictum, uel quod trahatur, uel quod ſiquid fuerit piſcium nactum euerrat. Ad hoc Mar. Tul. uerrinarum lib. vi. De ſignis quod nunquam iudex huiuſcemodi 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. Tul. de ſignis. ſopatrum hominem ſummo magiſtratu præditum diuaricari, ac deligari iubet. Vacillare eſt trepidare, uel cum laſſitudine niti à ſenibus, qui ſint æuo defeſſi, atq; ad ſuſtinendam laſſitudinem baculo tarditatem leuent. Mar. Tul. philipi. lib. iij. In Galliam mutilatum ducit exercitum cum una legione, et ea uacillante. Perſtringere dictum eſt ualde ſtringere, & claudere. Plautus milite glorioſo, perſtringant oculorum aciem in aciem hoſtibus. Lucilius lib. xxx. perſtringat oculorum aciem in acie hoſtibus ſplendore micanti. Mar. Tul. de ſenectute. Voluptas rationi inimica eſt, mentis (ut ita dicam) perſtringit oculos, nec habet ullum cum uirtute commercium. Varro andabatis. Non mirum ſi cæcutis minus. aurum enim non perſtringit oculos, quàm τὸ σοῦ κράτος. Cicero de fato, & de finibus bonorum, & malorum lib. ij. Aciem animorum uirtutis ſplendore perſtringitis. Angina genus morbi eo quod angat, & græce συνάγχη appellatur. Lucilius lib. xxx. Inſperato agit quem una angina ſuſtulit hora. Arquatus morbus dictus, qui 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 ſunt, lutea uidentur, ſic inſani ſani, & furioſi uidentur eſſe inſani. Priuum eſt proprium uniuſcuiuſq;, unde & res priuata. Lucilius lib. xxx. Culcitæ accedunt priuæ centonibus binis. Idem, abdomina tumi Priua dabo. Nugator nugis turbator. Lucilius lib. xxx. Quàm me hoc tempore nugator cognoſcere non uis. Foramina quaſi diminutiue à foribus dicta. Cice. Thuſcu. lib. i. Nam nunc quidem quanquam foramina illa, quæ patent ad animos à corpore callidiſſimo artificio natura fabricata eſt. Diſcerniculum acus, quæ capillos muliērum ante frontem diuidit, dictum à diſcernēdo, Lucilius lib. xxx. Euplocamo digitis, diſcerniculúmq; capillo. Fratrum proprietatem Nigidius acutiſſime dixit. frater eſt inquit, dictus, quaſi ferè alter. Supplantare dictum eſt pedē ſupponere. Lucilius lib. xxix. ſupplātare aiunt. græci ὑποσκελίζειν dicunt. Mar. Tul. de offi. lib. iij. Contendere debet, quam maxime poſſit, ut uincat, ſupplantare eum, qui cum certet, aut manu pellere nullo modo debet. Coniungere copulare dictum eſt à iugo. Lucilius lib. xxix. quam mihi quātum eſt inter humanum genus, rerumq; inter ſe coniūgat, communicat. Feneſtræ à græco uocabulo conuerſum eſt in latinum ἀπὸ τοῦ φαίνειν. Cicero Thuſcu. lib. i. Non eas parteis, 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, coniungere dictum à glomere. Virgil. ænei. lib. ij. Et lateri agglomerant noſtro. Collare eſt uinculi genus, quo collum aſtringitur. Lucilius lib. xxix. Cum manicis catulo, collaréq; 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 exæquatū, 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 offi. lib. iij. Siquis medicamentum cuipiam dederit ad aquam intercutem. Maltas ueteres molles appellari uoluerunt à græco, quaſi μαλακούς. Lucilius lib. xxviij. Inſanum uocant quem Maltam, ac fœminam dici uidet. Monogrammi dicti ſunt homines macie ptenues, ac decolores, tractum à pictura, quæ prius quàm coloribus corporatur, umbra fingitur. Lucilius lib. ij. Vix uiuo homini, ac monogrammo. & xxvij. Quæ pietas monogrammi quinq; adducti pietatem uocant. Portorium dicitur merces, quæ portoribus datur. Lucilius 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 Rep. lib. v. quod moleſtijs ſenectutis ſuæ ueſtris familias impertire poſſet. Et ad Hircium lib. v. Et quoniam, ut hoc tempus eſt, nihil habeo patriæ quod, impertiam. Sedulo ſignificat ſine dolo. Lucilius lib. xxvij. Salutem fictis uerſibus Lucilius, quibus poteſt impertit, totúmq; hoc ſtudioſe, & ſedulo. M. Tul. de finibus bonorum, & malorum. Sedulo inquam faciā, 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. Publicarum 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. Plautus amphi. Verſipellem ſe facit, quādo lubet. Combibones compotores à combibendo dicti. Lucilius lib. xxvi. Quandoquidem reperi magnis combibonum ex copijs. Capital dictum eſt capitis periculum. Plautus menechmis. nunquam hercle effugiet, tam etſi capital fecerit. Lucilius lib. xxvi. Facile deridemur, ſcimus capital eſſe iraſcier. Clandeſtino eſt abſcondite. Lucilius libro. xxvi. At enim dicis clandeſtino tibi quod cōmiſſum foret, neu mittere quicquam neu myſterii hæc feret foras. Idiotas à græco tractum ἰδιώτης inutiles quaſi ſibi tantum non plurimis utiles. Lucilius lib. xxvi. quidni & tu idem illiteratum me, atq; idiotam diceres. Expirare dictum eſt, uel ab ſpiritu effuſo, uel à ſpiraminibus. Lucilius lib. iii. Expirās animam pulmonibus æger agebat Idem lib. xxvi. ut in illuuiem facere per uentrem uelis curare omnibus diſtento corpore expiret uis. Eliminare extra limen eijcere. Pacuuius duloreſte. Vbi illic eſt me miſeram quonam clàm eliminat? Pomponius. Cantabit. Iſtic manet, Eliminabo extra ædeis coniugem. Ennius Medea. Exule antiqua hærilis fida cuſtos corpis q̄d ſic extra ædeis eliminatur? Accius meleagro. Tum ut eliminor clamore ſimul ac nota uox ad aures accidit. Incoxare in coxam ſidere. Pomponius Pānuceatis. Neq; interim cacandi cauſa unquam incoxaui nate. Condepſere commiſcere à græco tractum δέψω. Homerus odyſſea Pomponius nuptijs partem in ſipui, concluſi, condepſui. Vituperare dictum eſt uitio da-

re tanquam culpæ, uel diſplicentiæ. Ter. andria · Nunc quam rem uitio dent quæſo animaduertite· & in ſequentibus. Idiſti uituperant factum. Lectum & uitium dare, hoc eſt unicuiq; rei culpam ampliare. Sed hoc in incertæ authoritatis ſcriptoribus inuenitur. Ordiri eſt componere· Acius amphitr· non paruam rē ordibor, ne retice obſecro. Afranius ſuſpecta, tamē animo ordire me oportet paula paululum. 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. Teren. Phor. amicus ſummus meus, & popularis Geta. Rabere dictum eſt à rabie. Varro idem attiquotetti· quid eſt, q̄d blateras? quid rabis? quid uis tibi· Cæcilius hypobolimæo. Aſtrabia rabere ſe ait. Superſedere manere, perſeuerare, quaſi in uoluntate, & conſilio ſidere. Turpilius pedis, ut ille hac ſeſe abſtineret, ego ſupſederem 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 & titinnacula ſunt appellata· Afranius uopiſco· Titinnire ianitoris impedimenta audio. Nigidius lib· xviij· Itaq; ex ære in ſaliaribus altanus titinnat, ideſt ſonat. Verminari poſitum torqueri à uermibus, quod facile ſe torqueant. Pōponius hirnea· Pappi decimus menſis eſt, cum factum eſt, ita fit, ita ſemper ſolet de cumo menſe demum turgens uerminatur, parturit· Canatim, ſuatim, bouatim, canum, & ſuū, & bouum genere· Nigidius commento grammatico. Sunt etiam adſimilanter 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· Pacuuius nyptris· Barbaricam peſtem nauibus noſtris obtulit noua figura factā commiſſam infabre. Sepiunt ſignificat tenent, impediunt, dictum à ſepibus, quæ obiectæ intercludunt. unde & circunſeptum dicitur· Afranius materteris· Perij, lachrymæ linguam ſepiunt. Sticmatias ueteres punctos in notis dici uoluerunt· Mar. Tul. de offi. lib· ij· O miſerum qui fideliorem, & barbarum, & ſticmatiā putaret. Reſerare aperire à ſera dictum qua remota ualuæ patefiunt, Mar· Tul· de offi· lib· ij· Nec ita claudenda eſt res familiaris, ut eam benignitas aperire nō poſſit, nec ita reſeranda, ut pateat omnibus· Virgilius libro· vij· Nō ſecus, ac ſiqua penitus ui terra dehiſcens Infernas reſerat ſedes. Abundare ſupra modum aliquid eſſe· Virgi· lib· iiij. Ergo apibus fœtis idem, atq; examine multo Primus abundare, tractum ex amnibus, qui quoties augentur imbribus maioribus, & crebris undis eriguntur. Virgi· georgi. lib· i. Præſertim in certis ſi menſibus amnis abundans Exit. Terguerſari 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 non incallide terguerſantur, Varro, Itaq; illa terguerſari nō ſinent, ſecumq; rapienti· Prudentiā à prouidēdo 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 præteritorum, futurorumq; prudentia· & de Rep. lib· vi. Totam igitur expectas prudentiam huius rectoris, quæ ipſum nomen hoc nacta eſt ex prouidendo.

Appendix dicitur quod alij eſt adiunctum, quaſi ex alio pendeat· Mar· 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, quæ uitæ coniunctionem haberet, conuiuium nominauerunt·

Occationem ab obcæcatis ſeminibus, qua id efficitur, dici Mar. Tul. uoluit de ſenectute. ſparſum ſemen cohibet primum id obcæcatum, ex quo occatio, quæ hæc efficit, nominata eſt.

Coagmenta dictæ ſunt coniunctiones arctæ, et compares à cogendo, ideſt ſtringendo· unde & coagulum dicitur. Mar. Tul. de ſenectute· Viuēdi 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, uenatori credo minus tandē hoc fit uernaliter. Pecunioſorum, & locupletum proprietatem aperuit· Mar· Tul. de ſenect. lib· ij. à pecore pecunioſos, & à poſſeſſionibus locorum locupletes appellatos aſſerens, multaq; ditione ouium, & bouum, quod tunc erat res in pecore, & locorum poſſeſſionibus, ex quo pecunioſi, & locupletes uocabantur.

Viritim dictum eſt ſeparatim, & per ſingulos uiros. M. Tul. de Rep. lib. ii. Ac primus agros, quos bello Romulus ceperat, diuiſit uiritim ciuibus. Plautus aulu. aliter ſub hac tamen ſignificantia diuidere argenti dixit numos in uiros. Varro de uita populi Romani lib. i. Extra urbem in regiones. xxvi. Agros uiritim liberis attribuit. Vernas ueteres appellabant, qui uere ſacro fuerant nati, & habebatur nomen pro uitabili, & maledicto· Plautus Amphitryone. Hic qui uerna natus eſt quæritur. Lucilius, Verna acer cupit hæc. Plautus, q̄ ſupra cum cruciatu tuo iſtæc uerna uerba funditas. Concinnare eſt facere, ut Plau· amphi·. Lachrymantem ex abitu concinnans tu tuam uxorem· Sed proprietas uerbi hæc eſt, quod apud ueteres cannus 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 bonorum, & malorum lib. iiij. cum his cum quibus reconcinnabatur his diſcrepare. Idem academicis lib· ii· quæ cum ſimilitudine uerbi concinnare maxime ſibi uideretur.... Paupertas dicta eſt à pecunia parua. Varro de uita popu. Ro. lib. i. Pecunia quæ erat parua ab ea paupertas dicta, cuius paupertatis magnum teſtimonium eſt.

Pandere Varro exiſtimat ea cauſa dici, quod q̄ ope indigerent, & ad Aſylum Cereris confugiſſent, panis daretur. Pādere ergo. quaſi panem dare, & quod nunq̄ tabulis clauderetur. Idē de uita po. ro. lib. i. Hanc deam melius putat eſſe Cererem, ſed quod in Aſylum, qui confugiſſent panis daretur eſſe nomen fictum à pane dando pandere hoc eſt aperire. Blatis, et blateras confingis aut incondite, & inaniter loqueris, aut blatis. Plautus amph. qui malum intelligere, quiſquā potis eſt. Ita nugas blatis. In aulu. Vbi tu es, quæ deblateraſti iam uicinis omnibus. Percontari diligenter inquirere. Plautus 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. Plautus amph· Sed mulier poſtquam experrecta eſt prodigiali Ioui mola ſalſa hodie aut Thure comprecatam oportuit. Cerriti, & laruati, male ſani, & aut Cereris ira, aut laruarū incurſatione animo uexati. Plautus amph. laruatus ædepol hominem miſerum medicum quæritat. Idem, qui ſupra quaſi aduenientc morbo medicati iuuenem, tu certe aut laruatus es, aut cerrites. Calcitrones q̄ infeſtent calcibus. Plautus aſinaria. Clamat procul ſiquē uidet ire ad ſe calcitronem. Varro ſeſquiulyſſe. Itaq; tu mecum mordacem calcitronem horridum miles, ac uir non uitabat·

Votitum ueteres religione aliqua prohibitum, uel interdictum dici uoluerunt· Plautus Aſinaria· Nolo illam habere cauſam, & uotitam dicere. Verberare non ſolum à uerberibus dictum eſt, ſed & à uerbis. Plautus aulu. Nam cur me miſeram uerberas? Caſſum ueteres inane poſuerunt, & arbitrandū eſt eius uerbi proprietatem magis ab aranearum caſſibus dictum, quod ſint leuis, ac nullius ponderis, non ut quibuſdam uidetur quaſi quaſſum. Plautus aulul. Virginem habeo grandem dote caſſam, atq; illocabilem. Crochitum propriam coruorum uocem ueteres eſſe uoluerunt. Plautus aulu. Simul radebat pedibus terram, & uoce crocitabat ſua. Subleuit ſignificat illuſit, & pro ridiculo habuit, tractum à genere ludi, quo dormientibus ora pinguntur· Plautus aulu. Fidei cenſebam maximam multo fidem eſſe, ea ſubleuit os mihi peniſſume.

Inueſtes dicuntur impuberes, quibus propter teneram ætatem nulla pars corporis pilat· Hoc & Aeneidos lib· v. uidetur ſenſiſſe Virgil. Aurea cæſaries ollis, atq; aurea ueſtis. Sed melius intelligi poteſt inueſtes appellatos quaſi in ueſta· ideſt in pudicitia, & in caſtitate. Inferum ab immo dictū. Vnde inferi, quibus inferius nihil· unde quod infertur recte poteſt dici quicquid deſuper mittitur· Varro marcipore. Nubes aquali frigido uelo leues cœli cauernas aurea ſubduxerant aquam uomētes inferam mortalibus. Syrus à græco magis tractum eſt, ἀπὸ τοῦ σύρειν. Has nos ſcopas, ruſtici eo nomine ſyrus uocant. Varro marcipore, uentiq; frigidos ab axe erumpebant phrenetici ſeptentrionum filij· ſecum ferentes tegulas, ramos, ſyrus. Euirare dicitur uirilitatem amittere & effœminari· Varro marcipore, Spatulæ euirauit omnes Veneri uaga pueros.

Ludibria proprietatem trahunt à leui, ac ſine pondere, & cōtemnendo, aut, quod magis uerum eſt, à ludicro. Virgil· lib. vi. 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 calorē, alterum à feruore febrim. Vulpinari dictum eſt fraudibus, & mēdacijs uera puertere, uel effugere, dictum ab inrecto, ſed intorto uulpium curſu· Varro myſterijs, uulpinare modo, & concurſa quà lubet erras. Sufflatum dicitur proprie tumidum & rectum, & quaſi uēto quodam elatius factum· Varro agathone· Neq; auro, aut genere, aut multiplici ſcientia ſufflatus quærit Socratis ueſtigia. Veſpertilio animal uolucre biforme, dictum quod ueſpere ſe ad uolatum properat noctis. Varro agathone, quid multa factus ſum ueſpertilio, neq; in muribus planè, neq; in uolucribus ſum. Exporrectum extentum porrectum eſt enim tentū, ideſt porrò iactum· 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 Virgula diuina· Primum uenit in urbem, atq; intra muros, deinde accedit prodius, atq; introit domum, ideſt intra priuatos muros. Granaria loca in horreis ſeruandis ſeminum granis. Varro γέροντος διδασκάλου. Vel decem menſis, ubi una ſepiant 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. Nouos Maritus taciturus taximuſos is ſoluebat cingulum· Silicernium peſſime intelligentes, ita poſuiſſe Terentium putant, quod in curuitate ſilices cernat ſenex. Silicernium eſt proprie conuiuium funēbre, quod ſenibus exhibetur.

Varro Meleagris· Funus exequiatis laude ad ſepulchrum antiquo more ſilicernium confecimus, ideſt περίδειπνον. Non quo pranſi diſcedentes dicimus alius alij Vale. 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, et aliud græcum· Varro ταφῆ μενίππου ἢ ἀπάρτησις. Edones Romam, ut turba, intendat annona, ſed propter phagones ficedulam pinguem, aut turdum niſi uolantem non uideo.

Elixum quicquid ex aqua mollitur, uel decoquitur. Nā 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 laconam, 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· ſeſqulyſſe· Nūc emunt troſſuli nardo nitidi uulgo attico talento equum. 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 Socratis caluum eſſe factum ericium è pilis albis cum proboſcide. Tutanus deus à tutando. Varro ἡρακλῆς. tuam fidem noctu Annibalis cum fugaui exercitum Tutanus, hoc tutanum 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. Cætarij genus eſt piſcatorum, quod maiores piſces capit, dictum ab eo quod cete in mari maiora ſunt piſcium genera. quod Virg. immania cete· Varro γνῶθι σεαυτόν. Non animaduertis cetarios cum uidere uolunt in mari thunnos aſcendere in malū alte, ut penitus per aquam perſpiciant piſces. Tonimus poſitum ſonamus cū modo à tono. Varro Eudæmonibus. tibi tympana non inanis ſonitum matris deûm tonimus. Tibinos à tibijs modos· Varro Eudæmonibus, Sonitus matris deûm tonimus tibinos tibi non ſemiuiri. Dierecti dicti crucifixi quaſi ad diem erecti. Varro Eudæmonibus· Apage in dierectum à domo noſtra iſtam ad ſanitatem. Præſepia non tantū quibus aut cātheria, aut iumenta cætera, aut uetera animalia pabulantur, ſed & omnia loca clauſa, et tuta dicta præſepia. Virgil. ænei. lib· i· aut agmine facto Ignauum fucos pecus à præſepibus arcent. Varro ὄνος πρὸς λύραν. Siquis melodinis tonos lyras præſepibus ſe retineat forenſibus. Surrigere ſignificat ſuſum erigere, quo uerbo ruſtici utūtur, cum tritæ fruges ad uētilandum in areis eriguntur. Virg· æneí· lib· iiij· Tot linguæ, totidem ora ſonant, tot ſurrigit aures. Lingulacæ locutuleiæ à procacitate linguæ, & loquendi proprietatem trahunt· Plautus caſſina, lingulaca eſt, nam nunquam tacet.

Fures ſignificantiam habent à furu· 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 furum atrum appellauerint, & fures per obſcuras noctes, atq; atras facilius furentur. Homerus κλέπτῃ δέ τε νυκτὸς ἀμείνω.

VENTORVM PROPRIETATES, ET VOCABVLORVM. SIGNIFICATIONES.

e

VRVM dictum ἀπὸ τῆς ἕω ῥέοντα, quod flatus eius ab oriente ſit hyemali. Auſtrum qui græce νότος dictum ab humore, & nebula, quod νότις græce humor latina interpretatione dicatur, ac ſit is uentus ſudoris effector, ut eſt Homeri Σὺν δ' εὖρός τε νότος τ' ἔπεσε ζέφυρός τε δυσαής. Circū à turbine, ac uertigine. Boream hoc eſt aquilonem ἀπὸ τῆς βοῆς. qđ ſonorus ſit, & procelloſus. Homerus. καὶ βορέης αἰθρηγενέτης μέγα κῦμα κυλίνδων. In alio loco ἐπὶ κραιπνὸν βορέην τά δὲ κύματα ἄξειν. Pietatem docti ueteres hanc eſſe uoluerunt, quod quæ in ea ſunt quaſi penitus, & in penetralibus recondantur, hoc & in antiquis libris, & philoſophorum tractatibus inuenitur. Leuum ſignificari ueteres putant quaſi à leuando. Virgilium quoq; ſub hac oſtentatione poſuiſſe uoluerunt georgi. lib. iiij. Siquem Numina læua ſinunt, auditq; uocatus Apollo. Ennius annalium lib. iij. Olim de cœlo læuum dedit inclytus ſignum. Rudentes ea cauſa ſapientiſſimi dictos uolunt, quod funes, cum uento uerberentur, rudere exiſtimentur, atq; hunc ſonum proprium funium non 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. Virg. geor. li. i. Frigidus agricolam ſiquando 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 appellationem ueteres eleganti interpretatione poſuerunt. Itaque maxime iuris ſcriptores exprimendam putauerunt. Antiſtius labco, ſoror inquit appellata eſt, quod quaſi ſeorſum naſcitur, ſeparaturq; ab ea domo, in qua nata eſt. Lues à rebus ſoluendis propoſita. Licinius Macer annalibus lib. ij. Nequaquam ſui lauandi reluant arma lue. Humanitatem non ſolum uti nunc conſuetudine perſuaſum eſt, de beneuolētia dexteritatem quoq; comitatem ueteres dicendam putauere, & quam græci φιλανθρωπίαν uocant, ſed honeſtorum ſtudiorum & artium appetitum, quod nulli animantium generi præterquam hominibus conceſſa ſit. Varro rerum humanarum lib. i. Praxiteles, qui propter artificium egregium nemini eſt paululum modo humanior. Ador frumenti genus, quod epulis, & immolationibus ſacris pium putatur. Vnde & adorare propitiare religiones poteſt dictum uideri. Varro de re ruſtica lib. i. In loco humidiore far adoreum potius ſerunt, quàm triticum. Virg. lib. vij. Et adorea liba per herbam Subijciunt epulis. Faciem totius corporis formam πρόσωπον, ideſt os poſuit antiquitas prudens, ut ab aſpectu ſpecies, & à fingendo figura, ita à factura corporis facies. Plautus penulo. Sed earum nutrix qua ſit facie mihi expedi. Statura nō magna, corpore aquilino ipſa eſt. Pacuuius. Nupta, ætate integra, feroci ingenio, facie procera. Salluſtius hiſtoriarum lib. ij. Sardinia in africo mari facie ueſtigij humani in occidentem, quàm in orientem latior.

Veſtibula quidam putant ſub ea proprietate diſtincta, quod in primis ingreſſibus, & in ſpatiis domorum Veſtæ hoc eſt aræ, ac foci ſoleant haberi. Sed ſiue ſic intelligi debeant non abhorret à uocabuli proprio. Inuenitur etiam apud ueteres doctos Veſtibula 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 faciem. Bidentes qui æſtimant ob eam cauſam oues à Virgilio dictas, quod duos dentes habeant, peſſime, ac uitioſe intelligunt. Nam nec duos dentes habent, & hoc quidē & genus monſtri eſt, & melius intelligi poteſt, ſi biennis dixerit authoritate. Pomponius Attellana Mars tibi uoueo facturum, ſi unquam redierit bidenti uerre. Laberius paupertate. Viſus ac nocte bidentis propter uiam facere. & Nigidius figulus dicit bidental, quod bimæ pecudes immolentur.

Iugeri proprietatē Varro deſignat de re ruſtica libro. i. Apud nos in agro romano, ac latino iugeris. iugum uocant qđ iuncti boues uno die exarare poſſint. Fœnus ab eo dictum eſt, quod pecuniam pariat in creſcenti tempore, quaſi fœtus, aut fœtura. Nam & græce τόκος dicitur ἀπὸ τοῦ τίκτειν, quod eſt parere. Varro lib. iij. de latino ſermone. Fœnus autem dictum à fœtu, & quaſi fœturam quandam pecuniæ. Nam & Catonem, & cæteros antiquiores ſine o litera fenus pronuntiaſſe contendit, ut fetus, & fecunditas. Receptitium ſeruum quidam ab ea proprietate dictum uolunt, ut ſi nequā, et nihil ſit, qui uenundatus ob aliquod uitium, aut maleſactum ab aliquo diſtrictore recipiatur. Sed uera eſt hæc eius nominis interpretatio, quem in data dote, aut donatione quis exceperit, quod eſt proprie receperit. Plautus triuumo. 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 inſtituit. Apponit ei flagitatorē receptitium, hoc eſt proprium ſeruum, quem reliqua pecunia receperat, nec dederat dotis, & exceperat. Cicero de oratore libro. ij. 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 Attæi 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, & apud Marcum Tul. inuenitur. Hoc autem uehiculi genere ſenes, & ægroti uectari ſolent. Varro γέροντος διδασκάλου. uehebatur 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, ideſt uulſum, & loco motum, qđ 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, & ganeones noſtros, quibus modulus eſt uitæ culina. Plautus muſtellaria. Exi è culina, ſis foras maſtigia. Qui mihi inter patinas exhibes argutias. Varro de uita populi Romani libro. i. qua fini ſit antica, & poſtica. in poſtica parte erat culina, dicta ab eo, quod ibi colebant ignem locupletiorem domus, quàm fuerint anguſtiis paupertinis coactæ ipſa nomina declarant. Modeſtum à modico, hoc eſt moderato poſitum. Varro modio. Non cos optume uixiſſe, qui diutiſſime uixerint, ſed qui modeſtiſſime, ideſt modice.

Infans à non fando dictus eſt. Cicero Oratore. Nam et infantes actionis ſæpe fructum tulerunt. Et eſt, quod aut dici non debeat,

debeat, aut fari non poſſit. Nā & infantes uſq; eo appellandi ſunt, donec cœperint fari. Curius lib. xix. Vt pueri infantes faciunt mulierculam honeſtam. & xv. & pueri infantes credunt ſigna omnia ænea uiuere, & eſſe homines. Virgil. 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, neq; infantiam eius qui rem nouerit, Sed eam explicare dicendo non queat, neq; 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 q ſaltibus, uel ſchœnis leuioribus mouerentur, & hæc proprietas à græca nominatione deſcendit ἀπὸ τοῦ πετᾶσθαι. Varro epiſtola ad Cæſarem. Conuocat Ptolemæum cinædon laconicon petauriſten diona αὐλοποιόν. Idem de uita popu. Ro. li. ij. Nec minus alio in genere ſunt ludi uellitis Galli Germani petauriſtæ. Curiam à cura dictā Varro deſignat de uita po. Ro. lib. ij. Itaq; propter curā locus quoq; quò ſuā quiſq; domū ſenator confert, curiam appellat. Legionū proprietatem à delectu militū Varro de uita popu. Ro. li. iij. dictā interpretatur. Tum appellatus eſt delectus, & ab electione legio, ab hac ſuperuacaneorū conſuetudine aſcribuntur. Aſſas nutrices difficilis multi exiſtimant intellectus. At uero acri intentione potuimus indagare ob eam proprietatē officij eo nomine nuncupari, quod aſſint iis, quos nutriant, nec uel exiguo diuellantur. Vnde aſſeclas ab eo quod aſſint, & omnibus iuſſis dominorum præſtò ſint, eſſe uocitatos. Enixæ dicuntur fœminæ nitendi, hoc eſt conandi, & dolendi labore perfunctæ nixis quæ religionum genera parietibus præſunt, ſed elegantior intellectus, ut ex hoc dictæ eſſe credantur enixæ, qđ uinculis quibuſdā periculi, qbus implicarentur, fuerint exolutæ. Nexū enim dicimus arctū, & colligatū Plautus amph. id probat dicens. Vno ut labore exoluat erūnas duas. Remulcare dictū eſt 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. lib. iij. Multi plagis aduerſis icti, & cōgenulati Romanis præcipitatis ipſi ſupra uoluit in caput.

Agilem celerem ab agendo. Siſenna hiſt. li. iii. Agilem dari, facilemq; uictoriā, neq; foſſas, aut bellum remoratum. Expediti, et impediti ex una proprietate habēt uocabuli cauſam, aut ex ſolutis pedibus, aut illigatis. Siſenna hiſt. lib. iiii. Inermos armāt impeditos, expediti ſine ullo ſuorū uulnere cunctos interficiūt. Teſtudines ſunt loca in ædificiis camerata ad ſimilitudinem aquatilium teſtudinum, quæ duris tergoribus ſunt, & incuruis. Virg. æn. li. i. In foribus diuæ media teſtudine templi. Siſenna hiſt. li. iiii. Caius Titinnius quidam, cui minus proprietas metus ab natura tradita uideretur, primo ante teſtudinem conſtitit, deinde apud conſulem cauſam, atq; excuſationem præferre cœpit. Inſinuari eſt immitti quaſi ſinu accipi. Siſenna hiſt. lib. iiii. agmen perturbatum peditis inſinuant, ac loco commouent. Adolere uerbum proprie ſacra reddentium, quod ſignificat uotis, uel ſupplicationibus numen auctius facere ut eſt in hiſdem macte eſto, & intelligi debet ab eo, qđ eſt adoleuit. ideſt creuit, & adultum, quod eſt auctum, & aucta ætate, ut aliqua cauſa maius ſolito factū ducere, proprietatem. Virg. æn. lib. i. Cura penum ſtruere, & flāmis adolere penates. Idem. vij. Adolet cum altaria tedis. Et in bucolicis, Verbenasq; adole pingueis, et maſcula thura, quod eſt adde, cumula. & Geor. lib. iiii. Panchæis adoleſcant ignibus aræ.

Accenſi genus militiæ eſt adminiſtrantibus proximum. Varro rhetoricorum li. xx. ut conſules ac prætores, qui ſequuntur in caſtra, accenſi dicti, quod ad neceſſarias res ſæpius acciātur, uelut accenſiti. Nefarii proprietatem li. i. de uita populi Ro. Varro patefacit, à farre quod adoreum eſt, quo ſcelerati uti non debeant non triticum, ſed far. hoc quoq; idem adſignificat, quod qui indigni ſunt qui uiuant, nefarii uocantur. Adoreū quoq; dictum ab eo putat, quod cibi ora ideſt principium ſit far. Propitium dicitur prorſus pium, aut proprie piū ut apud Terentium adelph. Quàm ea quæ parētes propitii, aut certe porrò pium quod eſt uehementer, & ualde apud eundē in prologo Andriæ, Dehinc ut quieſcant porrò, moneo, ut deſinant maledicere, maleſacta ne noſcant ſua. Impancrare eſt inuadere uerbum à græco tractum quaſi πᾶν κρέας conſumere. Varro. Eccleſiam in regiam aream impancrarunt.

Manſuetum dictum eſt, quaſi manu aſſuetum, quod omnia quæ ſunt natura fera manuum permulctione miteſcant. unde Virg. Geor. li. iii. Et plauſæ ſonitum ceruicis amare. Et æn. lib. vij. Ille manum patiens, quoniam ſupra dixerat. Pectebatq; ferum, duroq; 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 amborum neutro excellens, utriuſq; particeps, uel utriusq;, ſi uerum quærimus, expers. Enucleate dicitur purgate, exquiſite, & ſine aſperitate, aut duritia, ab eo quod nucibus ſeparatis ideſt tectis nucleorum utilis uſus habeatur. Cicero oratore. Modo id eleganter, enucleateq; faciat eum ſolum attice dicere. Idē. thuſ. li. iiii. 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 ingenii 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, Iam uidetur neſcire dulcius ipſum meridiem, cur non medidiem? Inepti proprietatem Cicero de oratore li. ii. patefacit. 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 ſanniis, qui ſunt in dictis fatui, & in motibus, & in ſcenis, quos μωρούς uocant græci. Terentius eunucho. ſolus ſannio ſeruat domum. Cicero de orat. libro ſecundo. Quid porrò tam ridiculum, quàm ſannio eſt, qui ore, uultu, imitandis moribus, uoce, deniq; corpore ridetur ipſo? Hæredij proprietatem indicat Varro de re ruſtica libro primo Bina iugera, quod à Romulo primum diuiſa dicebant 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 dicimus ſignificantiam Varro deſignat de re ruſtica·li·i·qua aratrū uomere lacunā iſtriā fecit ſulcus uocatur, qđ eſt inter duos ſulcos elata terra dicitur porca, quod ea ſeges frumentū porrigit. Accius parergorum li.i. Bene pro ſciſſus coſſigerare ordine porcas bidenti ferro rectas deruere: Porcæ ſunt ſigna ſulcorū, quæ ultra ſe iaci ſemina prohibeāt, Porcere·n·prohibere ſæpius legimus. Occationis proprietas his indicijs capitur. Varro de re ruſtica·li·i·Et poſtea occare·i· cōminuere ne ſit gleba, qđ ita occidunt occare dicunt. Serenus occatio occæcatio eſt. Pomorū à Varrone proprietas explanata eſt de re ruſti·li.i·Aquā addi quotidie ueſperi, à quo qđ indigēt potū poma dicta eſſe poſſunt. Fraceſſere tanq̄ friari, & putrefieri uetuſtate. Varro de re ruſti.lib·i.Hæc, de qua fit oleū cōgeri ſolet aceruatim dies ſingulos in tabulata, ut ibi mediocriter fraceſſcat. Lixarū proprietas hæc eſt, qđ officium ſuſtineāt militibus aquæ uehendæ, lixā nanq; aquā ueteres uocauerūt. Vnde elixū dicimus aqua coctū·lix etiā cinis dicitur, uel humor cineri miſtus. Nā etiā nunc id genus lixiuium uocatur. Varro de uita populi Ro.li i.Proinde & elixū panem ex farre, & aqua frigida fingebant. Calonū quoq; proprietas hæc habetur, quod ligna militibus ſubminiſtrent. κάλα enim græci ligna dicunt, ut Homerus. πόλλα τε ξύλ' ἐπ' ἰθέντο Confluges loca, in quæ riui diuerſi cōfluant. Liuius Andromeda. Confluge ubi conuenium campū totū inhumigant. Conſedo à cōſedendo, ut aſſedo, uel aſſeſſor. Caſſius hemina annaliū lib·iiij. Nemo uicinus conſedo: Côticinium noctis primum tempus, quo omnia quieſcendi gratia côticeſcunt. authores multi ſunt miri, ſed authoritate deficiunt. Delibratū decorticatū, uel deartuatū per artus deſciſſum. Virgil·Geor·li·ij·udoq; docent inoleſcere libro. Exterebrare eſt ui aliquid extorquere, & ſcrutari, aut curioſius quærere. Plau·aſtraba, cū incurioſum locaretur, terebratū quidem ꝑtundis. Grumæ ſunt loca media, in quæ directæ quatuor congregantur, & côueniunt uiæ. Eſt autē gruma menſura quædam, qua flexæ uiæ ad lineā diriguntur, ut eſt agrimenſorum, & talium. Ennius lib·xvij·Grumam dirigere dixit degrumari ferrū. Lucilius lib·iij·uiamq; Degrumari uis, ut caſtris menſor facit olim. Luculentum pulchrū, & bonū, & perſpicuum dictum à luce. Licinnius Macer annali·lib.i. Auſpicia pulchra, & luculenta cōmemorat. Plautus Cornicula. Pulchrum, & luculentū hodie euenit prœliū. Logi à græco λόγοι ſermones, uel dicta ridicula, & contemnenda. Cicero pro Gallio Ego te certe ſcio omnes logos, qui ludis dicti ſunt, animaduertiſſe. Turpil·Canæphoro, teſtamentū ergo calabis logi. Fulguratoris, ut extiſpicis, et artiſpicis, ita hi fulgurū inſpectores. Cato de moribus Claudij Neronis. Haruſpicē fulguratorem ſiquis adducat. Moletrina à molendo, qđ piſtrinū dicimus, ut feratrina, aut fetutina. Cato i thermū. Neruo carcere moletrina. Panis proprietatem à paſcendo putant ueteres exiſtimandum. Varro de uita popu·Ro·li·i·Paſtillos, & panes hæc uocabula paſtus, quod eſſe paſcere dicebant. Muſtulentum, & uinolentum, ut feculentum. Plau·ciſtellar. Nā ita muſtulentus æſtus nares attigit, ut ſit odor muſti, aut muſto oblitus, ac madens. Conuitiū dictum eſt quaſi uitijs locum q̄ ſecundum ignobilitatē loci maledictis, & dictis turpibus cauillctur. Proluuiū eſt patere amicitiā & fidē. Accius Andromeda. Muliēbre ingeniū proluuiū occaſio. Nouius collacæ. Et uolo, & uereor, & facere in proluuio eſt. Laberius cōpitalibus. Quo qdē me à matronali pudore proluuiū meretricis progredi coegit. Varro de lingua latina li.v. Proluuiem & proluuidinē dici ab eo, quod lubeat, unde etiā lucus Veneri lubentinæ dicatur. Pedato poſitum pro repetitu, uel acceſu, quaſi ꝑ pedem, ſicuti nunc uulgo dicitur tertio pedato. Cato originū li.i. Igitur tertio pedato bellum nobis facere. Idem in diſſuaſione defœneratione. Tertio autē pedato. Item ex fœnore diſcordia excreſcebat. Præclauiū pars ueſtis, quæ ante clauū texitur. Afranius homine, tertiū diē præclauiū unū texere. Idem fratribus, mea nutrix ſurge, ſi uis profer purpurā præclauium cōtextus. Propages eſt ſeries, & affixio continua, uel longe ducta·pages.n.compactio, unde compages, & propagare genus, ideſt longe mittere. Pacu·Antiopa·ſaluete gemini mea propages ſanguinis. Ennius nouis·unde florent fructus, uitæq; propaginem. Prægreditur ante uenit dictū à gradu. Pacu·Tātalo. Extremū intra canterem ipſum prægrediat parthenoreū. Promicare extendere, & porro iacere. unde emicare. Næuius.

Siquidem loqui uis nō perdocere multa longe promicando oratio eſt. Præuius dictus eſt antecedens. Cice. Alcion genuit claris delapſus ab aſtris, Præuius auroræ ſolis noctisq; ſatelles. Digladiari dictum eſt diſſentire, & diſſidere dictum à gladijs. Cicero academicorū lib·i·Quid autē ſtomachatur Muſarcus? quid Antipater digladietur cū Carneade tot uoluminibus? Idē·iij·Digladiari autem ſemper depugnare in facinoroſis, & audacibus, quis nō eū miſerrimū, tum etiā ſtultiſſimū dixerit? Aequor ab æquo, & plano. Cicero achademicorum li·ij. Vocabulū accepiſſe cōfirmat, qd tam planū uidetur, q̄ mare·è quo etiā æquor illud poëtæ uocant. Lucre·lib·iij. Voluitur & planū raptim petit æquora cāpi. Mæniana ab inuentore eorū Mœnio dicta ſunt. unde & colūna mœniana. Cicero academicorum lib·iiij. Interim ille cū æſtuaret, ueterū, ut mœnianorū, ſic academicorum uiam ſecutus eſt. Natrices dicuntur angues natantes. Cicero academicorū lib·iiij· Sic enim multis tantā uim natricū, ui parumq; fecerit. Lucilius ſatyrarū li.ij. Si natibus natricē impreſſit craſſam, et capitatā.

Exultare dictum eſt exilire. Cicero academicorū li.iij·Et ut nos nunc ſedemus ad lucrinum, piſciculosq; exultantes uideamus. Virgil·æn.li·iij·Exultanq; uada, atq; æſtu miſcentur arenæ. Excordes, cōcordesq; ex corde ſignificantiā ducunt. Cicero thuſ.li.i·Aut unde magna diſſenſio eſt, alijs cor ipſum animus uidetur, ex quo excordes, uecordes, concordesq; dicuntur. Manum dicitur clarum, unde etiam mane poſt tenebras noctis diei pars prima, inde matuta, quæ græce λευκοθέα. Nam inde uolunt etiam deos manes appellari. ideſt bonos, ac proſperos, quod melior mors ſapientioribus, quàm uita probetur. Cicero thu.li.i. Quid Ino Cadmi filia? non'ne λευκοθέα nominata à græcis, matuta habetur à noſtris? Inde immanes non boni, ut ſæpe. Fodicare eſt fodere à fodiendo dictum. Cicero thuſ·lib·iij. Non enim in noſtra poteſtate fodicantibus eis rebus, quas malas opinantur diſſimulatio, uel obliuio.

Policiones 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 dicebātur apud ueteres quæ adhiberi ſolent funeri mercede cōductæ, ut & flerent, & fortia facta laudarent. Plau·friuolaria. Superboq; omnes argutando præficas. Idem truculento. Præficas, quæ alios collaudare, à ſe uero nō pōt. Lucili·xxij. Mercede quæ cōductæ flent alieno in funere præficæ multo, & capillos ſcindunt, & clamant magis. Varro de uita pop·Ro·Dein næniā cātoris ſolat·amat tibias, & fides, eorumq; ludiſtricas curſitaſſent. Hæc mulier uocitata olim præfica uſq; ad punicum bellū. Parectati hi q de pueritia ueniūt ad pubertatem, à græco uocabulū ſumptum. Lucil·lib·viij·unde

parectato

parectato chlamydes, ac barbula pria. Idē lib.xx·Tuū ephebū quēdam, quem uocant parectaton. Varro de cōpoſitione ſatyrarum. Parectatæ adſunt, mulierq;, mulier Venus caput.

Proletarii dicti ſunt plebei, q nihil Reip.exhibeāt, ſed tantū prolem ſufficiant. Cato de tribunis militū. Expedito pauperem plebeiū, atq; proletarium. Caſſius Hemina annali·lib·ii. Tunc Marcus præco primum proletarios armauit. Varro de uita populi Ro.li.i·Quibus erant pecuniæ ſatis locupletis aſſiduos contrarios proletarios aſſiduo neminē uindicē uoluerūt locupleti.

Proſapies generis lōgitudo dicta à proſupādo, aut proſerēdo. Cato originū li·i·Veteres proſapias, & multa alia apud multos. Optiones in cohortibus q ſint honeſti gradus, ut optatos, qđ eſt electos, & adoptatos quod aſcitos Varro de uita populi Ro.lib.iii·exiſtimat appellatos·referuntur Centurionibus adoptati, in cohortes ſubibāt, ut ſemꝑ planæ eſſent legiones à quo optiōes i turmis decurionū, et i cohortibus cēturionū appellati.

NONIVS MARCELLVS DE VOCABVLIS AB A LITERA INCIPIENTIBVS.

a Pud iuxta. Siſenna hiſtoriarū li.iiii. Dū priſtinū uinum apud ignē ꝑ ſudorē corpore exhauſerunt. M. Tul. de offi· cuius focum mirari ſolitus Cato, apud quē ille ſedēs Samnitum quōdā hoſtiū iā cliētium ſuorū munera repudiauerat. Et de orat. li·ij·cū etiā tū in lecto Craſſus eſſēt, et apud eū Sulpitius ſederet. Apiſci inuenire·Siſenna hiſt.lib·iiii. Itaq; poſtero deligato ſigninū redeūtis apiſcitur. Abſtemius qui uino abſtinet. Apu. In te fuiſti quōdā Athenis parcus, atq; abſtemius in li·ludicrorū. Lucilius ſatyr.li.vi Thaunomeno inquit, ualua ſororē lanificā dici ſiccā, atq; abſtemiā ubi audit. Varro de uita po.Ro.li.i. Quātopere abſtemias muliēres uoluerint eſſe uel ex uno exemplo pōt uideri. Adipatū ueteres honeſte pro pingui, & ſuculento, & opimo poſuerūt. Cice·de ora. Aſciuerūt ſuis artibus opimū qddā, & tanq̄ adipatæ dictionis genus. Adhamare obligare ab hamo nactū. Cice. Academicorū lib·ij·Qui.n. ſerius honores adhamauerunt, uix admittuntur ad eos, nec ſatis cōmendati multitudini poſſunt eſſe. Adſtipulari poſitū eſt aſſentiri. Cic·in academicis li.iiii·Falſum eſſe ſtoici dicūt, & eorū adſtipulator Antiochus. Addictum eſt quaſi deuotum, uel obnoxiū·Cic·Thuſc.li.ii. Qui certis quibuſdā, deſtinatisq; ſententiis quaſi addicti, & conſecrati ſunt. Aqlex aquā colligens. Varro quinquatribus. An hoc præſtat Hero filius Diogenis, qđ ille è uentre aquam mittit, ad hoc te iactas, at hoc pacto utilior te thuſcus aquilex. Aegmentū poſitū eſt nō æquamentū, quaſi parē uicem·ſ·merces pro eo, qđ dicitur admiſſum. Varro ſexageſi·an ſi equā emiſſes quadrupedē, ut meo aſino reatino admitteres, q̄tū popoſciſſem dediſſes æquimenti? Aerificium dictum quod fit ex ære. Varro γνῶθι σεαυτόν. Nihil ſunt muſæ politis, quaſi ærificiæ dixi.

Apludas frumenti furfures dicūt ruſtici ueteres. Hoc in antiquis inuenitur, quorū in dubio eſt authoritas, quāq̄ et Plau. in aſtraba fabula ita dixerit, cuius incertū eſt, an ſit eius Comœdia, atq; ideo uerſus eoſdē ponere ſuperſedimus. Adulterionē pro adultero. Laberius in primo quem ſiquis legere uoluerit, ibi inueniet, & fidē noſtrā ſua diligētia adiuuabit. Anticipare poſuerunt ueteres præuenire, hoc eſt ante capere. Varro bimargo·p·ſenſiſtis dicite labdea, & uiuos cōtēnite uiui. Anticipate, atq; addite calcar, ſtultos contemnite docti. Aurigatur honeſte poſitū pro moderatur, ac regit. Varro modio. Ad ſe unū eſſe pulmentariū ſecundas, quo natura aurigatur, non neceſſitudo. Architectari cōponere. Cicero de finibus bonorum & malorū li·ij·& Marcus an qđ ita claſſidas, ut optime poſſit architectari uoluptates. Aiat qđ eſt dicat. Cicero de finibus bonorum, & malorum. Et Marcus, quæſi ego id curem, qđ ille aiat, aut negat. Anellus: Mar. Tul·de finibus bonorū, et malorū li.v·Nec tamen epicureū licet obliuiſci, ſi cupiam, cuius imaginē nō modo in tabulis noſtri familiares, ſed etiā in poculis, & in anellis hēbant. Amatio Plau·rudēte·Nimis penè inepta, atq; odioſa eius amatio eſt. Adeſum cōſumptū·Siſenna hiſt.li.iii·iiſdē tēporibus æſernini duplici foſſa, ualloq; circundati, frumento adeſo, qđ ex areis in oppidū portatū eſt. Attendere pro intēdere, cogere. Ci·orat·Nihil'ne uobis in mētē uenit qd præterea à Craſſo requiratis? Idē. Hercules ipſum inquit, attendo. Accōmodat adiūgit applicat·Ci.de orat·li·ij·Africano illi ſupiori coronā ſibi·in cōuiuio ad caput accōmodanti, Virgil·æn·lib.ij·lateriq; argiuū accōmodat enſem. Autumnitas pro autūno. Varro περὶ ἀρχαιρεσιῶν Serrão. retinet uiatorē meridie prætereutē fontē, qđ autūnitas ianitetra ordo menſem præterierat. Idē quinquatribus. Care hāc caducā liberi mollē depende frondē Bromij autumnitatis, ubi olim necutro. Var. ephemeride nauali, etteſiæ diutius, & uberius fluant, & autūnū uentoſum faciāt. Aritudinē pro ariditate. Varro metho.li·i·humanā quādam gentem ſtirpis inquit frigus, calore, atq; humore aritudinē miſcet. Aboriatur pro abortu. Varro pro Callio, uel Fundanio de admirādis rebus. Vinū qđ ibi natum ſit in quodam loco ſi ꝑrægnans biberit, fieri ut aboriatur.

Adoleſcentiaris pro luxuriaris. Varro ἐπὶ τῇ φακῇ μύρον, περὶ φυτηρίας. Actum quidē ut faciat cēſeo, quoniā tu quoq; adhuc adoleſcentiaris. Ancillantur pro ſeruiūt. Titinnius prælia. uerū etiā dotibus delinit, ultro etiam uxoribus ancillantur. Accius Meleagro. Quam inuita ancillans dicto obediens uiri.

Abſonum ſine ſono. Ci·oratore Sed ſunt qdam aut ita lingua hæſitantes, aut ita uoce abſoni. Algo pro algore. Accius andromeda·Miſera obualla ſaxo, ſenio, pædore, algoq; & fame. Varro ethoſ·aut περὶ τύχης: Leges ruina ne iacentē ſub dealbet algo dāti frigore. Lucil. Nam tā algo, atq; nigrore maius. Lucre·lib·iij·Morbis; algoq;, fameq;. Aetatem poſitum pro ſæpe; ac diu. Plau·aſina. Adeout ætatē ambo ambobus nobis ſint obnoxij. Idē eadē, ætatē uelim ſeruire, libanū ut côueniā modo. Altile nō ſolū pingue ab alendo, uerum etiā opulentū, Plau.ciſtellaria. Prohibet diuitiis maximis dote altili, atq; opima. Aſſulatim, ut minutatim. Plau·Captiuis. Prius q̄ pulſando aſſulatī foribus exitiū dabo Næuius pullis eſcā, hic iure iopſ paulo da ad ſimile ſimul aſſulatim uis dias, ſumit cibū. Plautus menæchmis. Niſi dedolabo aſſulatim uiſcera. Anxitudo, Accius euryſace. Perſuaſit mœror, anxitudo, error, dolor. Idem armorū iudicio. Vbi cura eſt, ibi anxitudo acerba tibi cuncta cōſiliorū ratio, & fortuna. ſic M Tul. de Rep. li ii. Quartaq; anxitudo prona ad luctū, et mœrēs ſemperq; ipſa ſe ſolicitās. Pacu·hermiona·triſtitia, atq; animi intolleranda. anxitudine.

Albitudinē pro albore. Plau trinumo·ubi habitet item alterum ad ipſam capitis albitudinē. Adhæſum à cohærēdo dixit Lucre.lib.iii·Nā neq; pulueris interdū ſentimus adhæſum. Item lib.iiii·Tenue locis quia non potis eſt affigere adhæſum.

Amolimini eſt recedite, uel tollite. Ter. andria. Proinde hinc uos amolimini. Nā mihi impedimento eſtis. Pacuuius hermiona. Non tute hinc è conſpectu amolire. Idem Antiopa. Non'ne hinc uos propere ſtabulis amolimini? Siſenna hiſto. li.iiij. Impedimentum omne de cunctis itineribus amoliuntur. Acrimonia eſt animi uiuacitas. Næuius lycurgo. Ne ille mei feri ingenij, atq; animi acrem acrimoniam. Accius Neoptolemo. Vim, ferociam, animum, atrocitatem, iram, acrimoniam. Abiugat. ſeparat, alienat. Pacuuius medo. quæ res te ab ſtabulis abiugat

certum eſt loqui. Anguſtitatem Accius ænomao. Saxum id facit anguſtitatem, et ſub eo ſaxo exuberās ſcatebra fluuia eradit rupem. Anguſtitatem dictum 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 notæ. Lucilius lib. xxix. Hæc eſt ratio peruerſa aera ſumma & ſubducta improbe. Appetones ab appetendo dicti. Laberius uirgine. Alienum appetonibus uiæ perditæ diuerticulas. Aduocaſſe prouocaſſe. Lucilius lib. xxix. Amicos hodie cum improbo illo audiuimus Lucilio aduocaſſe.

Armillum. Lucilius li. xxyiij hinc ad me, hinc licet anus rurſum ad armillum. Adoleſcenturire. Laberius. Incipio adoleſcenturire, & neſcio quid nugarum facere. Auxiliatum, ut ſuppetiatum. Lucretius li. y. Alituum porro genus omne uidemus Fidere, & à pennis tremulum petere auxiliatum.

Ardum pro aridum. Lucilius li. xxyij. Ardum miſerrimum, atq; infelix ſignum ſabucum uocat. Auerruncare euertere. Lucilius li. xxyi. Dij maluerunt meliora, atq; amentiam auerruncaſſint tuam Pacuuius medea. Poſſum ego iſtam capite cladem auerruncaſſere. Mar. Tul. de finibus bonorum, & malorum. Dij maluerunt meliora, atq; amentiam auerruncaſſint meam. Apiſci, indipiſci. Lucilius li. xxyi. ut 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 æneadis. quibus rem ſummam, & patriam noſtram quondam adauctauit pater. Adanxint adigant. Plautus aulul. utinam me diui adanxint ad ſuſpendium. Affectare afficere. Plautus bacchidibus. Tua flagitia, aut damna, aut diſpoliabula, quibus patrem, & me, Teq;, amicoſq; omneis affectas tuos. Adiugare adiungere. Pacuuius chryſe. Mater eſt terra, ea parit corpus, anima mater adiugat. Idem Iliona. Blandā hortatricem adiugat uoluntatem. Aedituor. i. ædem tueor Pōponius. Aedituor, q poſtq̃ ubi appareo, atq; æditor in tēplo, nec mortalibus, nec mortaliū ullū in terra miſerius eſt. Aeternare. Varro rerū humanarum li. ij. literiſq;, ac laudibus æternare. Albicatur candidatur, exalbicaſſit Varro. Caue canem ubi riuus præcipitatur in nemore deorſum rapitur, atq; offenſus aliquo à ſcopulo lapidoſo albicatus. Abſcondit pro abſcondidit. Cæcil. exulenā hic in tenebris intus ſeſe abſcondidit. Pōponius macchis geminis. Perij nō puellula eſt, nunqd abſcondiſti inter nates? Attigit contingit. Turpil. leucadia. Ne me attigat, atq; aufer manū, eia q̃ ferocula eſt. Accius erigonis. Age age amolire amitte, caue ueſtem attigas. Plau. bacchidibus. Ne attigas puerū iſta cauſa, quādo fecit ſtrenue. Augificat auget. Ennius andromacha quid fit ſeditio, tabes ne an numeros augificat ſuos. Atrox crudū. Næuius belli pœnici lib. iij. ſimul atrocia proiecerunt extra miniſtratores. Adquo pro in quantū Afranius promo. ut ſcire poſſis adquo te expediat loq. Idem priuigno, ni tm̄ amarem talem tam merito patrē miratus eſſem adquo licere. Alternatim per uices. Quadrigarius annal. lib. iij. Item gaudiū, 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. Plautus amphi. Nec nobis præſente aliqs quiſq̃ niſi ſeruus. Afranius auctione, adeſt ſi hac abſente nobis uenerit puer. Antiquari obſolefieri, & è memoria tolli. M. Tul. de offi. li. ij. Pernicioſe. n. Philippus in tribunatū, cum legem agrariā ferret, quā tamen antiquari facile paſſus eſt, in eo uehemēter ſe moderatum præbuit.

Allectat illicit, delectat. Mar. Tul. de ſenectute. ad quē fruendum nō modo retardat, uerū etiā inuitat, atq; allectat ſenectus. Abuſa utendo, uel in uſum conſumpta. Plau. aſinaria. ubi illæc, quæ dedi, ante abuſa ſunt, nam ſi ea durarent mihi mulier mitteretur ad te, nec te quicq̃ poſcerem. Aſſa uoce, ſola uoce linguæ tm̄mō, aut uocis hūanæ nō admiſtis alijs uocibus eſſe uoluerunt. Varro de uita pop. Ro. lib. ii. In conuiuijs pueri modeſti, ut cantarent carmina antiqua, in quibus laudes erant maiorū, & aſſa uoce, & cum tibicine. Idem Cato uel de liberis educandis. Melos alterum in cantibus eſt bipartitum unum. qđ eſt in aſſa uoce, alterum qđ uocant organicon. Aſſum autem exiſtimandū eſt, ut in obſonijs ſine pigmento ſaporis alieni quemadmodū merū dicitur ſolū. Arci. Varro de uita populi Ro. li. iiii. Eoq; pecuniā magnā conſumpſiſſet, quod arci, quos ſummopere fecerat, feſſi pōdere diu facti celeriter corruiſſent.

Adminiculauī poſitum pro adiuui. Varro Cato, uel de liberis educandis, quod petiſti, ut eius educationis fierem tibi ſocius, quoad potui adminiculaui tuam uoluntatem ſcribendo.

B

Betere eſt ire. Varro. ij. Aſſ…nos multos, qđ parere ea nō poterat mulierem foras betere iuſſit. Pacu. nyptris uos betite defenſum patriam in pugnā. Idem hedo; bibite ſi reſto, pergitur, eam ſiire conor, prohibet betere. Belliorius eſt melioris. Varro teſtamento περὶ διαθηκῶν. uenio 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 & crumina ueteres appellarunt, & eſt ſacculus ad brachium pendens. Lucil. ſaty. li. iii. Cui neq; iumentum eſt, nec ſeruus, nec comes ullus, Bulgam, & quicqd habet nummorū ſecū habet ipſe. Cū bulga cœnat, dormit, lauit omnis in una Spes hominis bulga, hac deuincta eſt cætera uita. Varro octogeſi. περὶ νομισμάτων. In quo nobilius eſt philippeū qđ accipimus, q̃ qđ bibimus. Cū alterū addamus i. bulgā, alterū in ueſicā. Lucil. lib. xxyi. Ita, ut qſq; noſtrū è bulga eſt matris in lucem editus. Bacillū. M. Tul. de ſupplicijs. Deniq; proximus lictori Sextius, de quo ſæpe iā dixi cōuerſo bacillo oculos miſero tundere uehemētiſſime cœpit. Afranius. hoiem, bacillum deligatum Corneolū poſcit. Cicero de finibus bonorū, & malorum lib. ii. & bacillū aliud eſt inflexū, et incuruatū, aliud ita natū. Bacchari ueteres nō ſolū Bacchi nūine furere dici uoluerunt, uerū ēt loca, in qbus ſit debacchatū bacchata dixerūt. Virgi. georg. li. ij. O ubi cāpi, Sperchiuſq;, & uirginibus bacchata lacænis Taygeta. Nam & quicqd uehementius cōmouetur bacchari uoluerūt. Santra nūtijs bacchis. Ita obſoletum ſono feruntur ab omni parte bacchatur nemus. Blaterare eſt cōfingere p̄mēdacia. Afranius augure. qd eſt iſtuc te blaterare, atq; obloq. Idem incendio. Illud memento, neqd ī primis blateres. Cæci. hymnis. deſine blaterare, nihil agit in amore inermis. Bount dictum à boum mugitibus. Pacu. medea. clamore, & ſonitu reſonantes bount. Virgilius georgi. lib. iii. Reboant, 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 atte 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 rhetorē bubulcitare alteri dolori deſiit. Plautus muſtellaria. 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 hiſt. li. iii. Ad binum millium numero ſaucijs utrinq; factis. Balbe obſcure. Varro rerum humanarum lib xx. Præterq̃ duobus in primis eſt ſcriptum ſpectare uelit potius quàm uolūtatem debeam non datum dicere magiſtratum. Baiulum. Cicero de oratore li. ii. Remigem aliquem, aut baiulum nobis oratorem deſcripſeritis. Balbutire eſt cum quadam linguæ hæſitatione, & confuſione trepidare. Cicero academicorum lib iiii. Planè ut ſupradictus ſtoicus perpauca balbutiens. Et Thuſ. lib. y. Me quidem authore etiam peripatetici, ueteresq; academici balbutire aliquando deſinant.

Bura dicitur pars aratri poſterior decuruata. Virgil geor. lib i Cōtinuo 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 blito herba nullius uſus. Plautus Trucul. Blitea clautea eſt meretrix. Laberius Tuca. Bipedem bliteam belluam. Bucerias boum greges. Lucretius li. ii. Lanigeræ pecudes, et equorum duellica proles, Buceriæq; greges. Baubare latrare à canum uoce. Lucretius lib. y. Et cum deſerti baubantur in ædibus. Belloſum bellicoſum. Cœlius, tantum bellum ſuſcitare conari aduerſarios contra belloſum genus. Buas potionem poſitam paruulorum. Varro de liberis educandis, cum cibum, ac potionem, buas, ac papas docent, & matrem mammam, patrem tatam. Lucilius lib. yiii. Cum uinulentas diſceret uini, buas deſignauit

C

Comeſt pro comedit. Varro Margopoli περὶ ἀρχῆς. Nam humanis omnia ſunt paria, qui te plus urget, piſceis ut ſæpe minutos magnus comeſt, ut aueis enecat accipiter. Titinnius gemina. libra dicebant 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. feriatus uortit ſe in omneis beſtias, comeſt quicquid tetigit tantum. Idem agricola. Aedepol paternam qui comeſt pecuniam. Lucilius ſatyr. lib. iiii. Commanducatur totum complexa comeſtq;. Et xxx. conficit ipſe comeſtq; M. Tul. in Hortenſio. Sed ad extremū pollicitur prolaturū, quæ ſe ipſa comeſt quod efficit dialecticorum ratio. Cuia pro cuius. Lucilius libro. xxx. Cuia opera trogmus calix per caſtra cluebat. Contollere contra tollere. Plautus aulu. Contollam gradum. Claritudo pro claritas. Salluſtius Iugurtha. Cum præſertim tam multæ, uariæq; ſint artes animi, quibus ſumma claritudo paretur. Siſenna hiſto. li. iii Quod fortaſſe an ex uoluntate ſua ſumma cum claritudine celeriter confeciſſet. Colluuio labes ex immunditia. M. Tul. de ſenectute. Cumq; ex hac turba, & colluuione diſcedam. Commallaxare eſt exercere, ac mature facere. Varro flexabulus περὶ ἐπαρχιῶν. Nec dolore adiaphoron eſſe. quod philoſophia commallaxarem ea patrem, nu q; irato mihi habenas dedi unquam, neq; cupiditas non impoſuit frenos.

Cætra obſtaculum ſcutum. Varro de uictis περὶ φιλονεικίας quis rotundam facere cætram nequeat? Coracem noue poſitum pro coruo. Cicero de oratore lib. iii. Quare coracem iſtum ueſtrum patiamur nos quidem pullos ſuos excludere. Canitudinem pro canicie. Varro aboriginum περὶ ἀνθρώπων φύσεως. Sed neque uetulus canterius quàm nouellus melior, nec canitudini comes uirtus. Condocefacere. Cicero Thuſcu. li. y. Nemo eſt n. qui eorum bonorum animum putet eſſe iudicem, eumq; condocefaciat, ut ea, quæ bona, mala'ue uideantur poſſit contemnere. Conſcribellaui pro conſcripſi. Varro columna ἡρακλῆς. Itaq; eas in ceram conſcribellauit Herculis ad litem. Idem marcipore. Aſtrologi non ſunt, qui conſcribellarunt pingentes cœlum. Commictilis compoſiti Pomponius præcone poſteriore. Si ſciam quid uelis, quaſi ſerui comici commictilis. Contente parce, & continenter. Plautus Aſinaria, quanquam illum mater arcte, contenteq; habet. Caries eſt uetuſtas. Varro Coſmotoria περὶ φθορᾶς κόσμου, Singulos lectos ſtratos ubi habuimus, amiſimus propter cariem, & tineam. Lucilius lib. xxx. Plantæ una eſt pedibus carioſis menſulibano. Cohortes ſunt uillarum intra maceriam ſpatia Varro papiapapæ περὶ ἐγκωμίων. Dum uixi promiſcatris meis in chortibus pauit. Idem de re ruſtica lib i. Nec minus & à pabulo cum redierint anſeres, ſues, porci in chorte exteriore. Idē de uita pop. Ro. lib. i. ad focum hyeme, ac frigoribus cœnitabant, æſtiuo tempore & propatulo, rure in chorte, in urbe & tabulino, quod mœnianum poſſumus intelligere tabulis fabricatum. Cupas. Varro eſt modus matulæ περὶ μέθης. cupas uinarias ſirpare noli, adde, quia tum uini in uxorculæ opicillum. Idem ſeſquiulyſſe. alterā uiam deformaſſe Carneadem uirtutis ſe cupis acris acet. Comedim pro comedam. Plautus bacchidibus, Quod dem ſcortis, quodq; in luſtris comedim congreger pater. Cicero ad Varronem epiſtola, petiſſet, cura, ſi me amas, ut ualeas, ne ego te iacēte bona tua comedim. Statui. n. tibine ægroto quidem parcere. Pomponius proſtibulo ego quæro quod edim, has quærunt quos cacent.

Conſpicilium unde conſpicere poſſis. Plautus medico. In conſpicilio obſeruabam. Colluſtra lac nouum in mammis. Lucilius lib. yiij. Hiberā inſulam fomento omni colore colluſtra. Laberius uirgine, ſiquidem mea colluſtra fretus terris ſtudere feciſſet ſumere aquam ex fonte. Conquiniſcere, & ocquiniſcere inclinari ſignificat. Plautus Ciſtell. faciundum eſt puerile officium, conquiniſcam ad ciſtulā. Idē, & doloſi, idem conquiniſceſti iſtic ueto ſimul. Copi pro copioſo. Plau. pſeudulo, Atq; ego nunc me ut glorioſum faciam è copi pectore. Turpilius Epiclero. Te quidam omnium iam pater copem cauſa rem facit. Pacuuius peribœa. o multimodis uarie dubium, & proſperum copem diem. Collutulet ſignificat dedecoret. Plautus trinumo, hæc famigeratio te honeſtet, me collutulet, etſi ſine dote duxeris. Congenerat eſt adiungit, aſſociat Accius fidicinis, quā uehat grato tibi congenerat gentiū, aut generū affinitas. Cette ſignificat dicite, uel date, ab eo qđ eſt cedo. Næuilycurgo. pro induſtria ne te regem prognatum patre Lycurgum cette. Ennius Medea. Saluete optima corpora, cette manus ue-

ſiras 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. Cuppedia cupiditas. Cicero Thuſc. lib. iiij. Ambitio, mulieroſitas, peruicacia, liguritio, uinulentia, cupedia. Caſtitudinem pro caſtitate. Accius phœniſſis. Ibi fas, ibi cūctā antiquā caſtitudinem.

Comitaſſet, pro cubuiſſet. Accius Erigona. Tum autem Aegyſtus ſi me eſſe eodem lecto comitaſſet patri. Citima ſunt proxima cœlo milia. M. Tul. de Rep. lib. vi. Ex quibus erat ea minima, quæ ultima cœlo, citima terris luce lucebat aliena. Et li. i. Quare, ſi placet, deduc orationem tuam de eo loco ad hæc citima. Claret clara eſt, uel clareat. Turpilius Pedio. Cuius aduentu inſula hodie claret Cypros. Ennius Telamone. Nam ita mihi Telamonis patris, atq; facies proaui Iouis gratia ea ē, atq; hoc lumen candidum claret mihi. Caſteria, locus, ubi cum nauigatio conquieſcit, remi, & gubernacula conquieſcunt. Plautus aſinaria. Quin pol ſi repoſui remum, ſola ego in caſteria ubi quieſco. omnis familiæ cauſa conſiſtit cibi. Coquinatum ad coquendum. Plautus aulularia. Neq; ego unquam, niſi hodie ad bacchas ueni in bacchanal coquinatum. Curio curioſus. Plautus aulul. Volo ſcire ego ex te, quid ſit agnus curio. Culcita. Varro quinquatribus. Quàm in teſtudineo lecto culcita plumea in die dormire. Idem de uita pop. Ro. li. i Qui primus uxorem ducebat duabus culcitis, ac duabus toris plagulis cum ſtraſſet. Citrus. Varro γέροντος διδασκάλου. In quibus Libya cytrus faſces angit fores. Cæcutiunt. Varro γέροντος διδασκάλου. utrum oculi mihi cæcutiunt, an ego uidi ſeruos in armis contra dominos. Caballus. Lucilius lib. ij. Succuſſatori tetri, tardiq; caballi. Varro Parmenone. Alius caballum arboris ramo in humili alligatū relinquit. Idē ſeſquiulyſſe. In caſtris permanſi, inde caballum reduxi ad cenſorē.

Coda. Varro ταφῆ μενίππου, ſed ut canis ſine coda. Carnales ſedules. Varro ſexageſi. Vix & fatus erat, cum more maiorum ultro carnales arripiunt de fonte in Tyberim deturbant. Craſſum poſitum pro hebeti, & ſtulto. Varro ſexageſi. Senibus craſſis humuli non uidimus quid faciat. Canum uetus, antiquum. Virg. li i. Cana fides, & ueſta. Varro eudæmonibus. Et ecce de improuiſo ad nos accedit cana ueritas atticis filo prælumna. Ciſſium uehiculi biroti genus. M. Tullius philippicarum lib ij delituit in quadam caupona, atq; ibi ſe occultans perpotauit ad ueſperū, inde ceſſit celeriter ad urbē. Celeratim celeriter. Siſenna hiſtoriarum li. v quo magis celeratim poterant, in inſidijs ſuos diſponit. Copiantur à copia honeſte poſitum, ut lignantur, & pabulantur, & aquātur Cœlius lib. i. armis, & magno commeatu, ſed præda ingenti copiantur. Virg. geor. lib iiij ſub mœnibus urbis aquantur.

Confutare eſt confundere, uel committere. Varro manio. Harum ædium ſummæ atria confutabant architecti omnes. Idem lib i. hui ſedina cocus magnus ahenum quando feruit, paulo confutat trua. Cōpluries frequēter Cato ſuaſionē in legem populi, q̄d compluries uſu uenit, omni tempore ante uentum eſſe, Rēp. reddimus. Idem originum lib. iiij. Compluries eorum milites mercenarij inter ſe multi, alteri alteros inter ſe caſtris occidere. Plautus perſa. Quid metuis? metuo hercle uero, ſenſi ego cōpluries. Cognomen eſt eiuſdem nominis. Afranius diuortio. letium genus cognominationis morborum cognominis. Clypeat. Pacuuius Hermiona. Currum liqt, chlamyde cōtorta clypeat brachium ita & Galeare. Cinna in epigrammatis, miſeras audet galeare puellas. Conuaſare dicitur furto omnia colligere. Terē. phor. Aliquid conuaſaſſem, atq; hinc me conijcerem protinus in pedes. Cluet nominatur Lucilius lib. iij. Quia opera Trogmus calix per caſtra cluebat. Ennius Ambracia. Per gentes eſſe cluebat oīum miſerrimus. Pacuuius Iliona. ſed hæc 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. Contenturum. Lucilius lib. xxvij. Tu Lucilium credis contenturum, cum me ruperint, ſumma omnia fecerim. Varro de liberis educandis, uel maxime illic didici, & ſitienti theriacam mulſum, Eſurienti panem cibarium ſiligneum, et exercitato ſomnum ſuauem. Canicas ueteres furfures eſſe uoluerunt. Lucilius libro. xxvij. Quanti uellet quam canicas apulte, & maconis manu.

Concorditas pro Concordia Pacuuius Hermiona. Concorditatem hoſpitio adiunctam perpetem probitatem conſeruetis.

Commentum pro communitum. Plautus amph. fac iam Amphitryonem aduenientem, ab ædibus ut abeat quouis pacto, fac commentus ſies. Cribrum, Lucilius lib. xxvi. Cribrum, incerniculum, lucernam in lateram, in telam, licium. Contemnificū. Lucilius lib. xxvi. Ego enim contēnificus fieri, et faſtidire Agamemnonis. Cordi eſt, honeſte dictum animo ſedet. Lucilius libro xxvi. Et quod tibi magnopere cordi eſt, mihi uehementer diſplicet. Idem, ſi tibi porrò iſtæc res idcirco eſt cordi, quod re utilem. Congenudare eſt flecti genibus. Cæcilius annali. li. vi. Ipſe regis eminus equo ferit pectus auorſum congenudat, percuſſus deiecit dominum. Cauſari cauſam dicere, uel defendere Accius Medea. Qui potis eſt repelli quiſquā, ubi nullus eſt cauſandi locus? Afranius emancipato. uidet facim de cauſaris patrem. Pacuuius armorum iudicio. Qui ſeſe ad finem eſſe ad cauſandum uolūt. de uirtute is ego cernundi do poteſtatem omnibus. Celebreſcat celebris fiat. Accius Diomede. Et qualis fuerit fama celebreſcat tua. Cœpere incipere. Cæcilius peribœa. Raſtraria ære obſcuro. hercle deſinā mane cœpiam. Plautus menæchmis Neq; ego inſanio, neq; pugnas, nec lites cœpio Idem truculento Dum abeam quodam, & ubi nihil cœpiam. Certiſſant certa fiant Pacuuius chryſe. aquæ eccos unde certiſſent. Celebre non ſolum frequens. ſed etiam uelox. Accius ægyſto, celebri gradu greſſum accelebraſſe docet.

Calliſcerunt prout calluerunt. Cato de bello Carthaginenſi. Aures nobis calliſcerunt ad iniurias, abeat, alium quæſtum cœpiat. Commetare commeare. Nouius bubulco cerdone. Cum ad lupam noſtrā tam multi crebro commetent lupi. Afranius uirgine. Quò tu commetas? ubi confixus deſides? Concalluit. M. Tul. lib. iiij. ad atticum. locus ille animi noſtri, ſtomachus ubi habitat, olym concalluit. Et dē deorum natura libro. iiij. Quorū tanq̄ manus opere, ſic animus uſu concalluit.

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 nuncupantes conciebant populum. Conglomerare inuoluere, ſuperaddere. Ennius Thyeſte. Heu mea fortuna, ut omnia in me conglomeras mala. Congermaneſcere coaleſcere coniungi, uel conſociari. Quadrigarius annalium Facite exempla eorum, ut uos cum illis congermaneſcere ſciatis. Varro rerū humanarū li iij. Poſtea cum his unam Remp. coniuncti, & congerminati tenuere. Collabella adiunge labra. Laberius annaliū. Peranna collabella oſculum.

Cymbaliſſare cymbala quatere. Caſſius hemina li. iij. Mulier cantabat tibijs phrygijs, & altera cymbaliſſabat. Concinnare conficere, uel colligere. Nouius belli pœnici li. iiii Tranſit melitam Romanus exercitus, inſulam integram urit, populatur, uaſtat, rem hoſtium concinnat.

Catullire eſurire, uel libidinari Laberius lacubalerna. Scinde unā exoleto impatienti catullientem lupam. Caducater præcipitanter.

tes præcipitanter. Varro Etratione. aut frigidos nimbos aquā iſta caduciter ruentis pertimuerunt aquatilæ querquetulæ natantes. Cupienter cupidiſſime. Accius philocteta. cui poteſtas detur tua cupienter malis membra diſcrepat ſuis. Ennius phœnice. Stultus eſt qui cupida cupiens cupienter cupit. Commemorare commoneſacere, in memoriam reducere. M. Tul. de ſenectute. Pithagoreorumq; more exercendæ memoriæ gratia, quid quoq; die dixerim, audiuerim, egerim commemoro ueſperi. Idem de finibus bonorum, et malorum lib. primo, Sed à te opportune mentio facta eſt. Sed etenim me uis audire. Cicero, quæ nam ſit iſtius ueteris, quam commemoras academicorū de finibus bonorū peripateticorumq; ſententia. Coniectarium efficax, pfectū. M. Tul. de finibus bonorū, et malorū lib. IIII. Illud uero mihi me coniectarium, ſed in primis habes illorum. Concubia nocte primi ſomni. Siſenna hiſtoriarum li. IIII. Ipſi legati concubia nocte oppido digreſſi iam ſupra hoſtium munitionem ſuccedūnt. Ciſtas. Siſenna hiſto. lib. IIII. Ciſtaſq;, quæ erant legum ferēdarū gratia porta deſecerant.

Centones, & Cilicia. Siſenna hiſto. lib. IIII. Toppis aceto madefactis centonibus integuntur, quos ſupra perpetua claſſi ſuſpenſa cilicia obtenduntur. Crebritudinem pro crebritate Siſenna hiſt. lib. IIII. Nam clandeſtina celeriter tranſigi apud nos cogitata dici decet, non explanari. Cæmenta lapides non magni modi, quibus ædificia conſurgunt. Siſenna hiſt. lib. IIII. Formidine oppreſſus, quod humilē cæmentis inſtructum oppidi murum ſciebat. Varro bimargo. Non te pudet manī cum domi tuæ uides commilitonū tuorum. cohortis ſeruis tuis miniſtrare cæmenta. Cis poſitū pro ultra Salluſtius. Cis Rhenum, atq; inter mare noſtrū, & oceanum, niſi qua paludibus inuia fuit pdomita. Varro rhetoricorum li. XX. Eo die cis Tyberim redeundū eſt, quod de cœlo auſpicari ius nemini ſit præter magiſtratum. Quadrifariam. Varro rhetoricorum lib. XX. Et ea, quæ ad mortales pertinent, quadrifariam diſpertierim, in homines, in loca, in tempora, in res. Concalfacere exercitare, uel incendere, uel hortari. Cicero de deorū natura lib. II. Et dit idem, cum brachium concalfecerit, tum ſe ſolere pugnare. Idē ad Panſam li. III. Nos uentidianis rumoribus concalfecimus, Cauillantur, ut iocantur. Cicero de orat. li III. cauillantur, aut aliquid de oratoris arte paucas præcipiunt libellis. Catus pro ſapiente. Cicero Thuſ. lib. II. Sed homo catus nunq̄ terminat, nec magnitudinis, nec diuturnitatis modum. Contrahi dictum eſt honeſte quadam triſtitia liberari, & ſolicitudine, aut mœrore. Cicero Thuſc. lib. IIII. hoc detracto, quod totum eſt uoluntarium, ægritudo erit ſublata, illam mœrens morſus, tamen hæc contractiunculæ quædā animi relinquuntur. & lib. IIII. Itaq; hæc prima definitio eſt, ut ægritudo ſit animi aduerſantis ratione contractio. Cicures. Cicero Thuſ. li. V. Partim ſoliuagas, partim cōgregatas immanes quaſdam, alias autem cicures, nonnullas abditas, terráq; tectas. Cuiâs unde. Cicero Thuſ. lib. v. Socrates quidem cum rogaretur ciuitatem ſe eſſe diceret, mundanum inquit.

Cibarium, quod nunc aut de pane ſordido, aut de alio indigno dicitur. 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. Cice. Thuſ. lib. V. Cui cum peregrinanti comitibus non ſecutis cibarius in caſſa 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 lib. I. Quem dicimus caulem, ut Virg. li. XII. Puberibus caulem folijs. Varro. ex ſarmento caules qui nati ſunt de ijs qui plurimum ualent, primum, ac ſecundum, nonnunq̄ etiam tertium relinquere, reliquos decerpere. Continuare conuenire, concurrere. Siſenna hiſto. libro VI. Marius oſtio liri ſe uehitur, atq; ænariam ſuos continuare.

Cinefactum in cinerem diſſolutum, figuratio, ut tepefactum, & labefactum. Lucretius lib. III. At nos horritico cinefactum te propè buſto. Coxendicas, coxas. Lucilius. Caput collo ſuſtentatur, truncus ſuſtinetur à coxendicibus. Varro de re ruſtica lib. I. Lata fronte, naribus ſimis, lato pectore, craſſis coxendicibus. Conditaneū q̄d condi, uel condiri poteſt recte dici. Varro de re ruſtica li. I. In agro craſſo et calido oleā cōditaneam, radium maiorem, ſalentinam horcitem, poſeam ſerginam, colmineam albicerem. Cœnatus, ut pranſus, ut potus, ut lotus, ideſt confecta cæna. Varro de uita populi Ro. lib. iij. ut cius conuiuium qui triumpharet in capitolio, uidetur eſſe proprium, ut ipſe potius domum reduceretur cœnatus à conuiuio.

Cirros capitis crines. Varro Cato, uel de liberis educandis. Itaq; ambraciæ primum capillum puerilem demptum, itē cirros ad Apollinem ponere ſolent. Catellos. Varro Cato, uel de liberis educādis. Quare meliuſculæ curæ cōſuetudinis puerilis illorum, qui ſuis catellis miniſtrant, quod edent.

D

d Extima pro dextra. Varro περὶ λέξιων Porrò inde ab uno quoq; compito ternæ uiæ oriuntur, è qbus ſingulæ extumæ exitū ad cœlos habent proprium primo compito dextimā uiam munit Epicurus. Deſueui illum pro deſueſeci illum. i. conſuetudinem ei abſtuli. Titinnius gemina. paraſitos amoui. Lenonem ædibus abſterrui, deſueui, nequid ad cœnam exiret extra conſilium meum. Dapalis cœna eſt amplis dapibus plena. Titinnius. Varro. Toto fit in foco de lignis mihi dapalis cœna. Diuitant pro diuites faciunt. Accius Aſtyanacte. Nihil credo auguribus, qui aureis uerbis diuitant alienas, ſuas ut auro locupletent domos. Turpilius traſilione, dij me diuitant. Deſquamat ſquamis expoliat. Plautus aulul. Drome deſquama piſceis. tu Machærio gongrum, murenam exdorſua, quantum potes. Lucilius ſatyrarum lib. VII. ſador, ſubellor, deſquamor, punicor, ornor, expilor pingor. Deartuare eſt quaſi per artus concidere. Plautus captiuis, tum igitur ego deunctus, deartuatus ſum miſer. Idem in eadem. Deartuaſti dilaceraiuiſti, atq; opes confeciſti. Demoliri, diruere. Salluſtius hiſtoriarum li. IIII. Pluteos reſcindit, ac munitiones demolitur, locoq; ſummo potitur. Diuidos ſeparatos. Accius Andromeda, noſq; ut ſeorſum diuidos leto offeres. Diſpuluerare eſt diſſoluere. Næui. gymnaſtico. ſaxa ſyluas, lapides, montes diſiicis, diſpuluerāas. Differitas pro differentia. Lucretius lib. IIII. Tantaq; in his rebus diſtantia, differitaſq; eſt.

Debilo, debilis. Ennius li. VIII. debilo homo. Domutionem. Pacuuius Hermiona. Nā ſolus danaps hic domutionem dedit. Lucilius. lib. XXVI. Domutionis cupidi imperium regis penè imminuimus. Diſſignare cum nota, & ignominia aliquid facere. Teren. adelph. Illa, quæ ante facta ſunt, omitto, modo quid diſſignauit? Deblaterare eſt obloqui, confingere. Lucilius lib. XXX. Deblaterat, plenus, bonus, ruſticus concinit una.

Deletile non q̄d deleatur, ſed q̄d deleat. Varro modio, ſi diſplicebit, tā tibi latū mare partis, quantū ſpongiam deletilem. Datatim, ideſt inuicem dando. Plautus Curculione. Tum iſti, qui ludunt ſerui ſcurrarum datatim in uia. Afranius, hominē 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 armorum iudicio. Huius me diuidia cogit plus quàm eſt par loqui. Turpilius Epiclero. Sperabam conſilia noſtra diuidiæ tibi, cum ætas acceſſet, non fore. Dulcitas, dulcitudo, pro dulcedo. Accius tereo, ſuauem linguæ ſonitum, ò dulcitas conſpiritum animæ. Cæcilius ſyracuſis. Tanta huic inuaſit in corda indulcitas. Cicero de deorũ natura lib. iij. Quin etiam guſtatus qui eſt ſenſus ex omnibus maxime uoluptarius, quiq; dulcedine, præter cæteros ſenſus cómouetur. Diſcorditas pro diſcordia. Pacuuius Hermiona, quantamq; ex diſcorditate cladem importem familiæ. Deletio. Lucilius li. xxix. Deletionem noſtri ad unum exercitus. Depeculaſſere, ac deargentaſſere, & decalauticare. Lucilius lib. XXVI. Depeculaſſere aliqua ſperans me, ac deargentaſſere, decalauticare oburno ſpeculo depeculaſſere. Difflare eſt flatu diſturbare. Plau. Cuius tu legiones difflauiſti ſpiritu. Lucilius lib. XXVI. Pars difflatur uento, pars autem obrigeſcit frigore. Danunt, dant. Pacuuius Iliona, dij me, etſi ꝑdunt, tamen eſſe ad uitam expetũt, quod prius quàm intereo, ſpatium ulciſcendi danunt. Plautus pſeudulo, cui ſeruitutem dij danunt lenoniã. Næuius belli punici libro IIII. eam carnem uictoribus danunt. Cæcilius Plotio, patiere quod datur, quando optata non danunt.

Deamare, uehementius amare. Afranius Vopiſco, uoluptatem 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. Afrani. Brundiſini. immo iandudum obcubuiſſe, degulaſſe oportuit. Delectare, illicere attrahere. Ennius thyeſte. Et me Apollo ipſe delectat, ductat delphicus. Quadrigarius annalium libro III. Fabius de nocte cœpit hoſtibus caſtra ſimulare, pugnare, eum hoſtem delectare, dum collega id caperet, quod captabat.

Delica, explana, indica. Accius Achille, Quare alia ex crimine inimicorum effugere poſſis, delica. Cæci. obolio, iſta te, 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 exemplo & me dicabo, atq; animam deuorabo hoſtibus.

Dignet, dignos putet. Pacuuius Iliona, quis deos infernos quibus cœleſteis dignet decorare hoſteis? Debiliter, debilitate. Pacuuius, miſeret me lachrymis lingua debiliter ſtupet.

Demagis, ualde magis. Lucilius libro XVI. Rex corus ille duos hos uentos, Auſtrum, atq; Aquilonem nouiſſime alebat ſolos demagis iſtos ex nymbo auſtellos, nec nos ſeneces putere.

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 annalibus libro III. Imperator conclamat de medio ut uelites in ſiniſtro cornu remoueantur & gallis nó dubitatim immitant. Siſenna hiſto. lib. iiij. Quod hoſtem non dubitatim cum pluteis, ac ſcalis iter facere cernebat. Diſcedere, hiare, diuidi, diſtendi. Mar. Tul. de officijs lib. III. hinc ille Gyges inducitur à platone, qui cũ terra diſceſſiſſet magnis quibuſdam imbribus. Siſenna hiſt. lib. IIII. Armata dextra ducti, magisq; in latitudinem diſcedunt.

Delegare ueteres diſpeſcere poſuerunt. Plautus Amphitryone, 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 qđ eſt ꝑ cœſum, uel abraſum, uel effoſſum. Varro. Agathone, Num nam cælatus in manu dextra ſcyphus, cœlo dolitus artem oſtentat Mentoris. Cicero dolatum Academicorũ lib. IIII. Non enim eſt ex ſaxo, aut cultus è robore dolatus.

Deſcobinatis, ſaucijs, & deſectis. Varro meleagris. Sin autem delectationis cauſa uenamini, quanto ſacius eſt ſaluis cruribus in circo expectare, quàm his deſcobinatis in ſylua curare.

Dentarpagas, quas græci ὀδοντάγρας uocant, latine uoluit appellari Varro quinquatribus. Hic bipenſile forcipem dentarpagæ. Deſubulare perfodere. Varro ſeſquiulyſſe. unam ueniam eſſe non amouiſſe duce uirtute hanc eſſe nobilẽ, Alteram Carneadem deſubulaſſe bona corporis ſecutum.

Dormitio. Varro Sexageſi. ò 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 humanarũ rerum lib XVI. Mortuus eſt anno duodeuiceſimo, rex fuit XXI. Cato quarto originum, de inde duodeuiceſimo anno poſt dimiſſum bellum, quod IIII. & XX. annos fuit Carthaginienſis ſextum de fœdere decernere.

Diurnare honeſtum uerbum pro diu uiuere, & apud ueterem prudentem authoritatis incognitæ. Neq; optimum quenq; in ſuos ſolent diurnare. Duritudo pro duritia, Cato in Veturium, qui illius inquit, imprudentiam qui norat, & duritudinem. Delitiã numero ſingulari, quod aut rarum eſt, aut ſingulare. Plautus. Mea uoluptas, mea delitia. Diritas. Mar. Tul. de ſenectute. In altero diritas. Diriſſimũ ſeuerum. Varro bimargo. Scena quem ſenem latina uidit diriſſimum? Dijs diutinis, ac iugibus. Varro ὄνος πρὸς λύραν. Quem nobilem diuium lyras ſol hermoge quadam gubernans motibus dijs uiget. Dicteria quaſi dicta non ſeria. Varro ὄνος πρὸς λύραν. Quã mobile, neq; orto pſalticiũ attulit pſalterium quibus ſonant in græcia dicteria. Diſpalare eſt ſeparare. Siſenna hiſt. lib. III. Diſpalati ab ſignis digreſſi omnes ac diſſipati. Idem. tanto paſſim diſpalantur. Diloricare dictum eſt ſcindere. Cicero de oratore lib. II. qui in cauſa perorandа non dubitauit excitare reum conſularem, & eius diloricare tunicam, & iudicibus cicatricem aduerſam ſenis Imperatoris oſtendere. Diuitior. Cicero de oratore lib. IIII. Inde ille licentior, & diuitior fluxit dithyrambus. Deturbare deijcere, demouere. Salluſtius lib. II. mœnibus deturbat. Virg. lib. quinto, puppi deturbat ab alta. Et libro ſexto. Inde alias animas, quæ per iuga longa ſedebant, Deturbat.

Diuidæ, ut diſſenſiones, Accius phœniſſis. Ne horum diuidæ, & 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 deiungit. Caſſius Hemina annalium libro ſecundo, quæ nata ſunt ea omnia denaſci aiunt.

E

e Vireſcat. Varro prometheo lib. XV. Atq; ex ſanguinibus dolore euireſcat colos. Euallare dictum excludam, & quaſi extra uallum mittam. Titinnius prilia, qua ego hodie extorrem hãc domo faciam pilatricem pallia euallauit. ò pulchre. Varro ἐπιταφίων ἐνδίτιοι πρὶ ἀταφίων. Donec foras non intus euallauerunt.

Excantare

Excantare ſignificat excludere. Plautus bacchidibus. Nam ere do cuius excantare cor poteſt. Lucilius ſatyr. lib. ij. Quæ ego nunc æmilio, præcanto, atque exigo, atq; excanto. Varro eudæmonibus. Vbi uident ſe cantando ex ara excantare nó poſſe, deripere incipiunt. Extundere eſt extorquere, uel inuenire Afranius epiſtola. atq; adeo extundo exitio datur mihi cuſtodiendus. Virgil. georg. lib. ij. Vt uarias uſus meditando extunderet arteis Paulatim. Exculpere eſt extorquere. Plautus ciſtellaria. In quæſtione uix exculpſi, ut diceret. Lucilius ſatyr. lib. ij. Nũc nomen, iamq; ex teſtibus ipſe rogando exculpo, hæc dicam. Idem, uti Eſurienti Leoni ex ore exculpere prædam.

Eregione poſitum eſt exaduerſo. Cicero academicorum libro iiij. Nec ego non ita uos etiam dicitis eſſe eregione nobis in contraria parte terræ, qui aduerſis ueſtigijs ſtent ad contra ueſtigia. Exorbebo pro exorbeam. Plautus epidico. iam ego me conuortam in irudines, atq; horum exorbebo ſanguinem. Turpilius Leucadi. Iam ego iſtam tibi triſtitiam exorbebo.

Exgurgitem exhauriam ſignificat. Plautus epidico. Atq; exgurgitem do no prorſum. Expapilato brachio, quaſi uſque ad papillam renudato. Plautus milite glorioſo. Id connexum in humero læuo expapilato brachio, Exos dicitur ſine oſſe. Lucretius li. iij. Exos, & exanguis tumidos perfluctuat artus.

Extrarium quaſi alienum. Afranius ſuſpecta, ut me eſſe in hac re ducat abs te extrarium. Errabũdus pro errans. Virgil. Siqua forte ferant oculus ſeſe obuia noſtris Errabunda bouis ueſtigia. Excandeſcentia iracundia feruẽtia. Cicero Thuſcu. lib. iiij. Ludis ne ira, excandeſcentia, odium, inimicitiæ, diſcordia. Idem in eodẽ. excandeſcentia autem eſt ira naſcens, & ſine modo exiſtens. Emulgere ſine labore tollere. Teren. Phor. Emunxi argento ſenem. Effutire cum mendacio dicere. Teren. Phor. Ne uos forte imprudentes foris effutiretis. Cicero Thuſ. lib. y. Nec hæc ſic agit, & tempore quaſi effutire uideatur. Lucretius. Mata licet ſimilis ratiore effutiat ore.

Eleuit maculauit. Lucilius lib. yi. Si hic ueſtimenta eleuit luto ab eo riſum magnum ad cachinnum imprudens ſubijcit.

Eleuiem purgationem. Lucilius lib. xxyi. Vt eleuiem facere per uentum uelis. Exponere pro exempla boni oſtentare. Cicero Academicis libro ii. Frangere auaritiam, ſcelera ponere, uitam ſuam exponere ad imitandum iuuentuti. Expetunt pro uolunt. Pacu. Iliona. Dij me, etſi perdunt, tamen eſſe ad uitam expetunt, qđ prius quàm intereo, ſpatiũ ulciſcendi danunt. Expalpare, elicere. Plautus penulo. Quid faciam ex ora, blandire expalpa. Pomponius collegio. Siquid expalpare poſſim ab illo. Plautus uidul. Nunc ſeruus argentum à patre expalpabitur. Expergo pro expergefacio. Accius antigona. Heus uigiles properate, expergite pectora tarda ſopore, exurgite. Satra nuntijs bacchis, extemplo exite uadit, qua genitrix, & omnis uocis expergit ſono. Extrabũt pro exibunt. Afranius auctione. Simul limen intrabo, illi extrabunt ilico. Efflictim uehementer. Plautus penulo. Earũ hic adoleſcens alteram efflictim perit. Pomponius Dotata, ſcio pol te illam amare efflictim. Laberius bello, Inſtria domina noſtra priuignum ſuum amat efflictim. Expulſim dictum à frequenti pulſu. Varro ſera parecte. Purgatum ſcito quoniam uidebis Romæ in foro ante ianienas pueros pila expulſim ludere. Nigidius commento lib. xx. Cuiuſmodi genus aduerbiorum aduerbij motu, qua euenit ut pulſim, curſim. Eluuio corruptus, & morbi feris operis tractus M. Tul. de offic. lib. ii. Qui collectis cæteris cauſis eluuionis, peſtilentiæ, uaſtitatis. Exhiberi inferri. M. Tul. de offi. lib. iij. Quod cum audiuiſſet adoleſcens filius negotiũ exhiberi patri. Equuleos diminutiuũ ab equis M. Tul. in Hortenſio dici uoluit. Vt igitur domitores equorum non uerbera ſolum adhibent ad domandum, ſed cibum etiam ſæpe ſubtrahunt, ut fame debilitetur equuleorum nimis effrenata uis. Varro eudæmonibus. Neq; furentem equuleũ damacrinum inſanus equiſo exhibebis morbi fluctibus educat unqua. Pomponius decuma fullonis ubi inſiluit inculenarum 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 uſq; ad ultimum ſpiritum dominatur. Exiurare, & deiurare. ideſt ualde iurare, ut deamare. Plautus amph. Exiurauiſti te mihi dixiſſe per iocum. Exornare ornare, ut extruere, inſtruere. Plautus aulular. Repudium rebus paratis, exornatis nuptijs. Virgil. æn. lib. iiii. pulchramq; uxorius urbem Extruis. Cicero Thuſc. li. ii. Modo eſt aliqua patientia, ſi nulla eſt, quid exornamur philoſophia? Equiſo pro equite. Varro Triodite Trifilio περὶ ἀρετῆς. Nam aut equus qui aduehẽdum eſt natus, tamen hic traditur magiſtro, ut equiſo doceat tolutim. Idem Marcipore. Quã nautitia equiſones, per uiam, qua ducerent loca. Idẽ eudæmonibus. Neq; furentem equuleũ damacrinum inſanus equiſo exhibebis morbi fluctibus educat unquam. Eunuchare. Varro lege minia. 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 minia. Nemo eſt tam negligens, quin in ſumma diligentia eligat aſinum, qui ſuam ſaliat equilam. Eſurigo fames. Varro ταφῇ μενίππου, ubi lubet, ire licet accubitum, acedo ſtrenuoſus, ſilimus, quod eſurigo findebat coſtas. Eritium. Varro ſexageſi. ſe circunſpexe, atque inueniſſe, cum dormire cœpiſſet, tam glaber, quàm Socrates Galbam eſſe factum eritium è pilis albis cum proboſcide.

Elucificare dictum à luce. Laberius. ſi cito fulgentis ſplendore pecuniæ uolo elucificare exitum ætatis meæ. Exigor pro à me exigitur. Cæcilius excino. ego illud minus nihilo exigor portorium. Edulcare pro dulcius facere. Mactius, Quapropter edulcare conuenit uitam, Curaſq; acerbas ſenſibus gubernaſſe. Equitem pro equo. Virgil. geor. li. iii. Atque equitem docuere ſub armis inſultare ſolo, & greſſus glomerare ſuperbos. Ennius annali. li. yij. An non quadrupedes equites. equitare quoq; Lucil. cum dicit cum ſit hominis equum inſidentis Quis hunc currere equum non æque equitare uidebat, His equitat, curritq; oculis. Exequiantur ab exequiis conuiuantur, & epulantur. Varro bimargo. Ipſum propter uix liberti ſemiatrati exequiantur. Exedra. M. Tul. de offi. & de finibus bonorum, & malorum lib. y. ſunt in ipſis locis indicia ſummorũ uirorũ, tamen ego illa moueor exedra. & de oratore libro iii. Tunc dedita opera quieſcentibus aliis in eum iam exedram inueniſſe, in qua Craſſus poſito lectulo recubuiſſet.

Ergô poſitum pro ea cauſa. Virgilius libro. yi. illius ergô Venimus, & magnos erebi tranſnauimus amnes. Siſenna hiſtoria. lib. iiii. Milites, ut lex calfurnia conceſſerat uirtutis ergô ciuitate donari. Enixim pro enixe. Siſenna hiſt. lib. iiii. Ergo illos malos, & audaces ſemper enixim contra fortunas, atque honores huius ordinis omnia feciſſe, ac dixiſſe ſentio.

Exinanita euacuata. Siſenna hiſto. lib. iiii. Deniq; exinanitas caſtris Romani, qui clauſo ſe loco potuerant expedire.

Exanclare eſt perpeti, uel ſuperare. Cicero Academicorum li. iiii. Credoq; Clitomacho ita ſcribenti. ut Herculi quendam laborem exanclatum. & Thuſc. lib. i. Quod cum exanclauiſſet omnes labores, tum incideret in mortis malum ſempiternum. Eugium media pars inter naturalia muliẽbria. Lucil. epodis Hymnis, ſine eugio ac deſtina. Laberius centenario. Quare tã arduum aſcendas, an concupiſti eugium ſcindere?

Exoticum aduentitium à græco. Plautus muſt. Non omnes poſſunt olere unguenta exotica. Ebriulare ebrium facere, & ebriacus ebrius. Laberius chære. Ebriulati mentem hilariam arripiunt. Idem Aulularia. Homo ebriacus ſomno ſanari ſolet. Exfundare à fundo euertere. Cœlius antipater lib. vij. Reſp. amiſſo exfundato pulcherrimo oppido. Externauit, ut conſternauit. i. dementem facit. Catullus, Ah miſera aſſiduis quã luctibus externauit Spinoſas Erycina ferens in pectore curas. Exciſſatum laniatum, uulneratum. Plautus ciſtellaria. Capillo ſciſſo, atq; exciſſatis auribus. Eduſam, & Potinã deas præſides uult haberi puerorum. Varro Cato, uel de liberis educandis. Cum pro cibo, & potione initiarent pueros ſacrificabantur ab edulibus edulæ à Potina potinæ nutrici. Eſculentum, & eſcariũ ab eſcis, & ab edendo dictum. Varro Cato. uel de liberis educandis. Fortunaſſe illos non natura præſtare, ſiquid his datum ſit eſculentum. 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, albeus rarus.

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FAmulantur pro ſeruiunt. 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 Rep. lib. i. Habent æquabilitatem quandam, qua carere diutius uix poſſunt liberi, deinde firmitudinem. Fortunare eſt proſperare, & omnibus bonis augere. Plautus trinumo. Defortunabunt noſtra conſilia. Mar. Tul. ad Curionem. tibi patrimonium dij fortunent. Afranius emãcipato. Deos ego omneis, ut fortunaſſint, precor.

Fallam pro fallaciam. Nouius decumis. Me non uocabit ob eam rem, hanc feci fallam. Ficitatem dictum, ut oliuitatem, ideſt fructus fici Nouius, ficitores oẽs capiunt ficitatem iners eſt ſine moleſtia. Fimbriæ ſunt omnis extremitas. Nouius lycurgo. ut uideam Vulcani opera hæc flaminis fieri flora.

Famulitas eſt ſeruitus. Accius andromeda. Nam poſtquam par uos uos oppreſſit famulitas. Pacuuius atalanta. Quas famulitas, uis, egeſtas, fama, formido, pudor. Fidelitatem, ideſt fidem. Accius myrmidonibus. Nolo equidem, ſed tu huic quem ſcis quali in te ſciet fidelitate, ob fidem naturam uiri ignoſce. Afranius uopiſco. Ideſt intus actum perit. opera nimirum mea ea cio fidelitatis. Falſum habuit, pro fefellit. Salluſtius Iugurtha. Neque ea res me falſum habuit. Famul famulus. Ennius lib. viij. Mortalem ſummam fortunal repente reddidit ſummo regno, famul ut optimus eſſet.

Flaccet languet, deficit. Lucil. lib. vij. Hic eſt macedo ſi agron longus flaccet. Accius Achille. An ſceptra iam flaccent, ferat. Afranius diuortio. Diſperii, perturbata ſunt, iam flaccet fortitudo. Ennius thyeſte. Inflaccebunt cõditiones, repudiato, et reddito. Fulgoriuit fulgorem fecit, uel fulmine afflauit. Nouius. ſanè à ſuo ſonitu claro fulgoriuit Iupiter. Lucilius lib. xxvi. Luporum exhacthorem maluarum, & fulgoritatem arborũ.

Friget frigidum eſt. Virgil. lib. vi. Corpuſq; lauant frigentis, & unguunt. Ter. Phor. abi, tange, ſi non totus friget, me enecat. Fautorem 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 ægyſtho, Ipſe ſe in terram ſaucius fligit cadens. Accius Epinauſimache, Nec perdoleſcit fligi ſocios morte campos contingi. idem ægyſtho. Heu ciuiatis ſtirpem funditus fligi ſtudet. Frageſcere frangi. Accius ægyſtho. Neque fera hominum pectora ſurgeſcunt, donec uim perſenſerim imperii. Idem euryſace. Nunq̃ 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 cõtuendi copia. Titinnius fullonia. Perii hercle uero Tiberi, nunc tectum obſecro, ut mihi ſubuenias, ut ego maialis fuam. Liuius Hermiona. Obſecro te Anticlæ matri nequid tuæ aduerſus fuas. Afranius promo. Caue ne pendeas, ſi fuas in quæſtione. Ennius Hectoris lytriſa. Ego omnipotens te expoſco, ut hoc conſilium Achiuis auxilii fuat. Facul pro faciliter. Huic contrarium 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 auctiõe. Haud facul (ut ait Pacuuius) fœmina inuenietur bona. Accius Meleagro. Erat uirile iſtuc ferre aduorſam fortunam facul. Var. bimargo. Quod utrum ſit magnam an paruum facul, an difficul. Famulanter pro ſuppliciter. Accius tereo. de uincat moue natum Semela affare, & famulanter pete.

Fluctuatim iactanter, & ſolute. Afranius pompa. tene tu, in medio nemo eſt, magnifice uolo fluctuatim ire ad illum, accipe hoc, tege tu & ſuſtine. Fortunatim proſpere. Ennius annalibus. Ea mihi reliquæ fidei regno, uobiſq; quiritis ſe fortunatim feliciter, ac bene uortat. Fruſtatim, & fruſtillatim per fruſtra, 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 nõ habere faſtidiliter inconſtanti pectore. Fugere dictum eſt deterius fieri. M. Tul. de offi. lib. iij. ſiquis uinum fugiens uendat ſciens. Fatigare poſitum pro fatigari. Virgil. libro. viij. Olli remigio noctemq;, diemq; fatigant. Frauſus pro fraudatus. i. ad fraudis fructum niſi uenerit. Plau. aſinaria. non placet me tuo in commune nequam fraudem frauſus ſiet. Fax pro face. Varro γέροντος διδάσκαλος. Confluit mulierum tota Roma, quæ noctu fieri initia ſolita etiam nunc pinea fax indicat. idem ſexageſ. Adeſt fax inuoluta incẽdio. idem de uita populi Romani li. ii. cum à noua nupta ignis in facie 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 coràm nunc ſolitum dicere, quos theſauros græco nomine appellaremus, priſcos latine flauiſſas dixiſſe quod in eo non rude æs, argentumq; eſſet, flata, ſignataq; pecunia conderetur. Formidoloſum, & qđ ipſum, & quod ſit formidabile. Salluſtius in Catil. Non armatus hoſtis formidoloſus. Fruniſci pro frui. Lucilius lib. xviij. Aeque fruniſcor eſo, ac tu. Cœlius lib. ii. Domus ſuas quoq; ire iubet, & ſua omnia fruniſci. Nouius. Par. eo, quod magnopere, quæſierunt, id fruniſci non queunt. Fellare, exugere. tam eum, ad quem ueniunt, & hoſpitium lac humanum fellaſſe. Fallaciloquentiæ. Mar. Tul. de finibus bonorum, & malorum li. iiij. Quæ diligentiſſime contra Ariſtonem dicuntur à Chryſippo ex ea difficultate illæ fallaciloquentiæ. Fabellæ. M. Tul. de finibus bonorũ, & malorum lib. v. Libenterq; ſe cum his congregant, dantq; ſe ad ludendum, fabellarumq; auditione ducuntur. Ferabite poſitum pro agreſti. Siſenna hiſtoriarum li. iiii. et partim ferabite, partim lauro, et arbuſto, ac multa pinu, ac myrtetis abundant. Foramen Siſenna hiſto. lib. iiij Neq; porta, neq; ullum foramen erat, quo poſſet eruptio fieri. Flexanima, Cicero de Orat. lib. ii. Tantam uim habet illa, quæ recte à bono poëta dicta eſt flexanima, atque omnium regina rerum oratio. Pacuuius Hermiona, Hoc flexanima, atq; omnium regina rerum oratio. Frons pro fronde. Virg. Geor. lib. ii. Frons tenera imprudenſq; laborum. Varro de re ruſtica li. i. Quod Cato ait circùm 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. Conforiſti me Diomedes. Lauerius 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 popu. Ro. lib. i. In eorum enim ſacris liba cum ſunt facta, incerni ſolent farris ſemine, ac dicere ſe ea februare. ideſt pura facere.

G

GRunnire dicuntur porci, quod eorũ proprium uocis eſt. Varro aboriginibus περὶ ἀνθρώπων φύσεως. Grunnit lepido lacte ſatur mola mactatus porcus. Cicero Thuſc. lib. V. aut grunnitum cum iugulatur ſus. Laberius ſedicito Grũnientem aſpexi ſcrofam. Grundulſis lares dicuntur Romæ, conſtituti ad honorem Porcæ, quæ triginta peperat. Grandire eſt grandem facere. Varro rerum diuinarum lib. ij. Cum aut humus ſeminari incipere non poſſit, aut recepta non reddat, aut edita grandire nequeat. Plautus aulul. Teſtudineum iſtum tibi ego grandibo gradum. Lucretius lib. ii. Quæ nunc uix noſtro grandeſcunt aucta labore. Idem li. i. Quæq; ſua de materia grãdeſcere aliq;. Accius meleagro. Fruges perhibet pergrandeſcere. Pacuuius duloreſte. Nec grandiri frugum ſecum poſſe, nec miteſcere.

Granditatem maiorem ætatem. Siſenna hiſto. li. iiii. neq; ætatis granditatem, neq; ea merita, neq; ordinis honeſtatem, aut dignitatem ſibi eſſe excuſationi. Grauidinoſi. Cicero Thuſcu. lib. iiii. Itaq; dicimus grauidinoſos quoſdam terminoſos.

Grallatores ſunt colobathatrari. grallaræ enim ſunt fuſtes, qui mittuntur. Varro mutuum muli ſcabunt. græce περὶ ἀφορισμοῦ. Grallatores qui gradiuntur perticæ ligneæ ab homine iſto, qui in iſta tangitantur ſtcilianimi noſtri ſunt. galeæ crura, ac pedes noſtri eſſiare κινητοὶ, ſed ab animo mouentur. Grandiloqui. Cicero Orat. Nam & grãdiloqui (ut ita dicam) fuerunt cum ampla & ſententiarũ grauitate, & maieſtate uerborum. & Thuſc. lib. V. Qui tandem iſti grandiloqui contra hæc duo, quæ maxime angunt.

Guttatim. Plautus mercatore. Quo guttatim contabeſcit. quaſi in aqua indideris ſalem. Ennius Hecuba. Vide hinc meæ inq̃ lachrymæ guttatim cadunt. Gracilitudo, & gracilens pro gracilis, & gracilentũ, pro gracili, & gracilium pro gracilitas. Accius Amphitryone. Tamen & ſtatuæ gracilitudo, et propemodum luctus facit ne dubitem Ennius libro. VII. Deducunt habiles gladios filo gracilento. Næuius proteſilao. Demta gracilentis colorem, dum ex hoc gracilens fit. Turpilius canephoro. Noſti quàm ſit gracili corpore. Grandæuitas. Accius Alamacho. Ne quia nec uos, nec ille impune irrideret meam grandæuitatem. Idem bacchis. Quia neq; uetuſtas, neq; mores, neq; grandæuitas. Pacuuius Hermiõa, quod tamen ipſa orbitas, grandæuitaſq; pelei per penuriam ſtirpis ſubaxet.

Geminitudinem. Pacu. Atalanta. Habeo ego iſtam qui diſtinguam inter uos geminitudinem. Gnaritas, ſcientia. Sall. hiſt. lib. iiii. Diuerſa, uti ſolet, rebus pditis capeſſiuit. Nãq; alij fiducia gnaritatis locorũ occultam fugam ſparſi globis eruptionem tentauere. Gallulare pubeſcere. Nouius exodio puerum mulieri 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. Nouius belli pœnici li. iij. Iſq; ſurſum ad cœlum ſuas res Ammulus gratulabatur diuis. Afranius Cinerario. Quod ſaluus uenis melius eſt. gratulor dijs. Garire quaſi inepte ſtrepere. Cicero de Orat. lib. ii. Nam & ſeclis multis ante gymnaſia inuenta ſunt, quàm in his philoſophi garire cœperunt. Gargaridiare. Varro in epiſtola ad Fuſiũ. Quintiporis clodiani foriæ, ac poëmata eius, gargaridiãs dices ó fortuna, ó fors fortuna Gallinas. Cicero academicorũ li. iii. Qui gallinas alere permultas quæſtus cauſa ſolerent. Idem lib. ii. Cũ ouum inſpexerãt, quæ gallina peperiſſet, dicere ſolebant. Gabalum crucem dici ueteres uolunt. Varro περὶ ἀμόρου φιλαργυρίας. Nos barbari, quod innocentes in gabalum ſuffigimus homines, uos non barbari, quod noxios abſoluitis?

Genialis hoſpitalis. Santra de antiquitate uerborũ lib. iiii. ſcis enim geniales homines ab antiquis appellatos, qui ad inuitandum, & largius apparandum cibum promptiores eſſent.

Gangrena eſt cancer. Lucilius lib. i. Serpere uti gangrena malo, ad quem herpeſtica poſſet. Varro περὶ ἐξαγωγῆς. Non uituperamus, cum ſciamus dictum præcidi oportere. Si ob eam rem gangrena non ſit ad Bacchium uentura. Idem de uita popu. Rom. lib. iii. Quo facilius animaduertatur per omnes articulos populi hanc mali gangrenam ſanguinolentam permeaſſe. Genium, parſimoniam. Teren. phor. ſuum defraudans genium comperſit miſer. Lucilius lib. XXVI. Curet ægrotum, ſumptum homini præbeat, genium ſuum defraudet, alii parcat. Genuæ guloſi. Lucilius lib. XXX. Illo quid fiat lamia, & pitto ixio dentes, quod ueniunt genuæ illæ uetulæ, improbæ, ineptæ. Gumam Varro folliculũ grani frumentarii dici putat de re ruſtica lib. ii. Granum dictum, qđ eſt intimum ſolidum, gluma, qui eſt folliculus eius ariſta, quæ ut acus tenuis longè eminet è gluma. Gerdius. Lucilius lib. XXX. Curare domi ſint gerdius ancillæ, pueri, Zonarius tector. Grauidauit impleuit. Cæcilius. Titte per myſteria hic inhoneſte grauidauit probro. Germanitus fideliter dictum à germanitate. Pomponius præfecto. Morum ut ſiquis eſt amicus amici gaudeat, ſicut qui boni euenit cuius amicus eſt germanitus. Generoſum nobile, uel forte. M. Tul. de offi. lib. iii. Cumq; de imperio certamen eſſet cum rege generoſo, ac potenti. Gratioſum multæ gratiæ. M. Tul. de offi. lib. iii. Quid eſſet, ut argentarius apud omnes ordines gratioſus. Gratificari gratum facere. M. Tul. in Hortenſio, Quare egredere quæſo, & gratificare reipublicæ. Gerræ nugæ, ineptiæ. & ſunt gerræ faſcini, qui ſic in Naxo inſula Veneris ab incolis appellantur. Plautus Aſinar. gerræ qui ſeſe parere apparent huius legibus profecto. Idem. hic aderit credo congerræ omnia, ut colluſor meus, qui eaſdem exercet nugas. Cœlius portitore. cur de populato gerræ. Gallare ut eſt bacchare. Varro eudæmonibus. Cum illos uento uideo gallorum frequentiam in templo, qui dum eſſena hora nam ad latera imponeret ædilis ſignoſiæ, & deam gallantes uario retinebant ſtudio, eodemnanque uetuſtas hic eſt gallantibus.

Ganeones à ganeis dicti, ut popinones, et ſunt loca uinulētiæ, ac libidini apta. Varro modio, & hoc intereſt inter Epicurū, & ganeones noſtros, q̄bus modulus eſt uitæ culina. Mar. Tul. in Catilinā. Quis ganeo? quis adulter? quæ mulier infamis? quis corruptor iuuentutis? Glubere diſtinguere. Varro de re ruſtica lib. i. Durities enim ea, quod non ſolum ſtringit bacam, ſed etiam ramos glubit, ac reliquit ad gelicidium retectos. Gramia pituitæ oculorum. Cæcilius. gramoſis oculis ipſa atratis dentibus. Gigeria inteſtina gallinarum cum his, & ita cocta. Lucil. lib. VIII. Gigerini 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

h Abētia, ut induſtria, ſapiētia, concordia. Claudius lib. VII. animos eorum habentia inflarat, ab eo, quod eſt habere. Hora iuuē iutis dea. Ennius annalium. li. i. Te Quirine pater ueneror, Horamq; Quirini. Halec genere neutro. Plautus Aulula. Qui mihi olera cruda ponunt, Halec dant. Horat. lib. ij. ſermonum. Ego fecem primus, & halec Inueni. Halophantam, aut ſycophantam hominū genus nequā, quod ob ſuenda mendacia miſerrima mercede cōducitur. Plautus. Halophantam, aut ſycophantam magis eſſe dicam. & alius nobilitatis obſcuræ, halophantam mendacem uelit. Hippocampti equi marini à flexu caudarum, quæ piſcoſæ ſunt, & eſt græcum. Menander. uehutos hippocamptus in æterne uſus ſcire nocitur delphino cinctis uehiculis, hippocamptisq; aſperis. Lucilius, trāſuerſo ordine poſuit hippocampti elephanto camillos. Hara eſt porcorū ſtabulum. Varro prometheo lib. i. In tenebris, ac ſuilla uiuunt niſi non forū, hara, atq; homines, qui nunc pleriq; ſues ſunt exiſtimandi. Cicero in Piſonem, ex hara productæ non ſchola.

Hilaritudinē pro hilaritate. Plautus milite glorioſo. ſiue animo obſequere meum, 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. Thuſcu. lib. i. Tum illud quod Siſyphus uerſat ſaxum, ſudans nitendo, neq; proficit hilum. Hornum ipſius anni. Lucilius. libro XXVIII. Vtrum anno, an horno te abſtuleris à uiro. Varro. eudæmonibus. Cum in eo eſſem occupatus, atq; in ſchola curarent, inſcribit Scantius horno per dionyſia.

Hilareſco, Varro epiſtola latina lib. i. In uotum amicorum domus fumat, hilareſco. Hoſtire eſt comprimere, retundere, dictum ab hoſtia. Pacuuius Teucro. Niſi coerceuero proteruitatem, atq; hoſtio ferociam. Hoſtire offendere, cædere. Pacuuius ero pægnion lib. ij. Hunc quod meum amiſſum nocens hoſtit uoluntatem tuam. Hallucinari aberrare, & non conſiſtere atq; diſſolui, obſtupefieri, atq; tardari honeſte ueteres dixerunt, ut eſt, & aſſiduo oſcitantem uidit, atq; illius quidem delicatiſſimas mentes, & corporis hallucinationes.

Hilaretur iucundetur. M. Tul. de finibus bonorum, & malorum lib. ij. Verum hoc loco ſummo uerbis his eandē certe uim uoluptatis Epicurum non noſſe, quàm cæteros, omnem 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 aliās hebetiora, aliās acutiora uideantur cornua? Hinnos uel Hinnas ſub quo ſenſu accipere debeamus, Varro deſignat. Ait. n. ex equis, & mulis, qui naſcantur hinnos uocari. Hillas inteſtina ueteres eſſe dixerunt. Vnde Bobilla oppidum in Italia, quod cō bos inteſtina uulnere trahens aduenerit. Laberius, lambit item hillam cocus, ſi lumbum aduſſit flagris cæditur. Idem Catulario. Ne'ue aliter hunc pædicabis, quomodo uideo adoleſcenti noſtro cædit hilla. Hinnibunde pro Hinnīter ab eo, quod eſt hinno. Claudius annalium. XVI. equæ hinnibunde inter ſe ſpargentes terram calcibus.

I

i Ncuruiſcere. Cicero de orat. lib. iij. Vt bacarum ubertate incuruiſcere. Ita & in Thuſc. lib. i. Infinitatem. Cicero Academicorum lib. iiij. At hoc Anaximandro populari & ſodali ſuo non perſuaſit. is enim infinitatem naturæ dixit eſſe, è qua omnia gignerentur. Inſanitas. Cicero Thuſc. lib. i. Inſipientia autem quaſi inſanitas, quæ eſſet inſania, eadē q; dementia. Varro eudæmonibus. Apage in dierectum à domo noſtra iſtam inſanitatem. Infractionem torporem. Cicero Thuſc. lib. iij. In quem cadat ægritudo, cadere in eum timorem, & infractionem quidem animi.

Iuglandes agreſtes nuces. Cicero Thuſc. lib. V. Inſtituitq;, ut candentibus iuglandiū putaminibus barbam ſibi, & capillum adureret. Ingeneraretur, ut innaſceretur. Cic. Academicorum lib. ij. In tanta animalium uarietate homini ut ſoli cupiditas ingeneraretur cognitionis, & ſcientiæ. Iuuenilitas pro iuuentus. Varro tithono περὶ γήρως. Qua de re liquit multicupida iuuenilitas. Itum pro inceſſu. Titinnius in ſecina, itum, geſtum, amictum qui uidebant eius.

Ignauit. i. ignauum fecit. Acci. æneadis 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 Trinomo. Alij exulatum abierunt, alij emortui, alij ſe ſuſpendēre. Hem nunc hic cuius eſt, ut ad incitas redactus eſt? idem penulo profecto ad incitas leonē rediget, ſi eas abduxerit. Lucil. ſatyrarum lib. iii. Illud ad incitas cum rediit, atq; internecionem. Idem lib. XV. Villicum magis tograten, mediaſtinum, atq; bubulcum Commanducatus corrupit ad incita adegit.

Incertat incertum facit. Pacuuius duloreſte. Sed ne incertat dictio, quam rem expēdi. Plautus epidico. longa dies meum incertat animum. Icit ſignificat percutit ab ictu. Plautus truculento. Frendit, icit femur. Idē aulul. Ibi ut piſcabar fuſcina ici uidulum. Pacu. armorū iudicio. Nam canis quando eſt percuſſa lapide non tam illū appetit, qui ſe icit quā illū eum ipſum lapidem, q ipſa icta eſt, petit. Afranius. Simulantem offendit, regit, rumpit, icit poculo. Cæcilius de mandatis. Si unquam quisquā uidit, quem catapulta, aut baliſta icerit. Lucretius lib. iii. Eſſe animam cum animo coniunctam, quæ cum animi ui perculſa eſt, exinde propellit corpus, & icit. Turpilius demetrio. Nam ſi iceris me poſthac, credas mihi uelim inquit, tum quid cenſes dolebit ſcilicet. Næuius dane, Quæ quandam fulmine icit Iupiter. Iuncare quaſi unco inuadere, & arripere. Lucilius lib XV. Aut qui numos triſtis inuncat.

Inſolum inſolitum. Afranius crimine orbitatem ſenectuti tuæ

cauſam metui, quod inſolum non uenit cæco, ac deme tibi. Idem uirgine. Ne ueniret, quod agitur inſolum. Inibi pro ſic, & mox. Afranius materteris. Poſtquam ſe uidit inibi eſſe gnatam, paruulam ſororibus commendat. Cæcilius plotio. Liber'ne es? Non ſum, uerum inibi eſt. Pacuuius iliona. Profecto aut inibi eſt, tam iam potiuntur frugum. Ignotæ, ideſt inſcie. Næuius lycurgo. ignotæ iteris ſumus, tute ſcis. Iniurie dictum pro iniurioſe. Næuius lycurgo. Oderunt dij homines, iniurioſe ego'ne, an ille iniurie facimus? Incilare eſt increpare, uel improbrare. Accius meleagro. Quiq; non me ſpernens, incilans probris, ſermone indecorans turpi fama differret. Idem clytemneſtra. Matre meo iure factum incilas, genitorē iniuſtum approbas. Pacuuius duloreſte. Siquis hac me oratione incilet, quid reſpōdeam? Lucilius libro. xxx. Nunc. Cai quoniam incilans nos lædis uiciſſim. Innubere poſitum pro tranſire, quod hæ, quæ nubunt, ad domos maritorum trāſeunt. Lucilius ſatyr. li. yi. ſuam enim inuadere, atq; innubere cenſent. Infeſtum mare haberet pro mare latrocinando infeſtaret. Mar. 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. lib. iij. Diſſipatis imbricum fragminibus, ac teſtis tegularum. Impigritas pro impigritia. Mar. Tul. de repu. lib. iij. Numquam uiri fortiſſimi fortitudinis. impigritatis, patientiæ. Intolerabilis, ideſt qui tolerari non poſſit. Afranius priuigno. Quod ſi feciſſem paulo ſepius, didiciſſet is ferre, & non eſſe intolerabilis. Inconſulti quibus conſulentibus religio nihil diceret. Virgi. æn. lib. yi. Inconſulti abeunt, ſedemq; odere ſibyllæ. Illuuies ſordes. Virgil. æn. lib. iij. Reſpicimus dira illuuies. Lucilius lib. xx. illuuies, ſcabies oculos huic deniq; ſpei conſcendere. Varro Manio, ac periret ſquale, ſcabieq;, illuuie, & uaſtitudine. Lucilius lib. xxxyi. Hic cruciatur fame, frigore, illuuie, inualnicie, improfundie, incuria. Inuidioſum, quod ſit uitabile ad uidendum. Lucilius lib. xxyi. ſtultitate ſumma, à ſcabie ſumma, in re ſumma obrutam, neq; inimicis inuidioſam, neq; amico exoptabilem. Indulgitate pro indulgentia. Siſenna hiſto. lib. iij. Baſſus aſſiduitate, indulgitate uictus. Ientare Afranius. Bucone adoptato ientare nulla inuitat. Plautus Curcul. quid antepones Veneri ientaculi? Afranius crimine. Hæc ieiuna ientauit. Varro Marcipore. Vt eat, ac rempu. adminiſtret, & q̄d pulli ientent. Ignauit ignauum fecit. Accius æneadis decimo. Fateor, ſed ſæpe ignabat 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. unde hoc tam repente iucundum inaudiui melū? Pacuuius armorum iudicio, quod ego inaudiui, accipite, & quid ſit facto opus, decernite. Afranius diuortio. Nouis dictis quæſo, ne ille inaudiat. Infelicitent infelicem faciant. Cæcilius nauclero. ut te dij omnes infelicitent cum male monita memoria. Plautus pœnulo. Dij illum infelicitent omnes. Iniquat. Laberius nuptiis, æquum animum indignanti iniquat contumelia. Integrare redintegrare. Virgil. georg. lib. iiii. Ramoq; ſeden: miſerabile carmen integrat. Accius antenoridis. Nanq; huic inuenio, ut mea ope opes tegæ integrum. Pacuuius chryſe. ſed ceſſo inimicitiam integrare. Siſenna hiſto. lib. iiii. Vltro citroq; integrant in oppido cædem. Iraſcere pro iraſci. Pōponius, et Ariſta. Noli quæſo iraſcere, more fit, moriri ſuam quiſq; uxorem ut uelit. Nigidius commento grammatico libro primo. Ita iraſcere quid nunc iraſcitur? Iandiu pro olim. Turpilius ethra. Rhodienſis eſt, ſed iſtuc commigrauit iandiu. Ennius Alchmeone. factum eſt iandiu. Cæcilius epicleſimacho. liber eſſe iādiu habuiſſem tenamantores mihi. Liuius Aiace. Mirum uidetur quod ſit factum iandiu.

Incurſim pro celeriter. Cæcilius fallacia. Nullus ſum, niſi meam rem iam omnem propero incurſim perdere. Indiſcriminatim indifferenter. Varro de lingua latina lib. xyiij. Quibus nos in hoc libro, proinde ut nihil interſit, utemur indiſcriminatim promiſcere. Inſanum pro inſane, ut immane pro immaniter. Plautus Neruo. Inſanum ualde uterq; de amat. Salluſtius lib. ij. immane quantum animi exarſere. nomen poſitum pro aduerbio. Iuxtim pro iuxta. Siſenna ab urbe condita. iuxtim numicum flumen obtruncatur. Liuius ægyſtho in ſedes collocat ſe regias Clytemneſtra, iuxtim tertias natæ occupant.

Inanima ſine anima. Mar. Tul. de officiis lib. ii. quæ ergo ad uitam hominum tuendam pertinent, partim ſunt inanima, ut aurum, argentum. Et in Hortenſio. Nā cum omnis ſolertia admiranda eſt, tum ea quæ efficit, ut inanima quæ ſunt uiuere, & ſpirare uideantur. Indolentiā noue. Mar. Tul. quod ſine dolore ſit de offic. lib. ii. Vt qui rem expetendam uel uoluptate, uel indolentia metiuntur. Indicare promittere addicere. Marcus Tul. de officiis lib. iii. Scæuola Publij filius cum poſtulaſſet ut ſibi fundus, cuius emptor erat, ſemel indicaretur. Ineptitudo pro ineptia. Cæcilius harpazone, qui homo ineptitudinis cumulatus cultum oblitus eſt. Igitur poſitum pro poſtea. Plautus amph. Sin aliter eſſent animati, ru q; 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. iii. 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 aulul. nec partē tibi. adeo cui ſit indipiſces, neque furem excipies. Incruſtatum ornatum, cruſtis coopertum. Varro ταφὴ μενίππου pauimenta, & parietes cruſtatus. Impotens ualde potens. Cicero Thuſc. lib. y. qui nihil metuant, nihil agant, nihil concupiſcant, nulla impotentia efferantur. Inauditum, quod non audiat in ueteribus prudentibus lectum eſt. quædam animalium aliud alio carent, ut à natura gignuntur, aut inodora, aut inaudita. Infeſtum aliud, aliud ſit infeſtum. 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 Laurēs habet ora Mimanta. Salluſtius iugurthino bello, amore humanæ cupiditatis ignara uiſendi. Illatebrare à latebris honeſtiſſime dictum. Cæcilius annalium lib. ii. Arma pleriq; abiiciunt, atq; inermes in latebras ſe illatebrāt.

Inimicitia numero ſingulari. Ennius, Eo ego ingenio natus ſum, amicitiam atq; inimicitiam in frontem promptam gero.

Impuno quod eſt impudēs. Lucilius lib. ii. Homo impuratus, & impuno eſt rapiſter. Infinitio quaſi ſine fine, & indefinitio. Cicero de finibus bonorum, & malorum libro primo, quarum incurſionem non ſolum uideamus, ſed etiam cogitemus infinitio ipſa, quam ἀπειρίαν uocant. In populum pro ad populum. Siſenna hiſto. lib. iii. Seruulum eius præmio libertatis inductum magno cum tumultu conuentum in populum perduxit armatum. Immiſſum pro demiſſum prominens, & longius pendens. Siſenna. hiſto. lib. iii. Sum complures menſes barba immiſſa, & intonſo capillo. Virgil.

æneidos libro tertio. Reſpicimus dira illuuies, immiſſaq; barba. Iuſſo pro iuſſu. Siſenna hiſtor. lib. iiij. Tamen tudertibus 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, quomodo exportatum ablatum. Cicero oratore, publicis rebus, quæ adiumenta per homines eloquentiſſimos importata. Idem libro ſecundo, Modo enim huic iſta ſunt importata. Inficiatores ſunt falſi criminis obiectores. Cicero de oratore libro. i. Non intelligebat, ut ſi illi inficiatores probaſſent iudici, antepetitam eſſe pecuniam, quàm eſſet cœpta deberi. Inſignite cum indicio notæ. Cicero de oratore lib. ii. Nec improbum notari, ac uituperari inſignite poſſe. Inuitus ab eo quod eſt inuitus. Cicero de oratore libro ſecundo. quem ego Paulo ſciebam 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 eſſe una ſe innumero magis innumera.

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l Ater. Varro ἑκατόμβη περὶ θυσιῶν. Ludo fluens ſub ſardibus flumen tulit aurum later, quod conquadrauit religio. Idē ſeſquiulyſſe. ubi educantur barbati innumerabiles lateres aureos habuiſſe. Idem manio. Hic ut quadrato latere ſtipatæ ſtrues. Lutaui pro lui. Varro ἑκατόμβη περὶ θυσιῶν. Habes qui et cuius rei cauſa fecerim hecatomben, in quo ego (ut puto) quoniā eſt luere ſoluere, lutaui. Lucuus. Varro periplū libro. ii. περὶ φιλοσοφίας, ac nulla ambracia, ac nectar, & non alium, & ſarde, ſed pannis pennia lucuus cibus q puriſſimus multo eſt. Idem ſciamachia περὶ τύφου. Vinum, rē ma lucus nihil adiuuat iſtam inſtrat. Afranius fratris piſtori nouat cur non ſcribitario, ut mittat fratris filio luculentulus. Longurio. ideſt lōgus Varro, tripalo περὶ ἀρρενότητος. Ego nihil narro adeo hic ita curat, qui ante me eſt neſcio q longurio. Latiolente dictum ueluti lutulente à latio. Titinnius, Varro latiolente floccifiet, & 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. Lætitudinē pro lætitia. Accius Alcmæmone, ut me re poſitum in merentem repentino nuntio alacrem reddidiſti ad me hæſitaſtis ex luctu in lætitudinem. Idē Bacchis, quanta inuenando affectus eſt lætitudine. Largitas pro largitione Turpilius paraterusa. O dic mihi an oblita obſecro es eius crebras manſiones ad amicā & ſumpti largitatem? M. Tul. de Rep. libro tertio. Pyrrhi uidet largitas acos, aut Samnitium copia Curio defuerunt. Luminoſum poſitū pro claro. Cicero de oratore, tum ſunt maxime luminoſæ, & quaſi iactuoſæ partes duæ. Luſus, uel luſio, qui ab omnibus ludus dicatur. Varro Marcipore. utri magis ſunt pueri hi puſilli nigri, qui ſpectant nundinam, ut magiſter dimittat luſus. Idem Cato, uel de liberis educandis, ab huiuſcemodi luſionibus radices crudelitas agere ſolet. Laborioſum, in quo laboretur. Gallus poëmatis. Durum rūs fugite laborioſum. Laxitas laxitudo. Salluſtius hiſtoriarum libro iiij. Simul eos, & cunctos iam inclinatos laxitas, & loci plures cohortes, atq; omnes, ut in ſecunda re pariter acre inuadunt. Mar. Tul. de officijs libro primo. & admittenda hominum cuiuſq; modi multitudo, adhibenda cura eſt laxitatis. Lamentas pro lamentationes. Pacuuius hermonia. Lamētas fletus facere compendi licet.

Lætare, & lætiſcere, et lætificare. Liuius ægyſtho. iam ne oculos ſpecie lætauiſti obtabili? Accius pelopidis. et te ut triplici lætarem bono. Siſenna libro quarto. Vtrū ne uiri cultu erga ſe mortalium lætiſcant, an ſuperna agentes humana negligant.

Literoſus, literatus. Caſſius hemina annalium libro quarto Homo mere literoſus. Latibulet, & latibuletur, pro lateat. Nouius erotopecnion. Nocte ut opertus amictu latibuletur Accius putatoribus, progredere, & nequis latibuletur proſpice. Lupari ut ſcortari, uel proſtitui. Turpil. acta, at qui ſcelis cum meretrice è noſtro ornatu p uias lupātur. Lucilius lib. y. Et diuos thure precemur conſilium fas ſi placent tu'ne impune ſuperbis. Luteſcit honeſte dictum in poëmatis, tametſi authoritatis 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, & Ariſtoteles Socratem laceſſiuit, & è Xenophontis uoce muſas quaſi locutas ferunt. Et Thuſc. lib. y. Impulſi ſumus ad philoſophiæ ſcriptionem, uerum etiam laceſſiti. Lenitudinem pro lenitate. Cicero libro Thuſc. iiii. Eamq;, quam lenitatem nos dicimus, uitioſo lenitudinis nomine appellant.

Leæ pro leænæ. Lucretius libro quinto. Irritatæ leæ iaciebant corpora ſaltu. Ligellum tuguriolum domicilium breue. Plautus aulul. de ſuo ligello fumus ſiqua exit foras.

Licitari congredi, pugnare. Ennius, pars ludicre ſaxa iactant inter ſe licitantur. Cæcilius hymnide, quæ narrare inepti eſt ſcitras feruentis, quin machæra licitari aduerſum eum cœpiſti ſciens. Longiſcere longū fieri uel frangere. Ennius libro. xvii. Neq; corpora firma longiſcunt quicquam. Idem, Cum ſola eſt eadem faciunt longiſcere longe. Ligurire deguſtare. unde alligurire multa auide conſumere. Horatius, Semeſos piſces tepidumq; ligurier. Attius Catullus priopo, de meo ligurire libido eſt. Latrocinari militare mercede. Plautus cornicularia. latrocinatus annos decem mercedem. in Tiberio, qui apud regem in latrocinio fuiſti, ſtipendium acceptitaſti. Ennius, Fortunaſq;, quas cœpe latrōes interſerare. Lauerna dea, cui ſupplicant fures. Plautus cornicularia. litauerā Lauernam in fures ſceleraſcit manus. Lucilius libro. xvij. Si meſſes facis muſas, ſi uendis lauernæ. Luculentitatem à luculento. Cæcilius hymnide. Vide luculentitatem eius, & magnificentiam. Lauerius tucca. Dominus noſter tua luculentitate captus.

Luſtratus, luxurioſus à luſtris abditis lucis. Plautus caſſina, unde es, nihil ubi luſtretūr ibi bibatur. Luſcioſi qui ad lucernam non uident, & μείωπες uocantur à græcis. Varro diſciplinarum libro octauo. Veſperi nō uidere quos appellat 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 fabā iactant noctu, ac dicunt ſe lemurios domo extra ianuam eijcere.

M

m Ollitudinem pro mollicie. Varro papiapapæ περὶ ἐγκωμίων. Sulla in mento impreſſa amoris digitulo ueſtigio demonſtrat mollitudinem. Cicero de oratore libro ſexto, in ipſo factu modum & mollitudinis, & leuitatis. Mirius magis mirum. Varro γνῶθι σεαυτόν. Subſilis ac plaudis, & ab aratro poſces aſtrē cum oro, nunquid enim hoc mirius? Mandare poſitum pro commendare. Siſenna hiſtoriarum libro tertio. Poſtricipia paulatim recedunt, atq; inde cum paucis fugæ ſe mandant. unde & procurationem mandare commendare uel cauſam ſentire poteris. Macritudinem pro macie. Plautus captiuis. oſſa, atq; pellis ſum miſer macritudine. Muſtum non ſolum uinum, uerum nouellum quicquid eſt, recte dicitur. Næuius gymnaſtico. utrum eſt melius uirginem, an uiduam uxorem 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 paruula pars, & quàm multeſima conſtet. Miſeritudine pro miſeria, & miſericordia Accius aſtyanacte, Troia eſt teſtis, quære ex alijs, qui illius miſeritudinem nomen clarum in humili ſaxo multis memorant uocibus. Idem Alpheſibœa, cum ipſa ſum, & miſeritudo eorum iſta eſt liberum. Mœſtitudo pro mœſtitia. Accius thelepho. Quem ego ubi aſpexi uirum memorabilem intui uiderer, ui ueſtitus teter, mœſtitudo, uaſtitudo prædicarent hominem eſſe. Plautus aulul. Qui tanta mala, mœſtitudoq; optigit. Magnitate pro magnitudine Accius uacces. Nam quæ ſat fingi, neq; dici poteſt pro magnitate. Macellum dictum pro macilentum Lucilius probat libro ſexto. Si noſti, nō magnus homo eſt, naſutus, macellus. Macore pro macie. Pacuuius peribœa. corpuſq; meum tali mœrore, errore, macore ſenet. Varro ſereno περὶ ἀρχαιρεσιῶν. Atticus riualis homo iturus in curiam cum maceſcebat. Matreſcam matris ſimilis fiā. Pacuuius duloreſte. Vtinam nunc matreſcam ingenio, ut meum patrem ulciſci queam. Munia officia. Salluſtius hiſtoriarum libro tertio. Actum maxime (uti ſolet in extremis rebus ſibi quiſq;) clariſſimū domi recordaui, cunctiq; omnium ordinum munia ſequi. Plautus mercatore. Dicens pro meritis gratum me, & munia fore. Metare parare. unde & metatores. Virgilius georgico. libro. ij. Si pinguis agros metabere campi, Dēſa fere. Cœlius annalium libro. iii. Omnes ſimul terrā cum claſſi accedunt nauibus, atq; ſcaphis egrediuntur, caſtrametati ſigna ſtatuunt. unde hodieq; metatores dicimus. Mammeatam mammoſam. Plautus pœnulo, cuius amicam mammeatam. Muſimones aſini, muli, aut equi breues. Lucilius libro ſexto. pretium emit, qui uendit equum muſimonem. Cato deletorio. Aſinum, aut muſimonem, aut arietem. Mœſtas pro mœſtifices. Laberius thuſco. concitatam mobilitate mœſtas. Miclyris paupercula pulmentaria. Lucilius libro. xx. Pulmentaria utentibus, aut aliquod genus herba, et iuſmenarum bene habet ſe miclyris hoc eſt meri. Mertaret pro merētem faceret. Accius myrmidonibus, quod ſicut decuīt, iſta res mecum, aut meus mertaret dolor, iandiu 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 infirmarētur. Nā mœnia oppidi ſtagnabant redundantibus cloacis aduerſo æſtu maris. Mercatis pro mercantibus. Salluſtius hiſto. libro quinto. Cæteri negotia ſequebantur familiaria legatorum, aut tribunorū, & par 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 exubiæ. Nouius dane. 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. Iandudū oportuit naſum ademptum mordicus. Monſtrificabile. Lucilius lib. xxvi. Nunc ignobilitas his mirum, ac monſtrificabile. Mendicarier pro mēdicare, & mendicabulum pro mēdicatione. Plautus uidularia, malim moriri meos, quàm mendicarier, boni miniſtrantur, illum nunc irrident mali. Idem aulul. Memorare nolo hominum mendicabula. Mertaret mergeret. Accius antenoridis. Fortaſſe an ſit quod hic non mertet metus? Idem deiphobo. uel hic qui in ea parte effrenata impudētia præſentem præſens dictis mertare inſtitit. Mugnari murmurare. Lucilius libro ſeptimo. Mugnamur, molimus, ſubducimur acta quis caldis, atq; ea mugnantur hodie atque ego occluſero fonte me. Medullitus à medullis. Varro cras credo, hodie nihil. Atq; ut igni feruido medullitus aquiloniā intus ſeruat frigedinem. Plautus truculento. Oſtendiſſe ſciam mihi medullitus infidelem nūquam dum uiuam fore. Ennius ſatyrarum libro tertio. Ennu. Poëta ſalue, qui mortalibus Verſus propinas flammeos medullitus. Meritiſſimo Turpilius paraterusa. Meritiſſimo te magnificio. Cæcilius Aſoto. Meritiſſimo hic me eiecit ex hac decuria. Minitabiliter, pro minaciter. Accius æneadis. Calleti uoce canora fremitu peragrant minitabiliter, Pacu. Antiopa. Minitabiliterq; increpare dictis ſæuis incipit. Morſicatim à morſu. Var. ſicut pulli ſic incedunt, & in labellis morſicatim ludunt. Mutatiliter à mutando. Varro cras credo, hodie nihil. Quibus inſtabilis animus ardēs mutatiliter habet habere, & non habere. Mordicibus, & mordicus pro morſu, pro morſibus. Plautus aulul. Aſini 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 Μενίππου περὶ ἔχοντες ταριχείας. Mihi facies mæandrata, & uermiculata, atq; etiam adeo ingens orbem terræ. Virgilius libro primo. Victori chlamydem auratam quamplurima circūm Purpura mæandro duplici melibœa cucurrit.

Manſum, mandendum, 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. Muliērauit ut effœminauit. Varro γνῶθι σεαυτόν. & rex & miſellus ille pauper amat, habetq; ignem intus hic acrem, hic ephebetum muliērauit. hic ad me decet adoleſcentem cubiculum pudoris primus polluit. Memordi. popoſci, pepugi, ſpepondi in ueteribus lecta ſunt. Accius honilia. Atricæ urſum ſe memordiſſe autumat. Laberius callis. de integro patrimonio meo centum millia numûm 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 uictoris, 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 quoq; manſtus quod eſt furatur inueniet. Medioximum medio acutum. Varro modio. quid aliud eſt, quod delphicæ canat columna literis ſuis ἄγαν μηδέν uiduam nos facere adit mortalem modum medioxime, ut quondam patres noſtri loquebantur. Muſculum pro forti, ac uehementi. Varro ὄνος πρὸς λύραν. 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 Tul. uerrinarum libro tertio. Reticulumq; ad mares 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 perſpicuū eſt maiorem curam habere nos marſupij, quàm uitæ noſtræ. Molimentum pro conatu. Siſenna hiſtoriarum libro quarto. 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, miniſtratricesq; eſſe oratoris diceres. Male audiam. Cicero de oratore libro ſecundo. In quo ego non 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, q familiarior nobis propter ſcriptorum multitudinem eſt. Mulïeroſitas, cupiditas fœmineæ uoluptatis. Cic. thuſc. lib. iiii. ſimiliterq; cæteri morbi, ut gloriæ cupiditas, ut mulïeroſitas, ut ita appellē eā, quæ græce φιλογυνεία dicitur. Memoriam poſitum pro uetuſtate. Pacuuius chryſe, perq; noſtram egregiam unanimitatem, quam memoria defuget.

Murmurillum murmuratio. Plautus rudente. nolo ego murmurillum, neque ſuſurrum fieri. Idem, quid murmurillas tecum, & te diſcrutias? Madiaſtinos non ſolum balnearum, ſed ædium quoq; miniſtros, & curatores legimus. Lucilius libro. xvii. Villicum Ariſtocrātem mediaſtinum, atque bubulcum. Cato in præceptis ad filium. Ille imperator, tu illi cæteris mediaſtinus.

N

n VPERVM Pro recenti poſitum ab eo, quod eſt nuper, ideſt ante non multum temporis. Plautus captiuis, quid tu una nocte poſtulauiſti, & die recens captum hominem nuperum nouitium? Neminis poſitum pro nullius. Plautus captiuis. Neminis me miſeret, nam mei miſeret neminem. Lucilius libro trigeſimo. Neminis ingenium tantum confidere oportet.

Noxitudo pro noxia. Accius armorum iudicio. ocule noxitudo obliteretur pelopidarum, ac per nos ſanctescat genus.

Nubere ueteres non ſolum mulïeres, ſed etiam uiros dicebant, ut nunc Itali dicunt. Pomponius pannuceatis. Sed meus frater maior, poſtquam uidit me indeiectum domo, nupſit poſterius dotatæ uetulæ, uarricoſæ, afræ. Nitiditate pro nitore Accius bacchis. formæ, figuræ nitiditate hoſpes regis.

Numen pro ornatu. Virgilius æneidos libro ſecundo. Vadimus immiſti Danais haud numine noſtro. Nenum pro non. Lucilius libro trigeſimo. ſed tamen hoc dicas, quid eſt nenum moleſtum eſt. Varro epiſtola ad Fuſium. Si hodie nenum uenis, cras quidem ſi ueneris meridiem die natalis fortunæ.

Neuult pro nō uult. Titinnius Setina. Ipſus quidem hercle ducere ſanè neuult. Plautus trinummo. Filiam meam tibi deſponſatam eſſe audio, niſi tu neuis. Nigret nigra facit. Pacuuius chryſe. Soliſq; exortu capeſſit candorem, occaſu nigret. Accius bacchide. Splendet ſæpe, aſt idem nimbis interdum nigret.

Nitidant abluunt dictū 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 aliquare perpellitur. Notificem nota faciam. Pomponius atreo. Nunc te obſecro ſtirpem ut euoluas, meorumq; notifices mihi. Numellæ machinæ genus ligneum ad diſcruciandos noxios paratum, quo collum & pedes immittunt. Plautus Aſinaria. Neruos, cathenas, carcerem, numellas, pedicas, boias. Nuguendos Plautus dici uoluit omnes eos, qui aliquid mulïeribus uendant. Nam omnia, quibus matronæ utuntur, nugas uoluit appellari. Plautus aulul. Vbi nuguendis res ſoluta eſt omnibus. Nidus pro poculo. Varro quinquatribus. Quam lympham melius è lacuna fontium allatam nidos potili permiſceat « « «

Nidulatur. Varro prohebdomadon. prima dies. deinde illos quibus Halcyones hyeme in aqua nidulantur, eos quoque ſeptem eſſe dixit. Neſcium pro incognito. Plautus rudente, quæ in loco ſi neſcis neſcias peſſumus. Nocteſcere cæcari. Furius poëmatis, etſi eſt authoritatis 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 anaticulos. uolare merulas. Cornibus uti uideamus boues. nepas aculeis, ſuam deniq; cuiq; 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 mulïere, quæ obtutum à uoce eſſet per quam laudari, deinde næniam cantari ſolitam, ad tibias, & uides.

O

o BSCOENAVIT Quaſi ſcæuum. i. malum omen attulit. Plautus Aſinaria. me tuo quod illic obſcœnauit meæ falſæ fallaciæ. Optimitas ab optimo. Plautus aſinaria. Maximas optimitas, & gaudio effertiſſimas. Idē captiuis. Maximas optimitas, opiperasq; offert mihi. Obba poculi genus, quod nunc ubba dicitur. Varro eſt modus matulæ περὶ μέθης. Dolia, atque apotheças triclinearis, melicas, calenas, obbas, & cumanos calices. Opulentitas pro opulentia. Plautus milite glorioſo, quaſiq; eius opulentitatem reuerearis. Cæcilius potio. Opulentitate noſtra ſibi iniuriam faciam.

Orbitudinis pro orbitate. Accius amphitryone. Miſeret lachrymarū, luctuū, orbitudinis. Turpilius thraſeleone. Hoc te oro, ut illius commiſereſcas miſeræ orbitudinis. Pacuuius duloreſte, uel cum illum uideas ſolicitum orbitudine.

Ocquiniſcere eſt proprie inclinare. Pomponius proſtibulo. ut nullum ciuem pædicaui per dolum, niſi ipſus orans ultro, q ocquiniſceret. Idem piſtore. Niſi nunc aliquis ſubito obuiam occurrit mihi, q ocquiniſcat, quo compingam terminum in tutum locum. Obliterare eſt obſcura facere, & in obliuionem ducere. Accius Agamemnonidibus, inimicitias Pelopidarū extinctas tam obliteratas memoria renouare. Offendo, offenſio. Afranius uopiſco, quoq; nūc offendo ſæpe procul noſtra ſit mala. Olat pro oleat. Afranius fratris. Non poteſt qui in illas tacta, longeq; & multis olat. Pomponius aleonibus. Aleo ludā ſanè meæ male oleant manus. Obſorduit obſoleuit. Cæcilius hypobolimæo ſtraria. Obſorduit iam hæc in me erumna miſeria. Obſtrigilare obſtare. Ennius ſatyr. li. ii. Reſtitant, occurrunt, obſtant, obſtrigillant, ouagitant. Varro manio. lex neq; innocenti propter ſimultatem obſtrigillat, neq; nocenti propter amicitiam ignoſcit. idem de re ruſtica lib. i. Tu inquit inuides tanto ſcriptori, & obſtrigillandi cauſa figlinas reprehēdis, cum præclara quædam, ne laudes, prætermittas. Idem de uita popu. Ro. li. iiii. Quod curio cum 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. Obſecundāter obſequenter. Nigidius de dijs lib. i. Cur autem id quidſit quærimus, obſecundanter naturæ uiuerent. Oculitus ut animitus, medullitus. Plautus, corni qui amant ancillam meam ſedulium oculitus. Oſſiculatim ut ſimulatim. Cæcilius fallacia. Oſſiculatim parmenonem deuia liceat legant. Officere obeſſe M. Tul. de officijs li. iii. Demoliri ea, quorum altitudo officeret auſpicijs. Oliuitatem fructus olei. Varro in gloperiton. Deniq; omnes cū lucerna combuſta eſt in lucubrandi, oliuitasq; conſumpta eſt. Idē de repu. li. i. Non modo integra eximi, ſed etiam maior, quàm in arbore unquam pepēderit de oliuitate. oleas eſui optime condi ſcribit Cato. Occepſo cœpero. Plautus amph. Ni ego illi puteo, ſi occepſo, animam omnem intertraxero. Oſa ſum pro odi. Plau. amph. inimicos ſemper oſa ſum obtuerier. Orbitum dictum per orbem. Varro γνῶθι σεαυτόν. Vt ſydera Cœli diuum ea cum terrā, atq; axē, quæ uoluuntur motu orbito. Opuliſcere ab opulento dictū decore. Furius Poëmatis. Quo magis in comptis poſſint opuliſcere campis. Ocule occulte. Cicero de orat. lib. ii. Interiuncta argumentorum plerunq; oculas, nequis ea numerare poſſit. Virg. Geor. li. ij. Quod ſupereſt, quæcunq; premes uirgulta p agros, Sparge fimo pingui, & multa memor ocule terra.

Opinabile. Cicero Academicorum lib. i. Itaq; hanc omnem artem rerum opinabilem appellabat.

P

p Enularium, quaſi theca, & uagina penulæ. Nouius fullonico. Non multo poſt ſonoram accepit, abſcedet, conſequitur penularium pſilotrum petit. Pleuitatem ignobilitatem. Cato pro Veturio. Propter tenuitatem, & pleuitatem. Hemina in annos. Quicunq; propter pleuitatem agro publico eiecti ſunt. Petilum tenue, & exile. Lucil. li. xij. Inſignis uariis crucibus, & petilis. Plautus plocinona. Coloratum frontem habet petilis habris, petilis, tenuis dicit, habris mollis dicit. Paces plurali numero noue poſitum. Varro de uita po. Ro. li. iii. Animaduertendum primum quibus de cauſis, & quemadmodum conſtituerint paces. Secundū, qua fide, & iuſtitia eas coluerint. Pondo mille octingentum noue Varro de uita po. Romani lib. iiii. Itaq; retulit auro pondo mille octingentū ſeptuaginta quinq;, græci enim herona mille dixerunt. Panus tramæ inuolucrum, quem diminutiue panullam 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. Peniculamentū uere reprehendere noli. Cæcilius fœneratore. Volat ſanguis ſimul anhelat peniculamentum. & pallio datur. Prognariter ſtrenue fortiter, & conſtanter. Plautus perſe. Corſcio hercle utrunq; uelle, age, indica prognariter. Ennius anali. lib. vi. diu hoc audite parumper. Vt pro Romano populo prognariter armis certando, prudens animam de corpore mitto.

Perperos indoctos, ſtultos, rudes, & inſulſos, mendaces. Accius pragmaticis. Deſcribere in theatro perperos populares. Idem eodē. Et eo plectuntur poëtæ quàm ſuo uitio ſæpius ductabilitate nimia ueſtra aut perperitudine. Præcox, & præcoca, quod eſt immatura. Ennius annalium lib. viij. Præcox pugna eſt. Lucilius lib. iij. Anicula aſpera, atq; præcox ex fuga. Nouius huic puellæ præcoquis libido ineſt. Populatim per populos. Pomponius, magnus poëta placuit populatim omnibus. Præmiatores nocturni prædones. Næuius amna grem nuntius. Nam in ſcena uos nocturnos cœpit præmiatores tollere. Populacia ut nugalia, uel puerilia. Laberius. Late loquentibus hœdū populacia agimus per ludum. Poſſeſtrix à poſſidendo. Afranius. Aliber totus monilis poſſeſtricem, ita tonſtrix, ita īpulſatrix, ita curatrix, ita plauſtrix, ita aſſeſtrix.

Perpetuitas ſit perpetua, æterna. Ennius annali. lib. ix. libertatemq;, ut perpetuitas, ſintq; maxime. Præciſum, & omaſum partes carnis, & uiſcerum. Næuius aulularia. Præciſum Omaſum pernam gallus gliſcis glandia. Lucilius lib. xx. Illi præciſo, atq; epulis capiuntur opimis. Piſculentum poſitum piſcoſum, ut puluerulētū. Cato orignū lib. v. Origine fluuium Naronē magnū, pulchrū piſculentū. & lib. vii. fluuium hiberum, is oritur ex cantinatis magnus, atq; pulcher piſculentus.

Paſceolus ex aluta ſacculus. Plau. rudente. petā centū denaria philippea in paſceolo ſeorſum. Lucil. li. xiii. Adde Syracuſis ſola paſceolū aluta mē. Cato ī pāſam. pueris ī ludos tellos paſceolos furare. Piem, colā cuſtodiā. Plau. aſina. ubi piem pietatē, ſi iſtoc more morata tibi poſtulē placere? mater mihi quo pacto præcipis? Portiſculus proprie eſt hortator remigū. Idē q eādē ptică tenet, quæ portiſculus dicitur, qua excurſum, & exhortamēta moderatur. Plau. aſina. & meā partē loquendi et tuā trado tibi ad loquēdū, atq; ad tacēdū tute ut habeas portiſculū. Ennius lib. viii. annali. thus ante tenētes parerēt, obſeruarēt, portiſculus ſignū cū dare cœpiſſet. Laberius cythera. Nec palmarū pulſus, nec portiſculi. Perplexabile figuratū, qđ aliud audiatur, aliud ſentiatur. Plau. aſina. Nec ullum uerbū faciat pplexabile. Præſegmina proprie Plau. aulul. ea dici uoluit, quæ unguibus eminulus præſecātur, quin ipſi pridē tonſor ungues dēpſerat, collegit, omnia abſtulit præſegmina.

Pipulo pro conuitio. Plau. aulul. Ita me bene amet Lauerna te iā niſi reddi mihi uaſa iubes pipulo hic differā ante ædeis.

Picos ueteres eſſe uoluērunt, quos græci γρῦπας appellant. Plau. aulularia. Pici diuites, qui aureos montes colunt, eos ſolus ſupero. Percellere euertere, percutere. Varro Parmenone. Alius teneram abietem ſolus percellit.

Pinſere tundere, uel molere. Varro ταφῆ μενίππου. Nec piſtorem ullum noſſent, niſi eum, qui in piſtrino pinſeret farinā. Idē de uita populi Ro. lib. i. Nec piſtores nomen erat, qui niſi eius ruri far pinſebat nominatiua, quod eo pinſunt. Porcas. Varro ταφῆ μενίππου. Non uides in publica nocte te tabernas, qua populus ambulando proinde, ut in arato porcas reddit. Putidum putre. Varro ταφῆ μενίππου. Inde putidas uuas acinis electis, & comeſtis extēdit in lectis quondam. Cato originum li. ij. Si inde ignauis putidas atq; ſenticoſas cōmeatu monere uolebāt. Cæcilius Andria. conducit nauem putidam. Afranius auguribus. Et fallaci aſpectu paries pictus putidus. Pœnitudinem. Pacuuius teucro. quæ deſyderio alumnum pœnitudinis, quales, caueriſq; inculta uaſtitudine. Præbitio à præbendo. i. exhibēdo Varro Eudæmonibus. Quod ea die mea erat præbitio in Ianuam caue canem inſcribi iubeo.

Pueros pro ſeruis. Varro Eudæmonibus. Vix uulgus confluit non furiarum, ſed puerorum, atq; ancillarum. Paxillus diminutiuum à palo. Varro Eudæmonibus. Vbi dicatur primus Zenon nouam hæreſim, nouo paxillo ſuſpendiſſe. Idem bimargo ut nouum cribrum nouo paxillo pendeat. Proximi. i. Proximo. Cato contra Furium die proximi hoc dicat, ſed ea declinatione à ueteribus & craſtini & priſtini præpriſtini dictum. Properatim dictum eſt properanter. Cæcilius. Properatim in tenebris iſtuc confectum eſt opus. Pernicies piculū, exitiū Lucil. xxix. Nunc tu contra uenis, uel qui in nuptijs, uel ſe ſeneces, nec ſine pernicie. Plau. aſina. pelle crebris pernicis. Parauit peperit Næuius quadrigeminis, ſuo labori nullus parauit. Peruitere perire. Pacu. peribœa. Nam me puitere illis ocitulariter quouis exitio cupio, dū proſim. Titin. fullonia. Iampridē egreſſā, ut puiteris Liuius Tereo. Ego puerum interea ancillæ ſubdam lactantem meæ, ne fame peruitet. Ennius hecuba. Sed nunquam ſcripſiſti quis parentem, aut hoſpitem, nec aſſidt quos quis cruciatur peruiteret. Pigrare retinere Accius erigonis. Fateor, ſed cur pröpter te pigrē hæc aut huius dubitē parcere capiti Idē chryſippo. Melius pigraſſe, q̄ properaſſe eſt nefas. Prouidere mouere, & ferre. Pacu. teucro, aut me occide illa hinc ſine uſquam prouideam gradum. Puellaſcere effœminari, uel reuireſcere Varro bais. Quod non ſolū innubæ fiūt cōmunes, ſed etiā ueteres puellaſcunt. et, multi pueri puellaſcunt. Palæſtricos quaſi ex uſu palæſtræ. Afranius excepto, etiā depellis mihi manū p palæſtricos.

Populatim. Cæcil. obolaſtate. Ego pdidi te qui omnes ſeruos perdo populatim. quæſo ne ad malū, hoc addas malū. Præſente corā, uel præſentibus. Pompo ſyris. Quid eſt apud forum præſente teſtibus mihi uendidit? Accius menalippo. Eſt res aliqua, quæ præſente hoſte prius matura inſtitit. Feneſtella annaliū. li. ij. Et quædā extra præſente ſuis, quædam abſente preieciſſem. Nouius Mania. Mediacite uolumus dona donare pulchro præſente omnibus. Primiter pro prime, Et primitus pro primo. Pompo. Accius geminis. Quin bono animo es, uideo, ercipis primiter dapes. Lucilius lib. V. Sicuti cum primiter ficos populare ſeneis item pretio ingenti ad primitus paucos. Prognariter audaciter. Plautus perſa. Age, indica prognariter.

Properatim, & properiter. Celeriter properanter. Quadrigarius annali. li. ij. Eo conſules propere exercitū reducunt. Pompo. butone adoptato, pgis properatim. Cæci. plotia. Properatim in tenebris tūc cōfectū eſt opus. Pacu. teucro. Mihi Claſſem impetrat Theſſalū, noſtraq; in altum ut propiter deducerē. Accius telepho. Remiſq; nixi properiter nauē in fugā tradunt. Præfractum durū, inflexibile M. Tul de offi. lib. iij. Ego etiā cū Catone meo ſæpe diſſenſi, nimis mihi præfractum uidebatur ærariū, uectigaliaq; defendere, omnia publicanis negare. Et in hortēſio. His cōtrarius Ariſtotius præfractus ferreus nihil bonū, niſi qđ rectū atq; honeſtū eſt. Pulchritas pro pulchritudo, Cæcil. arpaio Me ne dij boni, quid illud eſt pulchritatis? Proletarij ciues dicebantur q in plebe tenuiſſima erant. & nō amplius, q̄ mille, & quingētos æris in cēſum deferebāt, Ennius annali Proletarij, ut publicitus, ſcutaq;, ferriq; ornatus.

Proſpicat, & deſpicat intenta, & contempla. Næuius aſſitogiola Ac ſibi proſpicat, ac deſpicat. Poteſt ergo proſpicus, ac deſpicus dici. Pollentia potentia à pollendo dicta. Plau. rudente. Ne ineptorum potior ſit pollentia. Pollere ergo cōmune eſt. Propiciabilis ad propiciandū. Ennius cupiuncula. huic eſt animus propiciabilis. Ita & adolabilis, ideſt ſine dolore. Pauxilliſper à pauxillo. Plau. truculento. Plus decē pondo amoris pauxilliſper pdidit. i. per particulas. Ponderitatem à pondere ut grauitatem. Accius pragmatico li. i. Et cuncta fieri cætera in beallia, nō qđ pōderitatē, grauitatemq; hominis. Pueritia. i. puritas. Varro rerum diuinarū. li. i. Quæ pueritia eſt infrequens polluta. Prælumbare lumbos pfringere Næuius, uindemiatoribus. Cœpit unūquenq; prelumbare fuſtibus. Pueræ pro puellæ. Varro de uictis περὶ φιλονεικίας. Properate uiuere pueræ, quas ſinit ætatula ludere, eſſe, amare, & ueneris tenere bigas. Idem de uita popu. Ro. li. ij. Sic in priuatis domibus pueri liberi, & pueræ miniſtrabant. Pupæ & pupi. Varro aborigenibus περὶ ἀνθρώπων φύσεως. Itaq; breui tempore magna pars in deſyderiū puparū, & ſigillorū ueniebat. Idem tithonio περὶ γήρως. Mamam lactis ſugentem pupū paſcere. Pipare proprie gallinæ dicuntur. Varro ab originibus περὶ ἀνθρώπων φύσεως. Mugit bos, ouis balat, equi hinniūt, gallina pipat. Procudere dixit prolatare producere. Varro ἐπὶ τῇ φακῇ μύρον περὶ αὐτρίας. legendo, & ſcribendo uitā procudito. Virg. Geor. li. i. Durum procudit arator Vomeris obtunſi dentē. Præcox. i. præcoqua. Varro in eridebo περὶ ἐμμονῆς. Verere ne manu non mittat cū octo mediacrios honeſtos audiſſemus dare poſſis mittet qđ ſi nō mettet, fugies, ſi me audies, cū tēpus reuocat ea præcox eſt fuga. Pauperauit. i. pauperē fecit. Plau. milite glorioſo. quæ improba eſt pro mētis uitio domnū pretio pauperat. Idē acri ſtudio, quā ego tanta pauperaui p dolū pecunia. Titinnius priuigna. Nam qđ ego feci, & aduorſum aut patrem meum, quem pauperetis ambo ueſtris ſumptibus. Idem Varro. æquum 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 ueterū authoritas docet. Titinnius gemina. Poſtq̄ factus maritus hanc domū abhorres, tuā etiā uxorē paucies uideo. Idē in eadē. Tu autē iniq in urbem paucies uenire ſoles. Cœlius annali li. VI. Conſulto non paucies arceſſitum. Pollinctores ſunt qui mortuos curant. Varro mutuum mulli ſcabunt περὶ χωρισμοῦ. Itaq; ſi plures dies inter medicos diſceſſum, & aduentū pollinctores interfuerunt, & id æſtate uideas. Varro Motorene 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 quacunq; re proijcitur, putamen appellatur. Plau. Captiuis. Nucleū amiſi relią pigneri putamina.

Peſtilitas peſtilētia Lucilius libro ſexto. Atq; uis omnium morborum peſtilitas. Lucretius libro ſexto. Hæ igitur clades noua peſtilitas. Pœniturum. Accius epinauſimache. Quod ſi procedit neq; te, neq; quēquam arbitror tuæ pœniturum laudis, quam ut ſerues uide. Pauſa eſt quies alicuius rei. Accius epigono. Sed iam Amphilochum huc uadere cerno, & nobis datur bona pauſa loquendi. Lucil. ſatyr. libro primo. Hæc ubi dicta

ubi dicta dedit pauſam facit ore loquendi. Proſferari impetrari. Lucilius libro xxvi. Nec minimo, & proſferatur pax, quod Caſſandram ſigno diripuit. Puellos pueros. Varro teſtamento περὶ διαθηκῶν. Sic ille puellus ueneris repēte uado cecidit cruentus olim. Lucilius ſatyrarum lib. iiij. Cumq; hic tam formoſus tibi, ac te dignus puellus. Lucretius lib. iiij. Et natæ poſſunt tamen inde puellos Suſcipere, et partu poſſent diteſcere dulci. Ennius, Ille ſuos diuis mos ſacrificare puellos. Varro marcipore. Peliam me, & permiſiſſe, ut ſeuelinuium deglüberet 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 ægyſtho. Tum autem laſciuum reiſſimum pecus. Virgilius Georg. libro iiij. de Apibus Et pecudum cuſtodia ſolers. Lucre. libro ij. Præterea genus humanum, mutæq; natantes Squamigerum pecudes. Lucilius ſatyrarum lib. V. Laſciuire pecus iuſſi, noſtriq; repandum. Percitum dictum eſt percuſſum. Plautus amph. Delirat uxor, atra bili pcita eſt. Pecua & Pecuda, ita ut pecora ueteres dixerunt Næuius gymnaſtyco. Homines pecua, belluaſq;. Idē lycurgo. Sine ferio pecuda manibus, ut ad mortem meant. Accius aſtyanacte. In celſis montibus pecua, atq; inter colles paſcunt danai in phrygia, & termini. Idē medea, Vagant pauore pecuda in tumulis ſederunt, quis nos paſcet poſtea? M. Tullius de rep. libro quarto. Cum adhibent in pecuda paſtores. Accius Diomede. Paſſim que præda pecua balabant agris. Cæcilius umbris. Et homini, & pecudibus omnibus Siſenna hiſtoriarum. li. 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. Lucilius ſatyr. libro primo. Si non amplius ad luſtrum hoc protolleret unum. Priua ſignificat ſingula. Lucilius ſatyr. libro primo. Ad cœnam adducam, & primum miſce abdomunat hymni aduenientibus priua dabo. Lucretius libro tertio. Quod ſi forte animas extrinſecus inſinuari Vermibus, et priuas ſi corpore poſſe uenire Credis.

Prodigitas dicta profuſio. Lucilius ſatyrarum libro ſexto. Nequitia occupat hoc petulantia, prodigitaſq;. Porcet ſignificat prohibet. Pacuuius atalanta. Magna te ut uerear loqui porcet pudor. Accius erigona. Quibus oculis quiſquam noſtrū poterit illorum obtui uultus. quod iam ab armis anni porcent. Ennius telamone. Deum me ſentit facere pietas, ciuium porcet pudor. Varro manio. Hūc ceris tibi miniſtra frugibus ſuis porcet. Lucilius libro ſexto. Non te porro procedere porcent.

Prolixitudinem à prolixo Pacuuius duloreſte. Oro ut ne flectas fandimi prolixitudinem. Perficæ perficeris. Lucretius libro ſecundo Deniq; ad extremum creſcendi perficæ finem Omnia perduxit rerum natura creatrix. Pediolus à pede diminutiue. Afranius excepto. atq; adeo nolo nudo pediolo es pus. Petigo genus morbi. Lucilius libro. xxx. Illuuies ſcabies oculos huc, deniq; petigo cōſcendere. Porrigo morbi genus. Lucilius libro. xxx. Triſte & corruptum ſcabie & porriginis plenum. Profligare uerbum paſſiuum ad uſum trahi cœptum eſt. Nam cum ſit profligatum perditum, & ad internetionem adductum, nūc perfectum ſolum, tum aut ædificium, aut aliquod utile inceptum dicendum putant. Cum affectum dici debeat non profligatum. M. Tullius. tamen Thuſc. 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 commemorari uelit, niſi ut ea, quæ per eum adfecta ſunt perfecta reipu. tradatur. & in œconomicis. Cū uero affecta iam propè ætate à ſole miteſcere tempus eſt. Patritum ut auitum. Varro manio. funere familiari commoto auito ac patrito more precabamur. Idem reipu. libro. xx. Secundum leges habitaſſet patritas. Cicero thuſ. libro primo. Patritam illam, & auitam, ut ait Theophraſtus, philoſophiam. Percedere uel decedere. Cicero orat. Concaſum non concaſſum, & quod quidam pceſſum etiam uolunt. Popinones uel hi, quos nunc dicimus tabernarios à popinis, uel luxurioſos, qui ſe popinis dedunt. Varro modio. Quis poculis argentum chorum introibit? popino. Lucilius libro primo. Infamem honeſtam, turpemq; odiſſe popinam. Putidum nō 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 multarum rerū percurſiones tempore breui. Præfeſtinatim. Siſenna hiſto. libro quarto. Idemq; perſeuerauerunt, uti lex perueniret ad quæſtorem, ac iudices, quos uellēt inſtituerēt præfeſtinatim, & cupide. Præſtolari eſt expectare uel manere. Siſenna hiſto. libro tertio. Occulte, taciteq; aduenientium cohortium præſtolari accipiunt. Permittere, promittere, incitare, uel præcipitare. Siſenna hiſto. libro tertio. Et inde equum concitatum princeps ad hoſtiū permittit aciem. Idem libro quarto. Multi præmiſſis armis ex ſummo ſe permitterent. Proijcere effundere honeſte poſitum. Siſenna hiſt. lib. iiij. Tum poſtquam apud egnos, ac peruſinos eius facti mentionem proiecit. Petulantiam pro improbitate. Cicero de orato. 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 pauperum. Varro de uita populi Romani libro primo. Vt inciter, occultuq; 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 academicorum libro ſecundo. Quid mare, non ne cœruleum? aut eius unda cum eſt pulſa remis, purpuraſcit? & quidem aquæ tinctum quodam modo, & infectum. Perpendiculi, & normæ. Cicero academicorum libro ſecundo. Atqui ſi id crederemus, non egeremus perpendiculis, non normis, non regulis. Pingue poſitum pro impedito, & inepto. Cicero academicorum libro quarto. Quod ipſi Antiocho pingue uidetur, & ſibi ipſum contrarium probatur difficile. Cicero thuſ. libro quinto. Quod etſi difficile eſt probatu propter tam uaria 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 oblitiſcant. Piſare frangere uel tundere. Varro de re ruſtica libro primo. Promendum diem, ut in piſtrino piſetur, ac torreatur. Præcidaneū eſt præcidendū. Varro de uita populi Romani libro terti. Quod humatus non ſit hæredi porca præcidanea ſuſcipienda telluri, & cereri, aliter familia pura non eſt. Palangæ dicuntur fuſtes teretis, qui nauibus ſubijciuntur, cum attra-

huntur ad pelagus,uel cum ad litora ſubducũtur·unde etiam nunc palangarios dicimus,qui aliquid oneris fuſtibus tranſuehũt.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 ducentum noue Varro ſæpe de uita populi Romani·Delphos Apollini munera miſſa,corona aurea pondo ducentum.

R

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Otunde poſitum eleganter,concinne,uel collecte Cicero de finibus bonorum,& malorum libro quarto.Iſta ipſa,quæ tu breuiter Regem dictatorem diuitẽ ſolum eſſe ſapientem à te quidem apte, ac rotunde quippe.habes enim à rhetoribus. Ruta dicuntur diruta·Cicero de orat.libro ſecundo. Et dicis te cum ædeis uenderes ne in rutis quidem,& cæſis ſolum tibi paternum recepiſſe.Virgilius Geor.libro ſecundo. Cumuloſq; ruit male pinguis arenæ. Rauum fuluum·Cicero Academicorum lib.iiij quia nobiſmet ipſis tum cæruleum, tum rauum uidetur,quodq; nunc à ſole collucet. Rauis eſt raucites. Plautus aulul ubi ſiquid poſcimus,quæ ad rauim poſcam prius.Idem ciſtellaria expurgabo hercle omnia ad raucam rauim. Rurant pro ruſticantur.Plautus captiuis dum rurant homines,quos liguriant.Varro ſerano περὶ ἀρχαιρεσιῶν. Dum in agro ſtudioſius ruror aſpicio Triptolemum ſculpincatum bigas ſequi cornutas. Rarenter pro rare. Cæcilius plotio.Tu nurum nõ uis odioſam tibi eſſe,quam rarenter uideas. Pomponius ergaſtulo.Longe ab urbe uillicari,quo herus rarẽter uenit,non uilliccari,ſe dominari eſt mea ſententia. Ructus à ructando dictus.Plautus pſeudulo.Partim ructare in os mihi ſuauis ructus mihi eſt ſic ſine ſimodo·Lucilius ſatyrarum li.iij.Exhalas tum acidos ex pectore ructus. Reſupinas honeſte.ideſt ab incepto reuocas, uel peruertis ſignificat. Accius antigona.Quid agis?perturbas rem omnem ac reſupinas ſorori. Ringitur iraſcitur.Dum tibi ſit quod placeat ille ringitur tu rideas. Riſcus locus in parietibus anguſtis. Terẽtius eunucho.In riſco odioſa ceſſas reciprocat animum inquam odioſe.Ennius andromeda.Riſcus prorſus reciprocat, fluctus feram. Repedare·Lucilius li.xxvi. Rediſſe,ac repedaſſe, ut Roma uitet gladiatoribus.Idemq; ſanctum ego à Metello Romam repedabam munere. Redandruare redire.Lucilius·ix.ut uulgus redandruet·Inde Pacuuius Chryſe. Græcos nihil mediocriter redandruare. Redoſtit rediit. Accius amphi Quid hic redoſtit uiam cometet obtet facilius. Idem διδασκαλ. lib i.Vt dum uelint breuitatem cõſeq uerborũ. aliter relatum redoſtire ſponſum. Repueraſcere in puerum redire.Nouius agricola. Quid ita?quia enim repueraſcis fuget has perſonas pater.M.Tullius de orat.li ij·Eoſq; incredibiliter repueraſcere eſſe ſolitos, cum rus ex urbe tanquam ex uinculis euolauiſſent,& de ſenectute. Et ſiquis deus mihi largiatur,ut ex hac ætate repueraſcam,& in cunabulis uagiam.Et de orat.li.ij.Cum Scipione ſolitum ruſticari,eoſq; incredibiliter repueraſcere eſſe ſolitos. Rhetoriſſat rhetorice loquitur.Pomponius medico,dalaſti uxorem nũc,& propter me cupis concidere,& iam rhetoriſſas. Ramices dicuntur pulmones,uel hirnea. Plautus mercatore,tui cauſa rupi ramices, atrum dum ſputo ſanguinem·Idem pœnulo. Neq; nos quenquam flagitamus,neq; nos quiſquam flagitat. Tua cauſa nemo noſtrum eſt ſuos rupturus ramices. Varro trihodite περὶ δόξης Prius quàm in orcheſtra pythaules inflet tibias domi ſuæ ramices rumpit.Lucili.ſatyr.li.ix.Quod deformis ſenex appetitus ac podagroſus eſt,quod mancus, miſerq; exilis ramice magno·Varro γέροντος διδασκαλ. Rapta an neſcio quo mulione rapturis ramicis rumpit. Ruſpari eſt ſcrutari,Accius nyctereſia.Tu'ne nũc attentare,tu'ne nunc animo ruſpari phrygis?Idem meleagro.Vagent ruſpantes ſyluas ſextam teſſeras. Regredere reuocare. Ennius Achille. Quo nũc incerta re,atq; inorata gradum regredere conare. Ruminare dictũ in memoriã reuocare.Varro tanagle.Non modo abſens quicquam de te ſequius cogitauit,ſed etiã ruminabitur humanitatem.Liuius ægyſtho.Nemo hæc uoſtr ruminabitur mulieri. Ruſticatim pro ruſtice.Pomponius à leonibus,at ego ruſticatim tangam,urbanatim neſcio. Rumiferare dictum honeſte rumoribus ferre.Plautus amph. Quamq; adeo ciues thebani non rumiferant probam. Redurare aperire cõtra id qđ dicitur obturare.Varro agathone. Pueri obſcœnis uerbis nouæ nuptæ aures redurant. Rutuba perturbatio.Varro ſexageſi.Ergo tum Romæ parce,pureq; prudentis uiuere in patriam,nunc ſumus in retuba. Reuocare poſitũ per uices mutuo uocare Varro ſexageſi.Qui nobis miniſtrarunt pueri diebus feſtis cicer uiride,qui nos prouocare, aduocare cum audeant,nos illos reuocare timemus. Recentare honeſte poſitum pro nouare,quod eſt græce ἀνανεοῦσθαι. Accius,Iã iã albicaſcit Phœbus.et recẽtatur cõmune lumẽ hominibus & uoluptas.Rapinatores pro raptoribus. Varro Marco. In inuidiã ueniãt in hoc ipſo rapinatores·Lucil. lib.ij. Homo impudicus,& impune eſt rapinator. Rheda uehiculũ.Varro epiſtola ad Varronem.Quod ſi tuam heri rhedam nõ habuiſſem,uarias haberem. Recentiorum nouorum.M. Tullius de finibus bonorum,& malorum lib.ij. Horum recentiorum nunquam dictum ab ullo,quod ſciam. Rumã ueteres mammam dixerũt.Varro Cato,uel de liberis educãdis.Hiſce manibus lacte fit,non uino cunina propter cunas rumine propter rumam.ideſt priſco uocabulo mammam·à quo ſubrumi etiam nũc dicuntur 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.n.unus puer petulans,atq; ĩpurus ĩqnat gregẽ puerorũ.

S

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Altuatim,& uellicatim.Siſenna hiſt.li.i. Nos una ætate in Aſia & græcia geſta literis iccirco continentia mandauimus,ne uellicatim,ac ſaltuatim ſcribendo lectorum animos impediremus. Scapum. Varro Marco,mihiq; diuitum ſtylo noſtro papyrino leuij ſcapos capitio nouo partu poëticon. Sutrinas à ſuendo.Varro Hercule ſocratico.Qui ſutrinas facere inſcius, nihil homo agis. Scabre. Varro manio. Derelinquere quàm perire,ſic uale ſcabre atq; illuuie,& uaſtitudine. Strigoſus apud ueteres morbus dicitur iumentorum,qui corpora ſtringat,aut fame,aut alia uitij cauſa, quaſi ſtringoſus. Maſurius ſcabrius lib.xvij.Cenſores inqt Publius Scipio Naſica & Marcus Pompilius,cum equitum cenſum agerent, equum nimis ſtrigoſum,& male habitum,ſed equitem eius uberrimum, & habiliſſimum uiderint. Suſpicioſum qui in ſuſpicione ſit. Cato de re floriana.Sed q palàm corpore pecuniam quæreret, aut ſe lenoni locauiſſet,& ſi famoſus,& ſuſpicioſus eſſet, ut in corpus liberam non equum cenſueri ac ferri. Subiicis noue poſitum non à ſubiiciendo, ſed altitudine. Ennius Achille.

Per ego

per ego deum ſublimas ſubices humidas, unde oritur imber. Virgi.geor.li.iiij.Quantũ uere nouo uiridis ſe ſubicit alnus.

Scraptas ſcrupedas ſtrictiuellas exprobratio lucio, aut deformitas meretricum·Plautus aulul.ſcraptæ, crupedæ ſtrictibilæ ſordidæ. Sabulum.Varro ταφῆ μενίππου. Non uides in magnis periſtylis,qui cryptas domo non habent ſabulum iacere à pariete aut cryptis,ubi ambulare poſſint.

Suctu.Varro γνῶθι σεαυτόν. Vt crementa corpora fierent maiora paruo ut ſuctu candida lactis. Super ualde. uehementer.Virgil.æn.libro primo.His accenſa ſuper iactatos æquore toto troas.Et libro.iij.O mihi ſola mĩ ſuper Aſtyanactis imago, Sic oculos,ſic ille manus,ſic ora gerebat.

Scapres pro ſcabres.Ennius Andromeda.ſcrupeo inueſtita ſaxo,atq; oſtreis,quam excaprent. Pacuuius teucro.Quæ deſyderio alumnum penitudines quales ſcapres qua 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 quaſi uulgare à ſurris.Cicero de ora.lib. ſecundo. Vitandum eſt oratori utrunq; ne aut ſcurrilis iocus ſit,aut amicus. Sordet ſordida eſt·Accius ægyſtho.Cum manus materno ſordet ſparſo ſanguine. Sublabrare cibum intra labra mittere.Næuius decuma·Iam ego illi ſubiens ſublabrabo eſui illud ſinciput. Sublimare extollere. Ennius Medea. ſol qui candentem in cœlo ſublimat facem. Superſtitent ſaluent. Ennius Menalippa.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 fauſtum ſempiterne ſoſpitent. Septifariam,ut multifariam. Sata de uerborum antiquitate. In quod uolumen unum nos lectitauimus,& poſtea inuenimus ſeptifariam diuiſum. Simuliter pro ſimiliter. Plautus pſeudulo. Exoſſabo ego illum ſimuliter itidem, ut murenam cocus. Scriptat cunctat eſſe rarum.M.Tullius in hortenſio.Itaq; tibi concedo,quod in duodecim ſcriptis ſolemus,ut calculum reducas,ſi te alicuius dati pœnitet. Sucidiam ſucceſſionem neceſſariam.M.Tullius de ſenectute. Iam ortum ipſius agricolæ ſucidiam alteram uocant. Dicitur & ſuicidia,quod eſt laridum. Signatam integram uirginem uetuſtas uoluit dicere. Lucilius lib.xxix. Primam chryſicum negat ſignatam reddere. Superbos ueteres mortuos dixerunt.Plautus amph.Faciam ego hodie te ſuperbum, niſi hinc abis,& poſt auferre non abibis. Sugillare obcludere. Varro gemini.Contra lex mania eſt in pietate ne filij patribus luci claro ſugillent oculos. Satullem pro ſaturem. Varro περὶ ἐδεσμάτων. Neq; in puluere mitico coquam carnem quibus ſatullem corpora,ac famem uentris. Singulum pro ſingulare.Plautus ciſtellaria, & ad ſingulum uideo ueſtigium.Varro περὶ πλέττ libro primo. Tum uero doces hiſtoriam ſimul unum ſingulum eſſet.Idem octogeſi. περὶ νομισμάτων. Hoc erat incommodi,quod neſciebamus ſemel unum ſingulum eſſe.Apud alium authoritatis incertæ,niſi dixerat numo ſingulo multabatur. Sperem ueteres ſpem dixerunt.unde & proſpere dicitur pro ſpe. Varro aboriginibus περὶ ἀνθρώπων φύσεως. ſublimis ſperibus iactato notio uolitantis altos niens trudito.Idem ὄνος πρὸς λύραν. Quibus ſuã delectet ipſe amaſiam,& habitatem ſperibus lactet ſuis. Scalpurire ſcalpere.Plautus aulu. ubi erat hæc defoſſa occepit ibi ſcalpurire unguibus. Somnorinas dixit quæ in ſomnis uideantur.Varro prometheo libro primo. Leuis menſum quam Somnorinas imagines affatur non umbra tur ſomno pupulæ. Satias pro ſacietas.Accius aſtyanacte. Quorum crudelitatem nunq̃ ulla explet ſatias ſanguinis. Varro prometheo libro ſecundo.Cũ ſumere cœpiſſet uoluptas retineret,cum ſat haberet ſatias manum de menſa tollere. Salluſtius hiſt.libro ſecundo. In ſaltibus occupatis tum externorum agros inuaſere, frumentiq; ex inopia grani ſatias facta. Lucilius libro.xxix.Quid mihi proderit ſatias te iam omnium rerum tenet facta.Terentius eunucho,nam ubi me forte ſatias cepit,commuto locum.Lucretius libro ſecundo. Quam tibi iam nemo feſſus ſatiate uidendi. Squalam pro ſqualidam.Ennius telamone.Strata terra clauere lachrymis ueſtem ſtratam & ſordidam. Socienno pro ſocio.Plautus aulul. ibo intro atq; illi ſocienno tuo iam interſtringam gulam. Scaturix.Varro eſt modus matulæ περὶ μέθης. Manias hic theobogenes fluit ſcaturex. Somniculoſus quod ad ſomnos uacet.Laberius ſororibus,æcaſtor multum ſomniculoſum.

Sæuitudo pro ſæuitia.Plautus bacchidibus. Vincla uirgæ molle ſæuitudo mala fit peior. Sauitudo ſuauitas. Plautus bacchidibus.Cor meum ſpes mea,mel meum, ſuauitudo, cibus, gaudium.Turpilius leucadia. Intercapedine interficior, deſyderio 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,ut mihi abſterſerunt omnes ſorditudinem. Sententia ſenſibilitas.Lucretius libro quarto.
Internoſcere uerborum ſententia quæ ſit.Lucil.ſatyrarũ.li.iiij.
Vertitur œnophoris fundus ſententia nobis. Idem li.y.
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·Beneficijs,ſed nunc qd ſubiti mihi febris æſtuat mali? Sanctitudo pro ſanctitas. Accius tereo.Alia hic ſanctitudo eſt,aliud & nomen, & numẽ Iouis. Idẽ phœniſſis,delubra cœlitu maris ſanctitudines. Turpilius Leucadia.Miſeram.Terrent me omnia maris, ſcopuli,ſonitus,ſolitudo,ſanctitudo Apollinis.M. Tullius de repu. libro quarto. Eoſdem terminos hominum 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 redigunt animum, & commouent.Idem telepho·Profecti quanquam eſt ortus meliori ſatu. Scriptione pro ſcriptum.Varro ἀνθρωπογονία ἢ περὶ γενεθλίων. Vulgoq; auarus fœnerator ſpe lucri rem ſcriptione duplicarat. Cicero thuſcu.libro quinto. Impulſi ſumus ad philoſophiæ ſcriptiones. Segnitas pro ſegnitia. Accius æneadis.Aut decio,& nunc quod eorum ſegnitas ardet focus.Idem Andromeda.Nanq; ut dicam te metu, aut ſegnitate addubitare, aut meum eſt. Cicero de orat.libro primo.Et quoniam de imprudentia diximus, caſtigemus etiam ſegnitatem. Sceleroſi pro ſcelerati. Lucilius. ſatyr. libro primo.Non uim ætatem tempeſtatem hanc ſceleroſi merentur.
Afranius diuortio.O diem ſceleroſum,& indignum. Speratum,ideſt ſponſum.Afranius fratris, curre,& nuntia uenire, & mecum ſperatum adduce.Videat puellam curent, conforment iube.Idem in eadem,ſperatam non odi tuam. Screare expuere.Terẽ. ἑαυτὸν τιμωρούμενος. Gemitus,ſcreatus, tuſſis.
Sereſcit poſitũ pro ſiccatur,qđ ſerenitas ſicca ſit.Lucr.lib.i.

Deniq; fluctuago ſuſpenſæ in littore ueſtes
V ueſcunt eædem diſpanſæ in ſole fereſcunt.

Inde Virg. docte Geor. li. i. unde ſerenas uentus 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. Plau. amph. Non ego cum uino ſimitu ebibi imperium tuum. Idem mercatore. Ita tres ſonitu res agendæ ſunt, quando unà occœperis.

Subſiciuum ſecundum, ſequens. Lucilius libro. xxviij. Præterea hæc ſubſiciua ſiquando uoles operam ſubſiciuum poſitum.

Succedens ſuccidaneum. Cicero de orat. libro ſecundo. An ſe hæc neſcire, quæ hero fero ſuccedunt omnes, ut aiunt. Supploſionem plauſum, uel percuſſum. Cicero de orat. libro. iij. Et quo uereor, ne nihil ſint tui niſi ſupploſionem pedis imitatus. Superbiloquentia. Cicero thu. libro quarto. Animiq; in potentiam, & ſuperbiloquentiam. Sarcinator ſutor. Lucilius libro. xxviij. Sarcinatorem eſſe ſummũ ſuere centonem optume. Soſpitent, ſaluent. Ennius menalippa. Regnumq; noſtrũ ſoſpitent, ſuperſtitentq;. Pacuuius Medo, populo qui fauſtum ſempiterne ſoſpitent. Singulatim, & ſingillatim à ſingulis. Cæcilius hypoboliraſtraria. Hos ſingulatim ſapere, uos minus arbitror. Cæcilius annali libro primo. primũ malo publico gratias ſingulatim nomina. Lucilius libro. xix. Sic ſingillatim noſtrum unuſquiſq; mouetur. Solenniter pro ſalenniter. Lucilius ægyſtho. Solennitus à declitali laudet lubens.

Scenatilis, uel ſcenaticus pro ſcenico. Varro modio. Sed ò petrulle ne meum taxis librum, ſi te pepigat hæc modo ſcenatilis. Idem ὄνος πρὸς λύραν. ut comici nitidi, ſcenatici. Saperdæ quaſi ſapientes, & elegantes. Varro modio, omnes uidemur nobis eſſe belli, feſtiui, ſaperdæ, cum ſimus κόπροι.

Surditatem. Cicero thuſ. li. V. In ſurditate uero quidnã eſt mali? Erat ſurdaſter Marcus Craſſus. Simplicitus ſimpliciter. Plautus mercatore. ſed eam ſimplicitus dicam, ſi opera eſt auribus. Suſcitabulum honeſte poſitum incitamentum. Varro ὄνος πρὸς λύραν. Foncia ſum uocis ſuſcitabulum, cantantiumq; gallus gallinaceus. Similitas ſimilitudo. Cæcilius ſyracuſis. uide Demea hominis quid fert morum ſimilitas.

Salebræ à ſaltu dictæ. M. Tullius de finibus bonorum, & malorum. Hic ſi definire, ſi diuidere potuiſſet, ſi loquendi uim ſi deniq; conſuetudinem uerborum teneret, nunquam in tantas ſalebras incidiſſet. Idem libro quinto Venit ad extremum, hæret in ſalebra. cupit enim dicere. Et de orat. Alter enim ſi ne 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 orat. Ridiculo ſic uſurum Oratorem, ut nec nimis frequenti, nec ſcurrilis ſit, nec ſub obſcœno nemini. cum nec petulanti, nec improbum. Sportas, aut ab ſparto quaſi ſparteas, aut ab aſportando. Salluſtius hiſtoria. libro ſecundo. E muris canes ſportis dimittebant. Varro de uita populi Romani. libro primo. Neque. n. obſonium in tota cœna cœptum ex uarijs rebus coniectum in unam ſportam perſpicitur

Sodes non ut apud comicos, ſed ſi audes. Cicero orat. libenter etiam copulãdo uerba iungebant, ut ſodes, prout ſi audes.

Scopas. Cicero orat & ſi hoc illius dictum eſt, ſcopas (ut ita dicam) mihi uidentur diſſipare. Sciuntur, pro cognita ſunt. Cicero de orat. libro ſecundo. Ars enim eorum eſt, quæ ſciuntur. Oratoris autem omnis actio opinionibus, non ſcientia continetur.

T

Etret fœdet, polluat, Pacuuius peribœa. Belluarum ac ferarum aduentus ne tetret loca. Tetinerit pro tenuerit. Pacuuius medo. Credo, quorſum itiner tetiniſſe aiunt? Accius clytemneſtra. ut quæ tum abſentem rebus dubijs coniugem tetinerit, nunc prodat ultorem. Pacuuius hermiona. ſub iudicio quæq; omnes gradus tetinerim. Tetulit tulit. Accius Andromeda. Donec tu auxilium Perſeu tetuliſti mihi. Cæcilius hypobol. Erumnam pariter tetuliſti meam? Taxim ſenſim, uel occulte. Pomponius buccone. Adoptatu clandeſtino tacitus taxim perſpectaui percautum. Temerius. Accius διδασκάλῳ libro ſecundo. Sed Euripidis, qui toros temerius in fabulis.

Teſtatim minutim. Pomponius uerre ægroto. Iam iſtam colaphis comminuiſſem teſtatim tibi. Tractim, ut ſenſum ideſt diutine, longo tractu. Plautus amph. Quid ſi ego illum tractim tangam, ut dormiat. Tudiculare commouere. Varro marcipore. Hiccine nobis terne tudiculaſſe. Trabs. Varro Parmenone. Alia trabs pronis 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. Tertæ pro terſa. Varro. Terta nitet galea. idem Cato, uel de liberis educandis. Alita ſunt circùm tonſi, & terti, atq; unctuli, ut mãgonis eſſe uideantur ſerui. Temperatura pro temperie. Varro Quæro te utrum hoc adduxerit cœli temperatura, an terræ bonitas. Torto pro tormento. Pacuuius duloreſte. Nam te in tenebricas ſæpe lacerabo fame clauſum, & fatigans artus torto diſtraham. Tonſus pro tonſura. Plautus amph. ſura, pes ſtatura, tonſus, oculi, naſus, uel labra. Accius amph. Sed quænam hæc eſt mulier funeſta ueſte, tonſu lugũbri. Tuburcinari ſignificat raptim manducare. Titinnius prælia. Tuburcinari ſine me multis reliquias. Plau. perſa. Tuburcinari de ſuo ſiquid, domi ſit Turpilius bethontibus. Me lixa intus ceſſat, credo hercle helluo tuburcinatur. Tabificabile uel tabificũ. Accius medea. Par neci orbificor liberorum leto, et tabificabili. Cice. thuſ. lib. iiij. Atq; ut hæ tabificæ mẽtis ꝑturbatione ſunt. Tuatim. tuo more. Plau. amph. Ecce rẽ iam tuatim facis. Tetritudo. Accius flioctita. Quod te obſecro ne hæc aſpernabilẽ tetritudo mea ĩ occulta fixit. Temnere, cõtẽnere. Lucil. li. xxx. Quodq; adeo fuerint ꝙ temnere ſuꝑbum. Virgil. li. VI. Diſcite iuſtitiam moniti, & non temnere diuos. Taxis pro tetigeris. Varro modio. Sed petule ne meum taxis liberũ. Tippula animal leuiſſimum, quod aquas non nando, ſed gradiendo tranſeat. Varro bimargo. Leuis tippula linifica frigidos tranſit lacus. Plau. leuior es, ꝙ tippula. Toneſcit pro tonat. Varro bimargo. Tunc repente cœlitum 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 conſtructam uno in loco, quaſi per tranſennam prætereũtes ſtrictim aſpeximus. Sallu. hiſt. libro ſecundo. Tranſenna demiſſum uictoriale ſimulachrum cum machinato ſtrepitu coronam capiti imponebat.

Tironẽ poſitum pro ignaro Cicero de orat. libro ſecundo. Frater enim callidum quendam hunc, & nulla in re tironem, ac rudem, nec peregrinum, & hoſpitem concedo eſſe debere. Trutina à trutinando. Cicero de orat libro ſecundo. Ad oblectandos animos ad impellendos ad ea præbenda, quæ non artificis ſtatera, ſed populari quadam trutina res examinantur.

Varro de uita populi Romani libro ſecundo Aut aliqua ex argentaria trutina, aut lingua penſum præ ſe omnes ferent. Turpari à Turpitudine. Cicero Thuſ. libro quarto. Iouis aram ſanguine turpari. Teneraſcere tenerum eſſe. Lucili. libro tertio. Scilicet in tenero teneraſcere corpore mentes. Thrichinum tardum, & quaſi impeditum, & ſiccum, uel ſine ſucco, ut ſunt capilli, qui græce θρίχες dicuntur. Varro eudæmonibus. Quod tunc quæſtus trichinus erat, nũc eſt uber, ut quæſtus ſit magnus. Tetrica eſt ſeuera. Varro τοῦ πατρὸς παιδίον περὶ παιδοποιίας etiam ſi audiſſet reddere potuiſſet mulier tetricæ horrentis ducat ad Appiam moribus bonis. Virgilius æn. libro ſeptimo. Qui tetricæ horrentis rupit, monteſq; ſeuerum. Tarditudinem tarditiem pro tarditate. Plautus pœnulo. Quod eſtis agro cocleas tarditudine Accius alcmene. Atq; eccos ſegnes ſomno, & tarditudine. Idem Diomede, multa mittuntur tardicie, & ſecordia. Temeritudinem pro temeritate. Pacuuius duloreſte. En non tyranni noui temeritudinem. Tenta dictum pro extenſa. Lucretius libro ſecundo. Tympana tenta ſonant palmis, & cymbala circùm. Idem libro ſexto. Duraq; in ore iacens rictu frons tenta manebat. Lucili. ſatyrarũ libro. vi. Tres à Deucalione grabbati reſtibus tenti. Idem libro undecimo. Hic ubi conceſſum, pelleſq; in ordine tentæ. & libro. xxx. Hic ubi muſcipula tenta, eaq; ſcorpios cauda ſublata.

Triſtitias pro triſtitia. Pacuuius Atalanta. Quis iſtic eſt multis, alligata quæ triſtitias? Turpilius leucadia. Ante facta in ignem commito, triſtitias ante dortium. Torporauit pro torpeſecit. Turpilius æterijs, Stupidus adſtat, ita eius affectus repens, cor torporauit homini amore. Titubare trepidare M. Tullius philippicarũ libro octauo. Titubare, hæſitare, quo ſe uertere neſcire. Virgilius æn. libro quinto. ueſtigia preſſo Haud tenuit titubata ſolo. Terentius ἑαυτὸν τιμωρουμένῳ. uerum illa nequid titubet. Tortor pro torqueor. Pomponius fullonibus. Ducum & ubi inſilui in cocleatum equuleum ubi tolutim tortor. Tuniciare pro ueſtire. Varro λογομαχία. Illæc lanigeras detonderi docuit, tuniciaremq; homolum.

Titionem fuſtem ardentem. Varro de uita populi Romani, libro ſecundo. Contra à nouo marito. Cum item è foco in titionem ex falaci arbore, & iam qualis, qua allata eſſet.

V

Vlgauit honeſte poſitum uile habuit, & quaſi in uulgus dedit. Plautus amph. Cuiuſq; me abſente corpus uulgauit ſuum. Vulgare in uulgus dare, & quaſi multis audientibus, ac non tacituris dicere. Virgilius libro decimo. quid me alta ſilentia cogis Rumpere? & obductum uerbis uulgare dolorẽ. Enn. quæ ſcis In uulgum uulgas, artemq; expromis inertem. Veget pro uegetat, uel erigit, uel uegetum eſt. Pomponius maiali, Animos uenus ueget uoluptatibus. Ennius ambrachia. Et æquora ſalſa ueges ingentibus uentis. Varro manio, nec natus eſt, nec morietur. uiget ueget utpotè plurimũ. Idẽ ὄνος πρὸς λύραν. Quam mobile diuũ lyrã ſola roge quædam gubernans motibus dijs ueget. Verecundum eſt audax, & confidens. Plautus amph. ſic eſt, uera prædico, niſi etiam hoc falſò dici inſimulaturus eſt. nimis uerecunda es.

Venor circumuenior. Ennius nemea. Tenor conſepta, undiq; uenor. Viciſſatim per uices. Næuius belli punici libro quarto. Viciſſatim uolui uictoriam. Viſceratim per uiſcera. Ennius Andromeda. Alia fluctus differt diſſupat uiſceratim mẽbra, maria ſalſa ſpumant ſanguine. Vnoſe ideſt ſimul. Pacuuius Iliona. occidiſti ut multa paucis unoſe obuunticem.

Vtraſq; pro utrinq; uel utroſq;. Hemina hiſt. libro quarto. In Hiſpania pugnatum uis, utraſq; noſtri loco moti cædi uſtihæc atq; hercle, utraſq; & cum ad nos uenis ſuffraginatum uidi. Viuum pro uehementi uel nouo. Virgilius æn. libro primo. paulatim abolere Sichæum Incipit, & uiuo tentat præuertere amore. Vegrande, ualde grande. Lucilius libro xxvi. Non icarco extollitur, nec uitæ uegrandi datur. Vanans dictum pro fallens. Accius. Alcmena. Tanta fruſtrando lactans, uanans protrahit. Vanitudo pro uanitate. Plautus Polego, ut rem uideo, tu inuentus uero à uanitudine. Pacuuius duloreſte. Primum hoc abs te oro nimis inexorabilem fixis, ni turpaſſis uanitudine ætatem tuam. Variantia pro uarietas. Lucretius libro primo Talibus in catnis. nec dum uariantia rerum. Viſcus poſitum pro uiſcere. Lucretius libro primo. Viſceribus uiſcus gigni, ſanguenq; creari. Virgilius Georg. libro. i. Tum laqueis captare feras, & fallere uiſco Inuentum. ideſt 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 dictum pro uagitus. Lucretius libro ſecundo. Et ſuperantur item miſcetur funere uagor.

Vetuſtas, & antiquitas, uel felix, uel ſapiens, uel manſueta eſt habita. Terentius ecyra. Quis me eſt fortunatior, uetuſtatiſq; adeo plenior? Vaſtities, & uaſtitudo, & uaſtitas. horror, et deſertio, & contagium. Plautus, pſeudulo. Diſtractio diſcidium, uaſtities uenit. Accius euryſace. ſed ut ratuſta, & raueſte, & uaſtitudine tarde forma tuis. Idem meleagro. Quæ uaſtitudo hæc, aut unde inuaſit mihi? M. Tullius de offic. libro ſecundo. Qui collectis cæteris cauſis helluuionis, peſtilentiæ, uaſtitatis, Pacuuius Teucro. Quæ deſydero alumnum penitudines quales ſcabres, qua inculta uaſtitudine. Vaſteſcant ſignificat inhorreſcant, uel deſyderantur. Accius pheniſſis. Iuſſit proficiſci exilium quouis gentium, ne ſcelere tuo Thebani uateſcant agri. M. 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 uaſtare? Salluſtius Iugurtha. Aberat mons ferè millia paſſuũ. xx. tractu pari uaſtatus, & humano cultu. Varro manio. Aſperũ ualde, ſcabreq; illuuie, & uaſtitudine. Viciſſitatem pro uiciſſitudine. Accius Phœniſſis. uiciſſitatemq; imperandi tradidit. Vllo pro ultus fuero. Accius Epigone, ꝙ niſi genitores ullo, nullum meis dat finem miſerijs. Verruncent, ideſt uertant. Accius æneadis. Aut decio te ſancte uerans precibus. inuicte inuoco portenta, ut populo patriæ uerruncant bene. Pacuuius peribœa. Precor ueniã petens, ut quæ egi ago exin uerruncent bene. Afranius diuortio. Et puncto à uerruncent cur ſyriam ſimul. Vilitant uilem faciunt. Turpilius lindia. Quin moneam, quin clamem, & querar tua uitia, quæ te uilitant. Villicari eſt ruſticari, uel uillæ præeſſe Pomponius 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 non dum etiam hic uillicabar Phædria. Idem Erra. Hic uillicor ante urbem, nunc rus eo. Vinnulum ſenſilocum, ideſt illecebrum. Plautus Aſinaria. Compellando blanditur oſculando oratione uinnula uenuſtula. Vitabũdus pro uitans. Salluſtius hiſt. libro tertio. duos quammaximos 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 peruenit.

Volentia ideſt quæ uellent à uoluntate. Salluſtius hiſt. li-

bro quarto. Multiſq; ſuſpicionibus uolentia plebi facturus habebatur. Valentia fortitudo. Næuius dane, omnes formidāt hominis eius ualentiam. Titinnius. ſed in ſapientia gubernator nauem torquet non ualentia. Vomica concaua loca uetuſtate exeſa. Lucilius libro. xxix. Tyroneo, & non mortifero adfectus uomica, & uulnere. Viriatū dictū eſt magnarū uiriū. Lucil. li. xxvi. Cōtra flagitiū neſcire bello uinci à barbaro uiriato Annibale. Veſcū nimis obſcurū. Lucil. li. xxvi. Quam faſtidioſum ac ueſcū cū faſtidio uiuere. Virg. geor. lib. iiij. Nec ueſcas ſalicum frondes. Afranius ſororibus. At puer eſt ueſcis imbecillus uiribus. Volup. pro uoluptate. Plautus aſinaria. Hic ſenex ſiquid clàm uxorem ſuā animo fecit uolup. Virgindemiam, uti uindemiam, hoc eſt uirgarum apparatum, uel dēptionem, uel deceptionem obuerra. Varro agathone. Quid triſtiorem uideo te eſſe, quam angit hac lampadione? Quid familiares filius amat? hæc ſpes eſt argentaria, ideoq; ſcapulæ metuunt uirgindemiam. Viracium magnarum uirium. Varro meleagro, Si non malit uir uiracium uxorem habere Atalantam. Vulga capacitas, uel ſinus cum laxitate. Lucilius li. ij. In uulgam penetrare piloſam. Varro ſexageſ. eo ut uiaticum ex arcula addere in uulgam. Verruncam poſitum pro loco edito. Cato libris originum. Cenſeo inquit, ſi rem ſeruare uis, faciundum, ut quadringentos aliquos milites ad uerruncam illam ire iubeas, eamq; uti occupent imperes. Vibices plagarū uulnera. Cato de falſis pugnis. ubi ſocietas? ubi fides maiorum? ſignitas iniuriarum, plagas, uerbera, uibices eis dolores, atq; carnificans per dedecus, atq; maximam contumeliam inſpectantibus? Velliatim, & ſaltuatim. Siſenna hiſt. lib. i. Nos una æſtate in græcia, & Aſia geſta literis icirco continentia mandauimus, ne uelliatim, ac ſaltuatim ſcribendo lectorum animos impediremus. Victurus uictoriam potiturus authoritas prudentium putauit eſſe. Pyrrhuſ ne Rex, an Manius Curius prælio uicturus eſſet. Vireſcit maiorum uirium fit. Furius poëmatis. Creſcunt animi, uireſcit uulnere uirtus. Viro etiam pro uirtute naturali. Lucretius li. ij. Concactaſq; ſuo ſeruare, & perdere uiro. Venerata pro ueneranda. Virg. li. VI. Curſuſq; dabit uenerata ſacerdos. Vter pro utero. Cæcilius imbris. Nunc uter creſcit non poteſt celari. Viatim pro uicos. Siſenna hiſt. li. ij. Cū complures menſes barba immiſſa, & tonſo capillo lugūbri ueſtitu populum uicatim flens una cum liberis circumiret. Vultuoſum triſtem. Cicero orat. In quo cum effeceris, ne quid ineptum ſit, aut uultuoſum. Vermiculatum pro minuto. Cice. orat. lib. iiij. Quàm lepida ſynbeſis compoſita, 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; ſuparunt. Vocare poſitū pro trahere, ducere. Cicero 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 orat. lib. ij. Alterum cunctantem, & quaſi uerecundantem incitabat.

Verſutiloquax. Cicero de orat. lib. iij. annum non uis huius me uerſutiloquax malitia. uidetis enim & uerſutiloquax, & 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 ſecundo. quinetiam mihi quidem laudabiliora uidentur omnia, quæ ſine uenditatione, & ſine populo recte fiunt. Viere uincire, & inflectere. Varro de re ruſt. libro primo ut habeas uimina unde uiendo quid facias. Vndulatum noue poſitum purum. Varro de uita populi Romani libro primo. & à quibus dicitur eſſe uirginis fortunæ, adeo quod duobus undulatis tegis eſt opertum, proinde ut non reges noſtri undulatas & prætextatas togas ſoliti ſint habere. Veruecem Varro de uita populi Romani libro primo. Aut bouem, aut ouem, aut ueruecem habet ſignū. Zonatim per gyrum. Lucilius libro ſexto. Zonatim circùm impluuium cineraris cludebat.

NONII MARCELLI DE INDISCRETIS GENERIBVS PER ORDINEM LITERARVM.

Ngiportus generis maſculini, ut apud multos neutri. Plautus ciſtellaria, quæ quaſi carnificis angiporta purgitaris. Mar. Tul. de diuinatione angiporta dixit. Ter. adelphis. Id quidem angiportum non eſt peruium. idem eunucho, in angiportum quoddam deſertum. Arbitrium generis neutri, ſicut ſæpe. maſculini Plautus aſinar. Hi quadriduo abalienauerit qđ abs te argentum acceperit, tuus arbitrius ſit comburas, ſi uelis, ne ulla ſit cera ubi facere poſſit literas. Armenta genere neutro, plerunq; fœminino. Ennius ipſius ad armentas, eaſdem ad armentas uiuus, tu paſcere cuni 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 abſynthium ut bam grauem, & caſtoreum leueq; robus? Aerarium neutri eſt generis, ut ſæpe, maſculini Varro γέροντος διδασκάλου. hoc eſt magnum cenſorem eſſe, ac non ſtriderem multos ærarios facere. Admonitio uſu genere dicitur fœminino. maſculino Mar. Tul. de fi. bonorum, & malorum libro quinto, ut acrius aliquanto, & attentius de claris uiris locorum admonitu cogitem. Auditus eſt generis maſculini, fœminini auditio. M. Tullius de finibus bonorum, & malorum libro quinto, lubenterq; ſe cum his congregant, danuq; ſe ad ludendum fabellarumq; auditione dicuntur. Artus maſculino genere appellamus. Virgilius Geor. libro tertio. Micat auribus, & tremit artus. Artua neutro genere. Plautus menæchmis Ita mihi imperas, ut ego cuius membra, atq; oſſa, atq; artua.

Angues maſculino genere dici Virgilius teſtis eſt. Ecce autem gemini à Tenedo tranquilla per alta (Horreſco referens) immenſis orbibus angues. & libro quinto. Adytis cum lubricus anguis ab imis. Nouius lycurgo. Alte iugatos angues in ſeſe gerunt. Lucilius libro. xxvi. Niſi portenta, anguis, & uolucris, ac pinnatos ſcribitis. Angues fœminino Plautus amph. Deuolant angues iubatæ in compluuium duo. Varro Agnnius. Cuius ut aſpexit torta caput angue deuinctum. Acherontem maſculino genere dicunt ueteres. Virgilius libro ſexto. Et tenebroſa palus Acheronte refuſo. fœmi. Plautus captiuis. Verum enim uero nulla æque eſt Acherons, atq; ubi ego fui. Amnem maſculino genere appellamus. Virgil. Georgi. libro primo. Atq; alius latum funda iam uerberat amnem. Fœminino Plautus mercatore. Neq; ulla mihi obſtabit amnis, neq; mons, neq; adeo mare. Næuius lycurgo. Sed quaſi amnis cis rapit, ſed tamē inflexa flectitur. Accius epinauſimacheum ādria, mundā ſalſo ſanctā obtexus, ſanguine, atq; acerbos alta in amni corpe expleui hoſtico. Idem epigono. Apud abundantem antiquam amnem, & rapidas undas Inachi. Varro περὶ ... 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 ædes, abſtergite araneas. Virgilius geor. li. iiij. Laxos in foribus ſuſpēdit aranea caſſes. Ennius, buxus araneæ. maſc. Plautus ſtycho. ut operam omnem araneorum tergam, & texturam improbem, deijciamq; eorum omnes telas. Idem Aſinaria. Iuſſin' columnis deijci operas araneorum? Aetas fœminini eſt generis. Plautus menæchmis. ut ætas mala eſt, merx mala eſt ergo. ætas maſc. Plautus trinummo. Propter eoſdem, quorum cauſa fui hoc ætate exercitus. Accipiter generis eſt maſcul. Virgil. lib. xi. Quàm facile accipiter ſaxo ſacer alis ab alto. Fœminino Lucretius libro quarto. Accipitres ſomno in leuiſi prælia pugnas, Sed re ſunt perſectantes, uſæq; uolantes.

Arua neutri ſunt generis. Virgi. Arua aliena iugo premere. fœminino Nouius lycurgo lib. ij. Quæq; incedunt omnes 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 cum irriguit cauata. aurium anfracta in ſyluam uocans.

Aeuum generis neutri, æuitas fœminini. Varro Tithono περὶ γήρως. qua uoluntatem æuitatis extima attigit metam æuitas. Aera neutri. Mar. Tul. in Hortenſio. Quid tu inquam ſoles, cum ratione ad diſpenſatorem accipis, ſi æra ſingula probaſti, ſummam, quæ ex his confecta ſit, non probare.

Acina genere neutro frequenter Varro poſuit. Acinus maſc. Mar. Tul. de ſenectute. Quæ ex fici tantulo grano, aut ex acini uinaceo. & alij obſcuræ authoritatis, preſſiſq; labris unus acinus arebat. Autumnus generis maſcu. Fœminini Varro ſerano περὶ ἀρχαιρεσιῶν. retinet uiatorem meridie prætereuntem fontem quod autūnitas in anni tetrachordo menſum præterierat. Aluus generis fœminini. Virgilius æneidos lib. ij. In latus inq; feri curuam compagibus aluum Cōtorſit. Maſc. Accius annalibus. Vt quam frigidiſſimus aluus. ſed alij authoritatis obſcuræ. Mala nemus retinens grauido concepit in aluo. Accubitionem genere fœminino. Mar. Tul. de ſenectute. Bene enim maiores accubitionem epularum amicorum, quaſi uitæ coniunctionem habent.

B

VBO Generis fœminini. Virgil. æn. lib. iiij. Seraq; culminibus ferali carmine Bubo. genere maſculino Agellius hiſt. lib. i. Et quod bubo in columna ædis Iouis ſedens conſpectus eſt. Balneæ nominis fœminini M. Tul. pro Sexto Roſcio. Otioſus eſt ad balneas palacenas rediens à cœna Sextus. Plautus Aſinaria. Ille in balneas iturus eſt. Inde huc ueniet poſtea. Cæcilius imbris. Quid mihi non ſunt balneæ. Neutri Mar. Tul. in Hortenſio. Primus balneola ſuſpendit, incluſit piſces.

Balteus maſcu. generis. Virgil. lib. ij. humero cum apparuit alto Balteus. Neutro Varro rerum diuinarum lib. xi. Tragicæ uincula baltea ſunt. Accius διδασκαλικῶν lib. viij. Actoribus manuleos baltea maceras. Liuius lib. ix. Auratæ uaginæ, aurata baltea illis erant. Buxum generis neutri. Virgilius georgi. li. ij. & torno raſile buxum. Fœminini Ennius. Buxus uicta taxis tonſa. Blandimentum generis neutri, ut ſæpe. fœminini. Cicero de Rep. libro. iiij. In ciue excelſo, atque homine nobili blanditiam, oſtentationem, ambitionem meam eſſe leuitatis.

C

LIVVS Generis maſcu. ut plerunque. Neutri apud Memmium inuenimus, cuius authoritas 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. Fœmi. Cornelius Celſus, etſi minoris authoritatis, poſuit. Lætam formoſamq; cymam. Conſitura gen. fœmi. Mar. Tul. de Rep. lib. i. Quæ uidelicet ille non ex agri conſitura, quam cernebat, ſed ex doctrinæ inditijs interpretabatur. Crux generis fœmi. ſepe maſcu. Ennius annali. libro. xi. malo cruce fatur, ut des Iuppiter. Culter, & cultelli generis ſunt maſc. Varro γέροντος διδασκάλου. Noctu cultro coquinari ſe traiecit. Nō dum enim mihi inuenti erant cultelli empeſtatiæ bithynia. Cor generis eſt neutri, ut dubium non eſt. Maſculini Ennius lib. xiij. Annibal laudatium pectore de me hortatur, ne bellum faciam, quem credidit eſſe meum cor. Cupreſſus generis fœmi. ut dubium non eſt. Maſcul. Ennius capitibus nutantibus pinos, rectoſq; cupreſſos. Carra neutri generis eſſe conſuetudine perſuaſum eſt Maſcul. Siſenna hiſto. li. iiij Impedimenta collocant omnia, conſtruunt carros, & ſarracа crebra diſponunt. Varro Cæi. lib. ij. Gallica porta carros adcurat uſq; politos. Certamen generis eſt neutri. Fœmi. Siſenna hiſt. lib. iiij. Accolis celeriter conſumptis ad gladios certationem reuocauerunt. Querelæ generis Fœmi. ut ſæpe. maſc. Virgilius æn. libro. iiij. Tantos illa ſuo rumpebat pectore queſtus. Compita generis neutri. Virgil. geor. lib. ij. Præmiaq; ingentis pagos, & compita circum. Maſc. Varro de ſcenicis originibus libro. ij. Vbi compitus erat aliquis. Cæcilius tithe. ubi adijcientem compitum.

Conſortium neutri generis, conſortione Fœmi. Lucilius lib. xviiij. Deierat enim ſcripſiſſe, & poſt non ſcripturum redi in conſortionem. Mar. Tul. de offic. lib. iij. Diſſoluatur neceſſe eſt omni humana cōſortio. Titus Liuius. Quænam iſta ſuauitatis? quænam conſortio eſt? Chartam generis Fœmi. maſcul. Lucilius libro. xxvij. Nec ſicubi græci ubi nunc ſocratici charti quicquid quæritis petimus. Clypeus generis maſcul. Virgi. Ardētes clypeos, atq; æra micantia cerno. neutro Virgilius, & clypeum ſuper itonat ingens. Licinius, in marte pars magna leuius clypea portant. Laberius ſororibus. Hoc uoluit clypeum contra puluem proijci. Cementa neutri, ut eſt uſus. Varro bimargo. Non te pudet mani cum domi tuæ uides commilitonum tuorum cohortes ſeruis tuis miniſtrare cementa? Fœminini Ennius. Labat labuntur ſaxa cementa cadit.

Clunes fœminino Horatius. Quod pulchræ clunes, breue qđ caput, ardua ceruix. maſcu. Plautus. Ambroico quas lupus ab armis ualeo clunes deſertos gero. Cœlum neutro. maſcu. Lucretius. Quis pariter cœlos omnis conuerterit omnis Ignibus ætherijs terras ſuffire feraceis. Varro rerū diuinarū. ut deum ſignificat partem mundi, ſic pater magnus materna his eſt cœlus. Ennius. Fortis romani quāquam cœlus profundus. Idem Saturno, quem cœlus genuit. Caſtitas, & caſtimonia generis fœminini. Maſc. Varro rerum diuinarum libro. i. Noſtro ritu ſunt facienda quam ciuilibus græco caſtu. Idem, & religiones, & caſtus id poſſunt, ut ex periculo eripiant noſtro. Nouius carmine punici belli. Res diuas edicit, prædicit caſtus. Callis generis Maſcu. Virgil. ænei. lib. iiij prædamq; per herbam Conuectant calle anguſto. Fœmi. Liuius lib. xij. Niſi pecorum modo fert anguſto ſaltu. & deuias calles. Idem ſic frequēter. Culleus maſcu. ſepe. Neutro Varro de re ruſtica li. i. In ſingula iugera, dena cullea uini fiunt. Corbes corbulas. Varro de re ruſti. li. i. Cogit aliquot corbulas uiarum, &

frondem iucundiſſimam miniſtrat ouibus. Cœlius Philumena, Qui panis ſoli corbulam. Quiſquis & generi fœmi. attribui poſſe ueterum authoritas 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, & quis illæc eſt quæ lugubri ſuccincta eſt ſtola? Canalis maſc. Gadullius Gllianus. Ego uero confiteor certo canali cuncta decurrere. Lucilius hypocoriſticos canaliculam dicit. Cinis maſc. Virg. in bucolico. Cinis ipſe bonus ſit. Et georg. li. i. ne'ue Effœtos cinerem immundũ iactare per agros. Fœm. apud Cæſarẽ & Catulum & Caulum lectum eſt, quorum uacillat authoritas. Cum iam fulua cinis fueris. Colus generis fœminini. Cice. de oratore lib. ij quid tu decilla mea, quando ad me uenis cum tua colu auellana? Capillus maſc. eſt generis. Terent. phor. Capillus paſſus. nudus pes, ipſa horrida. Neutri Plautus muſtellaria. Vide capillum ſatin' compoſitum ſit commode. Curſus omnium conſenſu maſc. genere dicitur. Virgil. Hic curſus fuit. Curſura fœmi. Plautus Siſennaria. Non uides me ex curſura anhelitum etiam ducere? Idem ciſtellaria, Pol accubituram mater magis ſum exercitare, quàm à curſura ſum tardiuſcula. Curriculũ neutro genere. Cic. Timæo. Rare igitur & mente diuina ad orignem temporis curris curriculum inuentum eſt Solis, & Lunæ. Culeſt pro qualis eſt neutro poſitum pro maſc. Plautus amph. Edepol condignum donum, culeſt, qui donum dedit.

Contagio fœmin. genere appellatur. Salluſtius Poſt ubi contagio quaſi peſtilentia inuaſit. Contagia neutro. Lucretius lib. iij. Quandoquidem penetrant in eum contagia morbi. Virg. Nec mala uicini pecoris contagia lædent. Catellæ diminutiuum eſt catenarum. & dicuntur genere fœm. Cæcilius plotio. Catellæ neutrum à catellis ſimiliter diminutiuum. Plautus curculione. Deliciatum te hodie faciam cum catello, ut accubes ferro ego dico. Corium neutri eſt generis. corius maſcu. Plau. pœnulo. Tres facile corios contriuiſti bubulos. Varro Eudæmonibus. Nunc corius ulmum tuus depauit pergis hera.

Calx eſt generis fœm. Virgil. lib. xij. ferrata calce fatigat. calx. maſc. Plautus pœnulo. Quin prius diſperauit ſaxo, quàm unum calcem quærit. Varro bimargo πόλι περὶ ἀρχῆς. Nemini fortuna currum à carcere intimo miſſum leui inoffenſum per æquor candidum ad calcem ſibit. Cortex utriuſq; eſt generis. maſc. Varro prometheo libro. Tum uiſus ſupernus cortex, aut cacumina morientum in quercu, & arborum aritudinem. Idem titone περὶ γήρως. Sic inuitatam matura anima corpoream corticem facile relinquit. Virgil. lib. vij. raptus de ſubere cortex. fœmin uero in bucolicis. Tum phaethontiadas muſco circundat amaræ Corticis. Lucretius lib. iiij. Quæ quaſi membrana, uel cortex nominitanda eſt.

Calor generis maſculini. Virgi. geor. lib. ij. Si non 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. & colla comantia pectunt. Collus maſc. Attius epigono. quid ceſſo ire ad eam, hem præſtò eſt camo collum grauem. Lucilius ſatyr. lib. vij. Caldiſſima, ac bene plena iaſolorum, atq; anſeris collus. Idem lib. xxvij. Modo ſurſum modo deorſum, tanquam collus cernis. Cæci ſarpazo. Mane hunc collũ ludo præcipi iube. Idem ſcenophebis. cadre im res redit, imo collus nõ res, nã ille argentũ habet. Cato in ſercia, accipite ſi uultis, hoc onus in ueſtros collos. Næuius. cor utrum ſcapulæ plus angulus colli habeat neſcio. Plautus Amph. male mentum, barba collus. Varro ſexagiſi. ut nitens pauonis collus nihil extrinſecus umens. Caſtra generis ſunt neutri. Fœm. Accius æneadis. Aut Decio caſtra hæc ueſtra eſt optime eſſis meritus à nobis. Copulæ generis fœm. Accius finidis. Ab torque prorã, ac ſupratortas copulas. Cepe generis neutri. Lucilius ſatyr. lib v. flebile cepe ſimul, lachrymoſæq; ordine talpæ. Idem lib xvi. Hoc aliud longe 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 ſalũbrem, & flebile cepe. Cepe fœmi. Lucilius ſatyrarum lib v. Lippus edẽda, acria aſſidue ceparius cepa lachrymoſa. Varro Eudæmonibus. In ſomnis uenit, iubet me cepam eſſe, & feſſiminum. Idem Cato, uel de liberis educandis. at cibo utatur modico, & idoneo, ut uitet acria, ut eſt ſinapi. cepa, allium. Cubitus maſc. generis. Neutri Lucilius ſatyra lib. xvi. Liſippi, Iupiter iſta tranſiuit quadraginta cubita, altus Tarento. Coluber generis maſc. Virgilius æn li. ij coluber mala gramina paſtus. Colubra fœm. Lucilius ſatyr. lib. xx. Iam diſrumpetur medicus, iam ut marſus colũbras Diſrumpit cantu, uenas cum extenderit omnes. Turpilius Leucadia. Arripuit colubram mordicus. Varro Eudæmonibus. Quid dubitatis utrũ nũc ſitis cercopitheci an colubræ, an belluæ, an de albu cibus labus athenis. Contemptus generis maſc. Contemptio fœm. M. Tul. de Rep. lib. v. Quæ uirtus fortitudo uocatur, in qua eſt magnitudo animi, mortis, doloriſq; magna contemptio. Idem de offic. lib. iiij. Millia quæ eſt dolorum. laborũ contemptio. & in Hortenſio. Magnitudo animi patientia laborum mortis, dolorumq; contemptio. Ita & in Thuſc. libro i. Compendium compendiaria. Varro ſciamachia περὶ ταφῆς. Hoc dico compendiaria ſine ulla ſolicitudine, ac modeſtia dicundi ad eãdem uoluptatem poſſe perueniri. Crocum generis neutri. Salluſtius libro ij. Interuertit ad coricum urbem inclytam, paſtuſq; nemore, in quo crocum gignitur. Maſc. Virgil. geor. lib. iiij. Et glaucas ſalicis, caſſiamq;, crocumq; rubentem. Conatus maſculino, neutro Accius atreo Ego incipio conatu exequar.

Candelabrum generis neutri, ut ſæpe. maſc. Cæcilius. Maletricem, memini ibi candelabrum ligneum ardentem.

Cardo generis maſc. Virgilius æn. lib. ij. & emoti procumbunt cardine poſtes. fœminini. Graius Pæliadibus. Sonat impulſa regia cardo. Cenſus genere maſcu. Neutro, Cicero in conſulatu ſuo, quorum luxuries fortunata cenſa peperit.

Crines genere maſc. Virgilius æn lib. iiij. Et crines flauos, maſc. Plautus muſtel. Gerũdũ morem cenſeo, & capiundas crines tibi. Atta epigrammatibus. Præterea tu ſis diſſoluta crine capillus. Cummi generis neutri, ut eſt uſu monoptoton. Tamen fœmi. Cinna, alpinaq; cummi, ut ſit genitiuus eius huius cummis, ut puppis, febris, peluis.

D

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Orſum neutri eſt generis. Virgilius libro primo. Dorſum imane mari ſummo. Dorſus iterum maſc. Plautus milite, timeo qd rerum geſſerim, ita dorſus totus prurit. Decorem generis maſc. decentiam fœminini. Marcus Tullius de deorũ natura lib. ij. colorum etiam & figurarum tum uenuſtatem, atque ordinem (ut ita dicam) decentiam oculi iudicant. Deſpectum generis maſcul. Deſpicientia fœm. Marcus Tullius de offic. lib. ij. Ergo & hæc deſpicientia admirabilitatem magnam facit. & Thuſcu.

lib. iiij. Omnium rerum humanarum contentione, & deſpicientia in omni uirtute ponamus. Dominatio generis fœm. ut plerunq;. Maſc. Mar. Tul. de Rep. lib. i. Quid tum cum es iratus, permittis illi iracundiæ dominatum animi tui. & de offi- ciis lib. ij. Quorum eſt leuis fructus, incertus dominatus. Debitum generis eſt (ut manifeſtum eſt) neutri. fœm. Mar. Tul. pro Plantio. Nam alia eſt debitio pecuniæ, & gratiæ. Diluuium generis eſt (ut ſæpius habetur) neutri. Virgilius lib. viij. Diluuio ex illo. Fœmi. Lucretius lib. vi. Pars etiam glebarum ad diluuiem reuocatur imbribus. Horatius carminum libro. iiij. Horrendamq; cultus diluuiem minitatur agris.

E

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VENTVS Generis eſt maſcu. Neutri Lucretius libro primo.

Nã quæcũq; cluent, aut his coniuncta duobus
Rebus ea inuenies, aut horum euẽta uidebis.

Idem libro. i. Euentum dici poterit quodcunq; erit actum. Mar. Tul. in Hortenſio. Tu me & aliâs nonnunquam, & paulo ante adhortatus es aliorum facta, et euenta cõquirerem. Idem conſulatus ſui lib. ij atque animo pendens nocte euenta timebat. Error maſc. eſt generis. Virg. æne. lib. x. gratuſq; parentibus error fœmin. Accius neoptolemo. Satis iam dictum eſt, neq; 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 ſatyr. lib. xiiij. Id epulo cibus, atq; epulatio Iouis omnipotentis. qui uerſus utrũq; deſignat. Virg. 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, paucæ cicer, eruillam, ac paregia alia ſpiria cæteris.

F

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RONTEM Fœmi. genere. Virgil. Et frontem obſcœnam rugis arat. maſc. Titinnius ſetina. Quaſi hermaphroditus fibriatum frontem geſtas. Fœmi. Pacuuius. Voce ſuppreſſa, innata fronte, uultu turpido. Cato de re militari. Vna repugnatio eſt fronte longo, quadrato exercitu. Cæcilius ſubditiuo Nam hi ſunt inimici peſſimi fronte hilaro, corde triſti. quos neq; ut apprehendas, neq; uitare ſcias. Plautus. nam coloratilẽ frontem habet Petilis. Finem maſc. genere dicimus. Vir. æn. lib. x. Hic finis fandi, ſolo tum Iuppiter aureo Surgit. fœm. Lucretius. Et merito iam ſi certam finem eſſe uident. Accius finidis. Neq; ulla interea finis curas datur. Virgil. æn. lib iiij. Quam feſſis finem rebus ferat. Cœlius annali. lib. v. Ad aliquam huic bello finem facere. Caſſius hemina hiſto. li. 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. & propè mediam ad finem ripæ peruenerant. Varro de uita populi Romani libro quarto. Ita huius belli horribilis finis facta. Funis maſc. eſt generis fœm. Lucretius libro. ij. aurea de cœlo demiſit funis. Fretum neutri tantum generis eſſe uolumus. Virgi. lib iij. Et crebris legimus freta concita terris. Maſc. Lucretius libro ſexto. Nam fretus ipſe anni permiſcet frigus ad æſtum. Nouius. Dubijs fauentem per fretum introcurrimus. Ennius craſſa puluis oritur omnem peruolat cæli fretum. Lucilius ſerano. Cœli nomine, & ſalis fretus. Varro gallo, aut fundania. Inter Italiam, & Siciliam, qui eſt fretus inter Regium, & Meſſanam. Fauor eſt generis maſc. fœmini. Accius œnomao. Auguſtam adhibeat parentum parentiam more obſcœna dictis ſegregans. Fœtus maſc. Virgi. Geor libro tertio. Aut ouium fœtus, aut urentes culta capellas. Virgil. bucolico fœmi. At tu, ſi fœtura gregem ſuppleuerit, aureus Eſto. Idẽ geor. libro tertio. Cætera nec fœturæ habilis, nec fortis aratris. Frenos maſc. Virgil. libro tertio. & ſtabulis frenos audire ſonãtes. neutro Virgilius libro nono. Frenaq; bina eius, quæ nunc habet aurea Pallas. Accius, impari frena theſauri equorum accommodant. Forum generis neutri maſc. 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. Atq; ut igni feruido medullitus aquiloniam intus ſeruat frigedinem. Fulmentum neutro, ut eſt in prouerbio ueteri, quo Varro utitur ſæpius fulmentum lectum ſcandunt. Fœm. Lucilius libro. xxviij. Fulmentas eis atq; æneis ſubducere. Et libro quarto. Sufficit huic dum fulmentas quatuor addit. Plautus trinummo. Fulmentas iubeam ſupponi foco. Famulatio ut dominatio plerunque genere fœm. maſc. Cicero de amicitia. aut in fabulis, qui aliquandiu propter ignorationem ſtirpis, & generis in famulatu fuerint. cogniti ſunt, & aut deorũ, aut regum filij inuenti. Fluuius maſc. generis, fœmi. ut amnis plerũq;. Siſenna hiſto. libro quarto. Quod oppidum tumulo in excelſo loco propter mare paruis mœnibus inter duas fluuias intra ueſuuium collocatum. Idem eodem. tranſgreſſus fluuiam, quæ ſecundum Herculaneum ad mare pertinebat.

Flexus genere maſc. Virgilius georgi. libro primo. Maximus hic flexu ſinuoſo elabitur anguis. Fœmin. Cicero oratore, cum alter alteri obijcit uocis inflexiones. Idem eodem. Ipſe ſe moderans ex uirili laterum flexione.

G

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VTTVR Neutri eſt generis. Virgil. libro ſexto. Ille fame rabida tria guttura pãdens. Maſc. Plautus milite glorioſo. Nam nimis calebat, adurebat gutturem. Lucilius. & uentrẽ, et gutturem eũdem. Næuius. ingurgitauit uſq; ad imum gutturem. Varro lege mænia. Exercebam ambulando, ut ſiti capacior ad cœnam ueniret guttur. Plautus aulul. Et iam'ne obturas inferiorem gutturem. Genu neutri eſt generis. Virgi. libro quinto, Genua labant, uaſtos quatit æger anhelitus artus. Maſc. Lucilius ſatyrarum libro quarto. Hæret uerticulus ad fixum 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 epiſtola. Quis tu es uentoſo in loco ſoleatus intempeſta noctu ſub diuo, aperto capite ſilicem cum 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. Quam multa in tectis crepitans ſalit horrida grando. maſc. Varro Triodite tripolito περὶ ἀρετῆς, κλοφυλακος. Nec coruſcus imber alto nubilo cadens multus, grandine implicatus albo. Gladius Maſc. neutri. Lucilius. Hærebat mucro gladium in pectore totum. Ganeum neutrum. Varro Seſquiulyſſe. Qui ſe in ganeum accenſum conieciit amicæ. Grues genere fœmin.

Virgilius georgicorũ libro.i.Strymoniæq; grues. Lucilius libro quarto·Longior hic,quàm grus grue tota cum uolat olim· Maſc.Laberius fullonicis.Virum tu hunc gruem balearicum, an hominem putas eſſe? Greges(ut ſæpe)generis maſc· ſunt.fœm·Lucretius libro quarto·Lanigeræ pecudes,& equorum duellica proles,Bucæriæq; greges·

H

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ORREA Genere neutro,ut ſæpe.Fœmin· Claudius oratione in quintum Gallum.quarum iacent murena ulla horrea,curiaq;,& tabulariæ publicæ·Eiuſdem generis tabularias,quo & horreas dixit·

I

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NTYBA Generis neutri·Virgilius georg· libro quarto.Quoq; modo potis gauderent intyba riuis.Maſc·Lucilius ſatyr.li·y· Intybus prætèrea pedibus prætenſus equinis·Idem li· xxx·Pulmentaria,ut intybus, aut aliqua id genus herba.Pomponius placenta.Ruſtici edunt libenter pedi· bus triſteis acres intybos. Interitus generis dicitur maſc· Mar.Tul·philippicarum lib·ij.Cn.Domitium non patris interitus clariſſimi uiri.fœm.M·Tul. Verrinarum in frumentaria.Cum bis in eadem prouincia magnæ fugitiuorum copiæ uerſatæ ſunt,tum aratorum interitio facta nulla eſt. Inſomnium generis neutri.fœm·Cæcilius plotio· Cõſequitur comes inſomnia.ea porrò inſaniam affert· Inteſtinum generis neutri·Lucretius libro quarto· Horum inteſtinum quoduis, quale eis utendum eſt·Maſc·Varro bimargo περὶ ἀρχῆς. Senſus poriæ,uerro,hydragogiæ,clauca,inteſtini. Ingreſſus generis maſc.ut ſæpè.Fœmin.Mar·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

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ENTEM Conſuetudo fœmin· genere dici uult·Virgil·georgi.libro primo. Nec peluſiacæ curam aſpernabere lentis.Maſcu·Titinnius·Lenti calido duella trapula,romicæ·

Lux fœm·eſt generis.Virgilius buco.Si mihi non hæc lux toto iam longior anno eſt·maſc.Plautus aulu·Luce claro diripiamus aurum matronis palàm.Varro bimargo· Nos ergo nihil egimus,quod legem luce claro latam ſcutulans· 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 ſecũdum conſuetudinem neutri generis.Maſc·Plautus perſa·Ne ea narrabo,unde tu pgrandem lucrum facias· Labiũ neutri generis.Serenus opuſculis,labiũq; inſigne reuellit labeare·Rurſum fœm·Plautus Sticho·age tibicen,quãdo bibiſti refer ad labias tibias.Næuius macho·Exule uerberatio populus homini labias pugnis cædere· Idem præcone poſteriore. Ergo dedita opera te pater ſolum foras ſeduxi,ut nequis eſſet teſtis tertius, præter nos tibi cum tonderem labias lubens.Lucilius ſatyrarũ libro uigeſimoſecundo.Zopirion labias cædit utrinque ſecus. Lacerti generis maſc·neutri Accius atreo·Cõcoquit partem uapore flammam tribuit ueribus lacerta in focos· Loca generis ſunt neutri·Virgi.æn.libro primo.loca fœta furentibus auſtris·Maſcu. Virgil.æn·i·Deuenere locos,ubi nunc ingentia cernis Mœnia·Næuius belli punici libro ſexto.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 poſuit· Luxuria generis fœm·maſc.Varro manio,nec ſumptibus finẽ lepidus ſtatues,finemq;,modũq;· Luſus,uel ludus genere dicuntur maſcu·fœmi. Luſiones.Mar. Tul·de finibus bonorum,& malorum li.y·Cum hi uero paululum proceſſerunt,luſionibus uel laborioſis delectantur· Idem orat·qui pila ludunt,non utuntur ipſa luſione artificio propriæ paleſtræ·Varro Cato,uel de liberis educandis.Ab huiuſmodi luſionibus radices crudelitas agere ſolet. Labruſca genere fœmi·Virg.Bucolicis·Syluestris raris ſparſit labruſca racemis.neutro Virgil·culice·Dẽſaq; uirgultis auide labruſca petuntur· Liba generis neutri·Virgi.Bucolicis·Sinum lactis,& hæc te liba priape quotannis.maſcu. 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 in permiſtum lymphorem· Licentia fœmi.maſc· Laberius· In paupertatem licentiatus· Latrina genere fœmin. & eſt lauatrina·quod nunc balneum dicitur·Lucilius lib·xi. qui in latrina lanque.Neutro Laberius compitalibus.Sequere in latrinum,ut aliquid guſtus ex cynica hæreſi· hic latrinum neutri finem locum dixit·Lucilius lib·yi.hoc tu apte, credit quẽq; latrina petiſſe· Lutum genere neutro,& apud Cicer. in epiſt.ad Hircium lectum eſt plurali numero luta, & limum aggerebant·maſculino Claudius annalium libro quarto. pluuia imbri lutus erat multus· Lanitium genere neutro· Virgilius georgi.libro tertio.Si tibi lanitium curæ.fœm. Laberius paupertate,nihil refert mollem è lanitia attica, an pecore ex hircorum ueſtium geras·

M

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ERCATVS Generis habetur maſc·Serenus ruralibus·Ad mercatum eo uillice.Varro ſexageſi.Sumptum comitia habebant. ibi nũc fit mercatus. Mercatura fœm.Plautus trinumo.Mercaturam eam uenalis habuit· Vbi rẽ perdidit·Næuius militibus·pometinenſibus inſtant mercaturam ſpero,rem faciet,frugi eſt homo.Lucilius ſatyr. lib· yi. uerum & mercaturæ omnes,& quæſticuli inſtituti. Turpilius lindia.conſilium hoc cepi,literas miſi ad ſenem noſtrũ prodeſſe nobis ex ſententia mercaturam. M.Tul·de offic.lib·iij.ad quos cum tanquam ad mercaturam bonarum artium ſis profectus· Mercimonium neutri.Plautus amphit. Vt uos in ueſtris uultis marcimonijs·Turpilius thraſileone. Videre cupio noſtrum mercimonium· Melos genere neutro. Næuius lycurgo.Suaue ſummum melos·maſcul·Accius, Vaca acri, crepitantes melos. Pacuuius Peribœa·Theſiantem, fremitu concidi melum. Varro Parmenone.Paca in huius naſcuntur pueri rhithmus,& melos.Idem Cato,uel de liberis educandis. Omnes enim,qui loquuntur habere debeant quoſdam melos. Medimum generis neutri·maſc.Lucilius ſatyr. libro.xy· præterquam in pretio primus ſemiſſe.Secũdus numo.Tertius iam plures,quàm totus medimnus.

Margaritum generis neutri.Varro ἐκατόμβη περὶ θυσιῶν. Vbi illa phalera,gemmeaq; ephippia,& arma margariti. fœm. Varro papiapapæ περὶ ἐγκωμίων. Imperito nonnunq̃ concha uidetur margaritam,ut amiſi » ». margdos.M·Tul. in uerrinis de ſignis ullam gemmam,aut margaritam.Varro marcipore·Altera exorat patrem libram ocellatorum. Altera uirum ſemodium margaritarum. Meſſem generis fœm. maſc.Lucilius lib.xxyij. Potius, quàm non magnum meſſem eſſe non proba uindemia. Mendum neutro·Mar.Tul.ad Atticum lib.ij.Caſtricianum mendum non corrigeres· fœmin. M.Tul.in Verrinis,quæ mendoſa deniq; litora.Lucilius. Nam in quibus mendæ Omnibus in rebus fiunt,fieriq; potis ſunt, Metus maſcu Næuius,magni metus tumultus pectora poſſidet fœminini Ennius.Ni metus ulla tenet teneri uirtute quieſcunt. Murmur neutri eſt generis·Maſc.Varro ſexageſt. Iactati ſumus,ut deportare, murmur ſit uerus· Mundus muliebris, generis maſc.neutri Lucilius lib·xyij. Legat uxori mundum omne penumq;· Miſeria(ut ſæpe)generis fœmi.Neutri Laberius·Carcere homo frugi,quod tibi relictum eſt miſerimonium retines.

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VNDINAE Generis ſunt fœmin.Varro marcipore.maiores ſunt pueri,hi puſilli nigri, qui expectant nundinas,ut magiſter dimittat ſuus·Maſc. Lucilius lib:xxyi. Paucorum atq; hoc pacto ſi nihil guſtat internundinum· Varro γέροντος διδάσκαλος. Quoties priſcus homo,ac ruſticus romanus internundinum barbam radebat.Idem. ταφῆ μενίππου. Romam ipſam in arcoſice non qui in orbe internundinum cilumniarentur.Idem rerum humanarum libro xx. Decemuiri cum fuiſſent arbitrati binos nundinum diuiſum habuiſſe. Naſus maſc·neutri Lucilius lib·yij. Quos oculi nõ ſunt,neq; naſum & qualia ſunt·Idẽ lib.xxij. Naſum rectius nunc homini eſt ſuræ,nec pedes dici·

Nepos dici & fœmina poteſt Ennio authore,quæ nunc neptis dicitur,Iliada,nepos quas erumnas retuliſti?

Nuntius generis maſcu.neutro apud antiquos non receptæ authoritatis,lectum eſt,ſed doctos. Nerui maſc·ſunt generis,ſicut plerunq;·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· & id dicunt ſuam Briſeidem producere, quæ eius neruia tractare ſolebat. Noualia gere neutro. Virgi Bucolicis.Impius hæctam culta noualia miles habebit. fœm.Virgil.geor.lib.ij.Alternis tonſas ceſſare noualeis.

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BSEQVIVM Neutro genere habetur·Teren.Andria·Obſequium amicos, ueritas odium parit.Obſequela fœmi·Plautus aſinaria, Qui mihi auſcultabunt,faciant obſequelam· Turpilius,& geleros,& neq; offerre hũc diutius errari,& conqueri neceſſe ſuæ parum obſequelæ. Idem thraſyleone.Cum interea nihil quicquam à me eſt præmij, neq; erat tuæ benignitatis,atq; obſequelæ. Salluſtius hiſtoriarum libro.ij.Ibi fimbriana ſeditione,qui regi per obſequelam orationis,et maxime odium Syllæ graues,cariq; erant. Afranius priuigno.quàm mihi ſit grata illius obſequela?

Oſtrea generis fœm Lucilius ſatyr.lib iij· Oſtrea nulla fuit, non purpura nulla pelori.Turpilius demetrio,in acta cooperta age inoras oſtreas.Varro ἐπὶ τῇ φακῇ μύρον, περὶ ἀρετῆς. Nec multum numus piſcis ex ſalo captus helaps, neq; oſtrea illa magna capta quiuit palatum ſuſcitare. Afranius excepto.Conchas,echinos,oſtreas marinas.Mar·Tul. in Hortenſio,ſolertiamq; eam poſſet,uel in tegulis proſeminare oſtreas. Varro ſexageſt.tunc nuptiæ uidebant oſtreas lucrinas. Neutri Lucilius ſatyrarum libro nono.Quid ego ſi cerno oſtrea cognorit fluuium,limum,ac cœnum ſapere ipſum. Idẽ libro xiij·His itidem in cœna dabis oſtrea millibus nũmũm Empta. Varro ἕως πότε περὶ ὡρῶν. Non poſſe oſtrea ſe Romæ præbere,& echinos. Oues generis fœm·ut plerunq;· maſc. Varro rerum humanarum lib.xxyij.Vt etiã putantibus quĩ oues duos,non duas dicunt,Homerũ ſecutus,q̃ ait μῆλ' ὀΐεσι. Idem Terentio,quando citatus neq; reſpondit,neq; excitatus eſt, eum ego unum ouem multam dico. Obſidio fœm· genere. Virgilius æn.lib·iij.Cingiq; urbem obſidione uideret, Neutro Ennius,cum ſuo obſidio magnus titanum premebat.

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VTEI Sunt generis maſc. Virgil geor.lib. iij.Ad puteos aut alta greges ad ſtagna iubeto Currentem ilignis portare canalibus undam.Neutro Varro gallo fundanio.De miris ſecundo de ſtatuis,aquis,ut ſunt lacus,et ſtagna,& putea,& maria. Piſcatio generis(ut ſæpe)fœmini.Piſcatus maſc.Cicero de finibus bonorum,& malorum lib.ij. Iſtius generis aſſatos iucunde putat uiuere mundos elegantes optumis cocis piſtoribus piſcatu,aucupio,uenatione.

Puluis generis maſc.ut ſæpe.fœm.Ennius libro octauo annalium.Iamq; ferè puluis ad cœlum uaſta uidetur· Idem libro octauo·Iamq; fere puluis fulua uolat. Poſticam fœmi.genere conſuetudine appellamus. Lucilius ſatyrarum libro tertio.Non peperit uirum poſtica parte protundit· Varro ταφῆ μενίππου. Perrexit inferioris partis domus poſticæ(ut ait Plautus)penitiſſimæ.Titinnius neutro in ueliterno dici probat.atq; duo poſtica,quæ loco mercede.Idem fullonibus· ſiquis hodie præter has poſticum noſtrum pepulerit. Lucilius libro 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 ueniet partus ſuus,& Paris alter.Partitudo,& partio fœmin. Plautus aulul.Probrum propinqua partitudo,cui appetit. Idẽ eadem.Nunc probrum,atq; partitudo propè adeſt. Afranius uopiſco.nõ dolorum partionis ueniet in mentem tibi,quos miſera pertuliſti,ut partum proijceret pater.Plautus truculento·horreſco miſera,mentio quod fit partionis. Præſepia neutri ſunt generis·Virg.li.xi.Qualis ubi abruptis fugit præſepia uinclis fœm. Plautus curculione.Quin reaperet ſe hucceſſum ad præſepiam ſuam.Idem ad meum herum arbitrum uocat me hic intra præſepias meas.Varro de Rep·libro primo. contra hic laudabatur ab illis.is habebat culinam ruſticam unam præſepiam latam cellam uinariam. Panis conſuetudine maſc.genere appellatur.Neutro Plautus curculione· Hæc ſunt uentris ſtabilimenta pane,& aſſa bubula· Pingue eſt pro pinguis eſt neutrum pro alio genere poſitum· Nouius triperdita.ſi autem pingue eſt,male cubandum eſt putrem pantices. Perdix et maſc.genere dici poteſt.Varro admirandis. Perdices uehotior·Palpebrũ genere neutro cõſuetudo dici uult

Palpebræ fœmini·Lucretius libro·iij·Brachia, palpebræq; cadunt,poplitesq; cubanti· Varro papiapapæ περὶ ἐγκωμίων. Quos calliblepharon naturali palpebræ tinctæ uallato mobilis ſeptos tenent. Marcus Tullius de orat·lib·ij·munitæq; ſunt palpebræ,quæ tanquam uallo pilorum·

Pãnus uſu generis maſc.Neutro Næuius tabellaria·qui habet uxorem ſine dote,pannum poſitum in purpura eſt. Purpuriſſum genere neutro·Afranius homine,cedò purpuriſſum·Fœmi·Næuius fannionibus·In licio,cretã ceruſſam purpuriſſum. Pernicies generis fœm·Lucilius ſatyr·li·ii·Peſtem, perniciemq; catax,quam & Manlius Nouius·neutri Accius Menalippo·Paratus ſum ubi uis,petere peſtem,perniciem. Palumbi fœmin·Virgilius bucolicis·Nec tamen interea raucæ tua cura palumbes·Maſcu·Lucilius libro·xiiij· macrosq; palumbes. Plautus bacchidibus.Qui enim intelligo duæ unum expetitis palumbem.Pomponius de uite, quo palumbem unum ex ore tollit· Pigror generis maſc.Lucilius ſatyr·lib.x. langor,obreſcitq; pigror,torporq; getis. Pigne·Ennius lib·xvij·Poteſtate pigne ſufferre laborem·Accius clytemneſtra. 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 dicat· Periculum generis neutri·Teren·Andria·At iſtuc periculum fieri in filia graue eſt.Periclitatio fœm.Mar.Tul. de deorum natura lib.ii.ſicut ex quibusdam ſtirpibus,& herbis,quarum utilitas longinqui temporis uſu,& periclitatione percepimus. Paratus generis maſc.paratio fœmi·Afranius priuigno· Silentio opus eſt nulla ineſt paratio· Penus generis fœmi·Lucilius,Magna penus paruo ſpatio conſumpta peribit· maſc: Pomponius dogali unum penum, quæ omnem cæterum aliam præberem penum Næuius,do facta meum in penum componam ſatius eſt.Neutri etiam lectum eſt apud plurimos,quorum authoritas non probatur. Polypus generis fœm. Lucilius lib.xxix. Pauliſper cui medentia medem hæc ſe ut polypus ipſa; Paupertas generis fœm. Neutri Cæcilius plotio. Ibo ad forum,& pauperi tutelam geram· Papauer neutri·Virgil·ſpargens humida mella, ſoporiferumq; papauer· maſc·Varro noprandis,inſrias ſene papauerẽ.Plautus aſinaria,formicis obijcias papauerem.

Pileus generis maſc.Plautus captiuis·Pileum,quem habuit, diripuit,eumq; ad cœlum tollit·neutri Plautus cornice,te obſecro lyde pileum meum,mi ſodalis,mea ſalubritas. Profecta exta,quæ aris dantur ex fibris pecudum diſſecta,ſunt generis neutri.Licinius macer ornithogonia·Vulgari toſta uapore cum uirgis profecta feriunt.fœm.Lucilius lib.xiiij.Cœnam inquit nullam,neq; diuo profectam ullam. Varro rerum diuinarum libro·xi.Proſiciem exortum uel in menſam porrigere.

Pedis,quem nos pediculum dicimus generis maſc.eſt. Nouius, eſt pedis unus ingens in naſo fœmin·Plautus aulul· ubi quãq; pedem uidebat ſuppurabatur omnis· Pluuia(ut ſæpe)generis fœm.Virgil.geor·lib.i.Tunc cornix plena pluuiam uocat improba uoce·Maſ· Laberius·late loquente qui pedem ex taberna tulimus tantus cum ſtaret pluor. Piſtillus maſ. Nouius minia mediæ,lachrymæ cadent, calet piſtillus. Idem fullonibus·teſtis peſtinas piſtillos mihi cantent· neutro Mutius, 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·maſc. Lucilius rerum humanarum lib.xxi. Deligata ad patibulos, deligantur,& circunferuntur,cruci defiguntur. Plautus carbonaria· patibulum ferat per urbem,deinde affigat cruci.

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r ICTVS Generis eſt maſc.Titinnius. Caue exporge frontem habeat ſemper factos rictus Ricta neutri·Lucretius libro qnto.Mollia ricta tremunt duros nudantia dẽtes.Marcus Tul de ſignis.ut rictum, mentumq; eius paulo ſit atritius. Rogus maſc. generis. Virgil·æn·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 æn·lib.tertio Excuſſosq; iubet laxare rudenteis· fœmini. Plautus rudente.Dum hanc rudentem complico. Reticulum genere maſc·Mar.Tul·in uerrinarum Sicilienſi reticulumq; ad nares admouebat tenuiſſimo lino pleno roſæ.Feneſtella·annalib.Faſcem pectoralis reticulus· Neutro Claudius libro primo.Prius hiſce authoribus inde reticula galearia.

Ramenta generis neutri,ut ſæpe·fœm.Plautus Ramenta fiam plumbea propenſior. Raſtros genere maſc· dicimus, ut apud Virgilium,& Terẽ.neutro apud Cornelium Celſum. omnes raſtra & attollunt,& adigunt· Raptus generis maſc fœm·Terẽ·adelphis·Diſperij Cteſiphontem audiui Philumenam affuiſſe in raptione cum Aeſchino. Reditus generis maſc.Virgilius æn.lib·iiij·Noſtri reditus expectatiq; triumphi·fœm·M.Tullius philippicarum lib.i. Exponam uobis breuiter conſilium profectionis,& regreſſionis meæ·Varro rerum humanarum libro·xx·Omneis Tarquinios eicerent, ne quam reditionis per gentilitatem ſpem haberent. Idem eodẽ. Ad milites facit reuerſionem·

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ſ EXVS Maſcu·generis eſſe manifeſtum eſt. Neutro Salluſtius dixit hiſto·lib ij. At Metellus in ulteriorem Hiſpaniam poſt annum regreſſus magna gloria concurrentium undiq; uirile,et muliebre ſexus per uias,et tecta omnium uiſebantur.Siſenna hiſt·lib·iiij·tum in muro uirile,ac muliebre ſexus populi multitudine omni collocata. Specus genere maſc.Varro rerum diuinarum libro.iiii.Ibi cum ad amiſſam capram deſyderarem animaduertiſſet quendam ſpecum tenebricoſum.Ennius lytris·Inferum uaſtos ſpecus·Fœm·Ennius Annalium lib.xvii.concaua ſub montes latæ ſpecus intus patebat·Accius niptris.Inde aduenio montem Oetam ſcruposam ſpecum. Strigilim manifeſtum eſt eſſe generis fœmini· Neutri Varro bimargo κενταύριοις· eſt enim uera cauſa in candelabro pendet ſtrigilis· Sortes genere fœm·Virgilius lib·x·Neſcia mens hominum fati, ſortisq; futuræ. maſcu· Virgilius libro quarto.quæ ſortitus non pertulit ullos.

Salis genere maſc·Teren·Eunucho· Labore alieno magnam partam gloriam uerbis ſæpe in ſe transmouet,qui habet ſalem quod in te eſt·Plautus mercatore.quaſi in aqua indideris ſalem·Neutro Varro commentario ueteri Fabij pictoris legimus Teſſit et ſale,quo ſale ſordidum uſtum eſt,& ollam rudem fictile abiectum eſt,& poſtea id ſal uirgines ueſtales ſerra ferrea ſecant. Socrus & maſc·genere ueteres dici poſſe uoluerunt·Næuius pellico,Deſine ſocri tuo,fratri patrui meo.

Salum neutri generis eſt uulgari conſuetudine· maſc. Ennius Hecuba undantem ſalum. Sibilum neutro genere ut apud Serenum. Suaue ſibilum.maſcu· Virgil· bucolicis· Nam neque me tantum uenientis ſibilus auſtri.Lucilius· Saxa & ſtridor ubi atq; eriunt dum ſibilus inſtitis· Sagum ge-

neris neutri,ut plerunq; maſcul.Ennius. Tergus igitur ſagus pinguis opertat·Varro uirgula diuina. Cum neq; aptam mollibus humeris fibulam ſagis ferret. Spari,quod eſt genus teli maſc·genere,ut eſt apud Virgilium.Agreſtisq; manus armat ſparus.neutro Lucilius.Tum ſpara,tum rumicis.

Sanguis maſc.genere in conſuetudine habetur. Virgilius æn. libro.ij.uos ó qbus integer æui Sanguis ait·Neutro Ennius Hecuba·Heu me miſeram interij·pergunt lambere ſanguen ſanguine.Lucretius lib.i.Viſceribus uiſcus gigni,ſanguenq; creari· Accius amph· Cum patre paruos patrum hoſtificæ ſanguine ſanguen hiſcere ſuo.Idem æneadis,aut decio uim gallicam obduc contra in acie exercitumue patrum hoſtili fuſum ſanguen ſanguine. Varro coſmophthora περὶ φθορᾶς κόσμου. Afri ct terribilis contra cõcurrere ibis,atq; æneæ miſceri ſanguine ſanguen·Cicero de finibus bonorum,& malorum lib.v.quotusquisq; eſt,cui mors cum appropinquet, non fugat timido ſanguen,atque exalbeſcat meto. Suauboneum poſitum pro ſucuba Titinnius teſtis eſt in pſaltria. Contemplari ancillas quàm arbitrer illarum ſuauboneum eſſe. Simile eſt pro ſimilis eſt pro maſcu·poſitum neutrum. Titinnius fullonibus·formicæ pol perſimile eſt ruſticus homo.Næuius gymnaſtico·Pol aut paraſitorum aliorum ſimile eſt. Næuius militibus parnetinẽſibus·Tu pueri pauſilli ſimile eſt.qa enim ad os fers quicquid nactus eſt. Schema fœm·genere dici ueterum uſurpat authoritas.Plautus amph·quod ego huc proceſſi ſic cũ ſeruili ſchema.Pomponius proſtibulo· Si ualebit plus in buccã uetet ſi dicin' ſchema Neutro Næuius lycurgo.Pergite thyrſigere breche modo bacchico cum ſchemate· Lucilius lib·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 fodiebam in die denos ſcrobes. Varro ruſticarum rerum li.i.ſcrobiculum dicit·Idem manio.quoddam adminiſtrant in ſcrobe fodiendo inueniunt arcam. Singraphas fœm·genere.Mar.Tul. authore dicimus.præ negotiatoribus achæis ſyngraphas, quas noſtra uoluntate conſcripſimus·maſc.Plautus aſinaria· Agedum iſtum oſtende,quem conſcripſiſti ſyngraphum. Silex omnium conſenſu fœm.appellatur genere. Virgil.bucolico·Ab ſilice in nuda.Maſc.Lucretius lib i.Vnde queant ualidi ſilices, ferrũq; creari.Idẽ li.v.Nõ ruere auulſos ſilices à mõtibus altis.

Spicæ generis ſunt fœm.Varro ſexageſ.ſi canis fit è catello ſic è tritico ſpicam.Mar.Tul.de finibus bonorum,& malorum lib iiij.Non enim,quod fiat in frugibus uictum ad ſpicam perduxerit.Maſc.M.Tul.de ſenect.Calamoq; erecta geniculato uaginis iã quaſi pubeſcens includitur, ex quibus cum fundit fruges ſpici ordine ſtructas·Varro lege mœnia Neq; in bona ſegete nullum eſt ſpicum nequam · neque in mala non aliquod bonum· Squalor maſc.eſt generis.fœmi· Accius Euryſace· Prò dij immortales ſpeciem humanam inuſitatam, egregiam,indignam clade & ſqualidine· Idem telepho. Nam etſi operta ſqualitate eſt,luctuq; horrificali·Varro manio Ager derelinqueretur ac periret ſquale, ſcabieq;, illuuie, & uaſtitudine, ſqualitate ſumma, ſcabie ſumma in erumna obruta Suaſiones generis fœm·Neutri Accius clytemneſtra. Sabam hanc mihi ſupremam lucem,& ſeruitutis finem dari. Scutum generis neutri·maſc.Turpilius demiurgo.quia non minus res hominem quàm ſcutus tegit. Seplaſium generis neutri.Varro ἀνθρωπουργία ἢ περὶ γενεθλίων. Doti dato inſulam chium,agrum cæcubum,ſeplaſia Capuæ, macellum Romuli·ſeplaſia fœm·Varro ſynephebo περὶ ἐμμονῆς· hic narium ſeplaſiæ,hic hedycus Neapolis. Pomponius quinquatribus.uenit 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. libro.i. In corporis deniq; motu,& ſtatu cernitur. Stirpem generis fœm. Virgil.æn.li.vij.Heu ſtirpem inuiſam,& fatis contraria noſtris Fata Phrygũm maſc.Ennius annaliũ lib.v.Homines Pyrrhus,uti memorant,à ſtirpe ſupremo. Pacuuius atalanta. Dubito ad quam inſiſtam uiam, aut quod primordium capiſſam ad ſtirpem exquirendum. Virgilius æn.lib·xij·Nãq; diu luctans,lentoq; in ſtirpem moratus. Satio generis fœmin. Virgilius georgi.li.i.Vere fabis ſatio.Maſc· tamen. Mar·Tul. de ſenectute.quid ego uitiũ ortus,ſatus,incrementa cõmemorẽ?

T

t ACTVS Generis maſc.ut ſæpe.Fœm. Cicero Thuſcu.lib.iiij.Qualis hæc aurium tactus,tales ſunt & oculorum, & tactionum & odorationum,& ſaporum. Tale poſitum pro talis.Titinnius ſetina.Accede ad ſponſum audaciter uirgo nulla eſt,tale etiam eſt. Tonitrus poſitum pro tonitru.Plautus amph·Strepitus,crepitus,ſonitus,tonitrus. Tergum neutro genere dici,& conſuetudo,& ueterum confirmat authoritas.Plautus pſeudulo. Nunquam edepol ueſtrum durum tergum erit,quàm hoc terginum meum· maſc.Plautus aſinaria.Habeo opinor familiarem tergum, neq; iam foris. Textus maſcu.eſt generis,neutri Lucretius li.v.Treis ſpecies tam diſſimileis,tria talia texta.Idem lib·vi·propter diſſimilem naturam,textaq; rerum. Accius nyctegreſias. Scendit hora laterum texta uulcani uorax· Terriculæ generis fœm neutri Accius epinauſimache·Vbi non terricula cita ſunt.Idem Telepho· Proinde iſta hæc tua aufer terricula, atq; animum iratum comprime. Torquem generis maſcu. Lucilius ſatyr.lib·xi.conuentus pulcher, braches ſaga fulgere torquem datis magni.Mar.Tul.de offi.lib.iij.Atque 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, atque inſignibus Martis torqueas aureas,& ſcuta cælata hibero argẽto graui crebra fulgent.Claudius Quadrigarius deſcribẽs Manlij Torquati pugnam,ubi eam euertit,caput præcidit,torquem detraxit,eamq; ſanguinolentam ſibi in collum imponit. Varro de uita populi Romani li.i.Auri pondo duo millia,acceperint ex ædibus ſacris,& matronarum ornamentis. à quibus poſtea id aurum,& torques aureæ multæ relatæ Romã, atq; conſecratæ. Timor generis maſc.fœm·Pacuuius periboea.Et fare quæ cor tuũ timiditas terret.& M.Tul.de Rep. libro.ij.eſſe autem angores,ſi miſeria afflictas, atq; abiectas timiditate & ignauia.Idem de orat. lib.ij. pudore abdicendo, & timiditate ingenua quadam refugiſti.In eodem.neq; illa mi hi cautio,& timiditas incauti propter præſtantem prudentiam craſtinate legenda eſt. Tractus generis maſc·Varro mutuum muli ſcabunt περὶ ἀφορισμοῦ· Vt uenalem tunicu lam poneret quotidie,ut uideret,totum deniq; etiam ſuis manibus lanea tracta miniſtraſſet infectori· Tribulæ Fœmi·Virgilius georgi.lib.i.Tribulæq;,trahæq;,& iniquo pondere raſtri.Neutro Varro rerum ruſti.lib.i.quod fit apud alios iumentis hic tribulo fit. Torpor generis maſc· Lucretius, Tantus cõduxerat 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. Vir. pulchroſq; tapetas. Tributum neutro. ſed maſc. Cato originum libris. Ne prædia in lubricum dirigerentur cum tributus exigeretur. Teſta genere fœm. ſæpe inuenitur, neutro apud obſcuræ authoritatis, ſed ſummos ſcriptores legimus. Turdi maſc. ſunt generis, ut plerūq; lectum eſt, fœm. Varro quinquatribus. tu pleni contra caudes audes dicere cū in eborato lecto, ac purpurei operis toro cubare uideas ægrotum, & eius prius album, quàm tympen ſubducere malis. Tarditas generis fœm. maſc. Varro bimargo, ne me prædatus uerſuū tardor, ne prenet tarte cum pri tymon certum. „ „ Tibia generis fœm. maſc. Varro medio. Quare meas lubidines, ac tibias bilingos. Tartara genere neutro. Virgil. lib. vi. Ac læua malorum Exercet pœnas, & ad impia tartare mittit. maſcu. Virgil. libro. vi. Tum tartarus ipſe Bis patet in præceps tantum.

V

TERVS Maſ. genere dicitur. neutro plautus aulu. Perij mea nutrix, obſecro, uterum dolet. Turpilius philopatro. diſperij miſera. Vterū cruciatur mihi. Afranius uopiſco. ſedit uterum, non ut omnino tamen. Venatus maſc. eſt generis. Virgil. lib. viii. Venatu aſſiduo, & totum cognouimus amnem. & geor. Sed rami atq; aſper iuxta uenatus alebat. Venatura fœm. Plautus milite glorioſo. Vident uillam oculis uenaturam facere, atq; aucupium auribus. Vultus maſc. genere appellatur. Virgil. li. v. Me'ne ſalis placidi uultum, fluctuſq; quietos. Neutro Lucretius lib. iiii. 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. xiiii. Dilectum uideo ſtudioſe uulgus habere. Maſc. Siſenna hiſtoriarum lib. iii. Imperitum contat uulgum. Virgil. æn. lib. ij. hinc ſpargere uoces In uulgum ambiguas. Accius euryſace. Diffidam amantem cadere turbat uulgum ambigua. Accius. Euitat mœros diſicat. Idem epigono, & nō'ne Arguos fremere bellum, & uelle ui uulgum uidet. Varro crono περὶ ταφῆς. Quare Heraclides Ponticos plus ſapit qui præcepit, ut comburerent. quàm Democritus, qui ut in melle ſeruarent, quem ſi uulgus ſecutus eſſet peream ſi centum denarijs calicem mulſi emere poſſimus. Idem ὄνος πρὸς λύραν. Iurgare cœpit dicens, quæ facis atq; in uulgum uulgus. Vſus generis maſcu. Cicero orato. li. ii. Adiungetur uſus frequens, qui omnium magiſtrorum præcepta ſuperaret. fœm. Plautus amph. uſuramq; eius corporis cœpit ſibi. Accius œnomao. Atque hanc poſtremo ſolit uſuram cape. Varro ταφῆ Μενίππου, Diogenem literas ſciſſe dum uiſioni quod ſatis eſſet. Vectis generis maſcu. Lucilius ſatyr. lib. iiii. Ne agitarem manu tu peſſulus, & hunc uectem poſſis cuneis ipſo. Virgil. Cētum ærei claudunt uectes.

Vepres generis maſc. Virgil. ſparſi rorabant ſanguine uepres. fœm. Pomponius portoperipocons. Vepra eſt uepricula. Lucretius li. iiii. Nam ſæpe uidemus Illorum ſpolijs uepres uolitantibus auctas. Vadum generis neutri. Virgil. æn. li. i. In uada cæca tulit. Maſc. Salluſtius hiſtoriarum lib. i. Et uox ſtipidius aduenienss cum legionibus, poſtquam tantas ſpiras haud facilem pugnantibus uadum cuncta hoſti quam ſuis opportuniora uidet. Veſpera fœm. optatum germanus meas ueſpera oriente clanculum ferri ad ſpeciem delino. maſcul. Plautus amph. Hæc illis eſt pugnata pugna uſque ad manē ad ueſperum. Virg. geor. li. iii. cū frigidus æthera ueſper Temperat. Terent. heauton. Nunquam tam mane domi egredior, neq; tam ueſpere reuertor. Vtres uſu generis maſc. tantummodo deputantur. neutri Lucilius Andronius. flacci tegt utria. Vigiliæ generis fœm. ſunt ut plerūq; neutri Varro eudæmonibus. Animum mitto ſpeculatum toto orbe, ut quid facerent homines cum experrecti ſint, me faceret certiorem, ſi quis melius operam ſuperet, ut eius conſilio potius uigilium adminicularem noſtrum, qui uidet alium curuantem extrema noctis tempora. Victus pro uita poſitum genere maſcul. M. Tul. de finibus bonorum, & malorum libro quinto. Perſecutus Ariſtoteles animantium omnium ortus uictus, figuras.

DE VARIA SIGNIFICATIONE SERMONVM PER A LITERAM.

DVORSVM Significat contra. Terētius Adelph. Neq; ſeruulorum quiſquam, qui aduorſum ierat Plautus aſinaria, quæ illac præda eſt? Ibo aduorſum, atq; electabo quicquid eſt. Aduorſum rurſus apud ſignificat. Titinnius gemina. Mulier credo aduorſum illū res ſuas conqueritur. Ter. andria. & id gratum fuiſſe aduorſum te habeo gratiam. Ennius thelepho. Te ipſum hoc oportet profiteri, & proloqui aduorſum illā mihi. Afranius excepto de uita, ac morte domini. Fabulauere aduorſum fratrem illius, ac dominum ſuum. Plautus aulul. Ego'ne ut te aduorſum mentiar mater mea? M. Tul. de finibus bonorum, & malorum lib. iij. Nec uero pietas aduorſum deos, nec quāta ijs gratia debeatur ſine explicatione naturæ intelligi poteſt. Anima eſt ſecundum conſuetudinem ſpiritus, quo uiuimus. Virgil. geor. lib. iiii. animaſq; in uulnera ponunt. Anima rurſum halitus oris, & odor. Virg. geor. li. ii. animas & olentia medi Ora fouent illo, & ſenibus medicantur anhelis. Titinnius fullonibus. Interea fœtida anima naſum oppugnat. Plautus Aſina. An fœtet anima uxoris? Idē mercatore. Ieiunitatis plenus animam fœtidat. Cæcilius. quæ mihi, ubi domū adueni, Aſſedi extemplo, ſaniū dat ieiuna anima. Anima aqua. Plau. amph. Ni ego illi puteo, ſi occepſo, animam omnem intertraxero. Anima ſonus. Varro eudæmonibus. Phrygios per oſſa cantus liquida canit anima. Anima iterum ſignificat iracundum, uel furioſum, unde et animoſi dicuntur iracundi. Plautus amph. animam comprime. Accius menalippo. Ego'ne auxilio motos, temere ut hoſti me animatc offeram. Idem epinauſimache. ut nunc cum animatus iero, ſatis armatus ſum. Nouius fullonibus. Feriatis nihil eſt periculi, dabo tibi uirum ualidum, uirum animoſum. Mar. Tul. de Rep. lib. i. Ergo non probares cōſilio pulſo lubidines, quæ ſunt innumerabiles iracundiæ, quæ tenerent omnia. Ego uero nihil iſto animo, nihil ita animato homine miſerius ducerem. Idem de Rep. li. i. Tum uirtute labore induſtria quæreretur ſummi uiri indolem, niſi nimis animoſe ferox natura illum neſcio quo. Virgil. geor. li. ii. Quos animoſi euri aſſidue frāguntq;, feruntq;. Et æn. lib. xi. Pone animos & pulſus abi. Lucilius lib. xxx. Atq; animoſam Theſſaliam & indomitam frenis ſubigantq;, domentq;. Anima uentus. Virgilius æneidos lib. viii. Quantum ignes, animæq; ualent. Lucretius lib. v. Aurarumq; leues animæ, calidiq; uapores. Varro margopoli περὶ ἀρχῆς. noctilucam tollo, ad focum fero, inflo, anima reuiuiſcit. Idem coſmopthorine περὶ φθορᾶς κόσμου. Detis habenas animæ leui, dū uentus uos flamine ſudo ſuauē ad patriā perducit. Accius myrmidonibus, laſſis trahere in ſalum, & uela uentorum animæ immittere. Plau. aulul. Neq; quid emittat animæ dormiens. Aptam neceſſariam. Mar. Tullius de Rep. lib. iiii. Eademq; obiectum uino, atq; umbram, noctemq; efficiat, cum ad numerum

ad numerum dierum aptum ad laborum quietum. Aptum eleganter ac neceſſarie poſitum. M. Tul. de offi. lib. i. ut enim pulchritudo corporis, apta compoſitione membrorū mouet oculos, & delectat. Idemq; ſed facile iudicabimus, quid eorū apte fiat, quid ab officio, naturaq; diſcrepet. M. Tul. de finibus bonorum, & malorum, lib. iiij. Itaq; natura, ſumus apti ad cœtus conſilia 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 li. xxix. Vt ſi id, quod concupiſſet, non aptus. Aptū cōpoſitum, paratū. Virgi. æn. lib. iij. Interea claſſem uelis aptare iubebat Anchiſes. Idem li. x. proiectum dum pede læuo Aptat ſe pugnæ. Pomponius. Eius aptare puer munde, atq; ampliter conuiuia. Aptum rurſum connexum, & colligatū ſignificat. Virgi. geor. lib. iij. ipſis è torquibus aptos Iunge pares. Accius Demetrio. Hinc colemena lege minus aptū cornibus. Lucilius ſatyr. li. x Conſellas quoq; uadidis in funibus aptas. Idem li. xvi. Ibat forte aries inquit iam qđ genus quantis Reſtibus uix uno filo hæc ſe hærere putares. Pellicula extrema exaptum pendere onus ingens. Varro mutuū muli ſcabunt περὶ ἀφορισμοῦ. Vbi lucus opacus teneris fructibus aptus. M. Tul. de deorum natura li. iij. Quis enim hunc hominem dixerit, qui tam certos cœli motus, tam ſtatos aſtrorum ordines, tamq; inter ſe omnia connexa, & apta uiderit, neget his ullā ineſſe rationem? Salluſtius hiſt. li. iij. Quod ubi fruſtra tentatum eſt ſocordius ire miles obrepere nō aptis armis, ut in principio laxiore agmine. Lucil. lib. xxx. Vnus conſternit nouis uetus peſtibus aptu. M. Tul. in Hortenſio. Altera eſt nexa cum ſuperiore, & inde apteq; pendens. Et thuſ. li. v. Fulgentē gladium è lacunari ſita equi aptum dimitti iuſſit. Aequales ſunt ſimiles, & ex æquo. Afranius uopiſco. Et quidem te nunquam mihi paraſitum, uerum amicum æqualem, atq; hoſpitem quotidianum, & lautum conuiuium domi. Aequales rurſum æqui æui. Vir. æn. li. x. Necnon Euantem Phrygium, Parideq; Minātā Aequalem. Lucilius ſatyr. lib. v. Aeterum unum cecidiſſe tamen ſenem Tireſiam æqualem cōſtat. Afranius priuigno. Noui amicum, atq; æqualem meum. Virgi. li. v. Aſt illum fidi æquales. Ter. Eunucho Patris cognatum, atq; æqualē Archimenidem noſtin? M. Tul. de offi. li. iij. P. Scipionem. Mar. filium eum, qui primo Africanus appellatus ſit, dicere ſolitum ſcripſit Cato, qui fuit ferè eius æqualis. Et de ſenectute. Ego uero propter ſermonis delectationem tempeſtiuis quoq; conuiuijs delector, nec cum æqualibus ſolum, qui pauci admodum reſtant, ſed cum ueſtra etiam ætate. Apertum purum, ſerenū. Virg. æn. li. i. Scindit ſe nubes, & in æthera purgat apertū. Apertū dicitur patefactum. Virg. li. viij. Iamq; adeo exierat portis equitatus apertis. Teren. adelphis. Abi præſtrenue, ac fores aperi. Aperit mitigat. placat. Virg. æn. li. i. Et uaſtas aperit ſyrtes, & temperat æquor. Apertum, nudatum. Turpilius demiurgo. Apertæ ſuræ, brachia autem procera horrorem mihi ex corde exſuſcitabant. Salluſt. hiſt. lib. v. Quibus de cauſis Syllam in uictoria dictatorem ſibi equo deſcendere, ſurgere de ſella, caput aperire ſolitum. M. Tul. de offi. lib. ij. Verentur enim, ne ſi quo caſu euenerit, ut corporis partes quædam aperiantur, aſpiciantur non decōre. Virg. li. vi. Aperit ramum, qui ueſte latebat. Varro eudæmonibus. Capite aperto eſſe iubet ante lucem ſuſcitat. Siſenna. hiſt. lib. iiij. adoriuntur aduerſos, ut apertis lateribus. Varro de uita popu. Ro. lib. i. Minoris natu capite aperto erant, capillo pexo, utiq; innexis crinibus.

Aperire erigere, oſtendere. Vir. æn. lib. iij. Quarto terra die primum ſe attollere tandē Viſa aperire procul. Idem æn. li. viij. patriumq; aperitur uertice ſydus. 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 beneficiam ei, patris cuius opera te eſſe ultum autumat. Lucili libro. xxviij. Socrati ut quid dante tyranno miſiſſe Ariſtippum autumant. Plautus Amph. Niſi hoc ita factum eſt perinde, ut factum eſſe autumo, non cauſam dico, uerū non ſimules probari. Autumare eſt ſperare. Pacuuius duloreſte, aut hic eſt, aut hic ad fore actutum autumo. Altum non ſolum aeriū, uel profundum ſicuti plerunq; Altum ab alendo dictum. Varro manio. Habens antepoſitam alimoniam ſedens altus alieno ſumptu. Altum magnum uel glorioſum. Virg. geor. lib. iiij. Te ſine nil altum mens inchoat. Altum uetus, antiquum. Virg. geor. lib. iiij. altius omnem Expediam prima repetens ab origine famam. Et li. viij. Quid cauſas petis ex alto. Accius armorum iudicio. Cur ueterata ex alto appetis diſſidia Agamēmnō. Altum preſſum, obſcurum. Virg. lib. xi. quid me alta ſilentia cogis Rumpere? Idem in eodem. ſin altior iſtis Sub precibus uenia ulla latet. Aditus interpellatio. Ter. andria. Aliquot me adierunt, ex te auditum qui aiebant. Virg. li. x. Regem adit, & regi memorat, nomenq; genuſq;. Lucilius lib. xxvij. Cum pacem peto, cum placo, cum adeo, et cum appello meam. Aditus ingreſſus. Virgil. lib. ix. huc turbidus, atq; huc, Luſtrat equo muros, aditumq; per auia quærit. M. Tul. de ſupplicijs. In ipſo aditu, atq; opere portus. Aditus rurſum aduētus. Accius medea. Tunc 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 eſſent, quod cum Antonio fuiſſent. Attendere eſt intendere. Mar. Tul. de offic. lib. iij. Etſi cum animum attenderis, turpitudinem uideas aduncatum. Accius Diomede. Simul aurem attendo, ut qui rem exaudire amplius. Lucilius li. xxix. Præterea ut noſtros animos attendere dictis, Atq; adhibere uelis. Idem li. xxvij. Rem cognoſcas ſimul, & dictis animum attendas poſtula. Pacuuius Antiopa. Sed cum animum attendo ad quærēdum 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, qđ nefas ſit concedi tibi. Appellare eſt familiariter reſpondere. Lucilius li. xxvij. Cum mei me adeunt ſeruuli, non dominam ego appellem meam? Appellare eſt appliare. Afranius excepto. Habitu appellant huc ad molem noſtram nauiculam. Lucilius li. xxvi. aggere in iaciendo ſi quod eſt in uineis actis opus, primum id dant operam, & quam primum appellant. Appellare, nominare. Mar. Tul. de offi. libro tertio. P. Scipionem. M. filiū, q primus Africanus appellatus ſit. Aemulus eſt inuidus. Virgil. æn. libro. v. æmula nec dum Temporibus geminis canebat ſparſa ſenectus. Et lib. vi. Aemulus exceptum triton. Aemulus eſt ſectator, uel imitator. Mar. Tul. pro M. Marcello. Illo Aemulo, atq; imitatore ſtudiorum meorū, ac laborum. Salluſtius hiſt. lib. iij. Sed Pompeius à prima adoleſcentia ſermone fautorum, ſimilem fore ſe credens Alexandro regi, facta, conſultaq; eius quidem æmulatus erat. Virg. æn. lib. x. Spemq; meam patriæ, quæ nunc ſubit æmula laudi. Aemulus ſimilitudinem uitæ, uel inſtituti ſequens. M. Tul. de repu. lib. i. Qua enim iudicatur iſte optimus doctrina, artibus, ſtudijs, audio quando. Argutū ſignificat ſonās. Virgilius buc. Forte ſub arguta conſederat ilice Daphnis. et multa huiuſmodi. Argutū audax malitioſum. Lucil. lib. xxviij. Agite agite fures mēdacia argutamini. Plau. Muſtellaria. Exi è culina, ſi foras maſtiga, qui mihi inter patinas exhibes argutias. Argutum paruum, ac lætum Vir. geor. lib. iij. Argutumq; caput, breuis aluus, obeſaq; terga.

Accipere tractare, increpare. M. Tul. in uerrinarũ actione ſecunda. Male accipit uerbis. & ad Cæſarẽ iuniorẽ lib. i. Rogo ipſum, quẽadmodũ eũ ego, armis acceperit. Accipere eſt datum ſumere Virg. æn. li. iij. Accipe, & hæc manuũ, tibi quæ monimenta mearũ Sint puer. Accipere ſentire. Ter. ἑαυτον. Clinia aliter tuum amorẽ, atq; eſt, accipis. Accipere uidere. Virg. li. yiij. ut te fortiſſime teucrũ Accipio, agnoſcoq; libens. Varro de re ruſtica li. iij. Cũ diceret, ſe nullã accepiſſe uillã, qua magis delectatus eſſet. Accipere cõcipere. Virg. li yiij. alij uentoſis follibus auras Accipiũt, reddũtq;. Accipere audire. Mar. Tull. Accipite nunc aliud eius facinus nobile. Lucil. li xxx. Hoc etiã accipe qđ dico, nã ꝑtinet ad rẽ. Virg. æn. lib. ij. Accipe nunc Danaũ inſidias, & crimine ab uno diſce omneis. Accipere poſcere. Ter. eun. Accipit hominẽ nemo melius prorſus, neq; prolixius. Accipe decipere. Lucil. li xxix. ſi inquã ueteratorem illum uetulũ lupũ Annibalẽ acceptũ. Accipere admittere. Plau. aulul. optumus tu cõditionẽ hanc accipe. Ardere eſt ignoſcere cõcremari. Virg. ænei. V. Nanq; uolãs liquidis in nubibus arſit arũdo. Idẽ li. ij. iã proximus ardet Vcalegon. Ardere feſtinare. Virg. æn. li. i. Inſtãt ardẽtes tyrij, pars ducere muros, Moliriq; arcem, & manibus ſubuoluere ſaxa Idem li. xij. Ardet in arma magis. Ardere fulgorẽ, & ſplendorẽ emittere. Vir. æn. lib iiij. tyrioq; ardebat murice læna. li. xi. Ardet apex capiti, criſtiſq; à uertice flamma Funditur. Ardere dolere, uel iraſci. Virg. libro. x. Proxima quæq; metit gladio, latumq; per agmen Ardẽs limitẽ agit ferro te Turne ſupbũ Cæde noua quærens.

Acre ſignificat celer, uelox Virgl. geor. lib. iij. calidumq; animis, & curſibus acrẽ. Idẽ æn. li. iiij. At puer Aſcanius medijs in uallibus acri Gaudet equo. Acrẽ auſterũ, acerbum aſperũ. M. Tull. in hortẽſio, qđ alterius igeniũ, ſicut actũ ægyptiũ alterius, ſic acrius mel hymettium dicimus. Varro Parmenone. Dimittiſq; acri pectore curas tantũ, cantãſq; poẽſim. Acre ſeuerũ. M. Tul de offi. li. i. Suũ qſq; igitur noſcat ingeniũ, acremq; ſe & bonorũ, & malorũ ſuorũ iudicẽ præbeat. Idem eodẽ. Vtendũ eſt fortaſſe uocis cõtentione maiore, & uerborũ grauitate acriore. Acrẽ fortẽ. Vir. æn. lib. yij. Aut acrem dubites in prælia poſcere Turnũ. Cic. thuſc li V. In rebus gerũdis uerũ, acrẽ, & induſtriũ, eundẽ tamẽ maleficum natura. Acre uehemẽs ſæuũ. M. T. in Hortenſio. Aut Philippo breuius, aut Theopõpo acrius. Vir. geor. li iij. acremq; moloſſum Paſce ſero pingui. Idem æn. li. V. Acrior ad pugnam redit, ac uim ſuſcitat ira. M. Tul. uerrinarũ actiõe de ſignis. Acre, prouidũ, diligens. Virg geor. li. ij. Iã tũ acer curas uenientẽ extẽdit in annũ Ruſticus. Aer eſt mediũſpatiũ, qđ inter cœlũ eſt, & terrã. Vir. æn li. y. Aera dimouit tenebroſum, & diſpulit umbras. Aer altitudo Vir. æn li. V. ubi aera uincere ſummũ Arboris aut ullæ iactu potuere ſagittæ. Aer ſonus. Varro andabatis. Anima, ut cõcluſa in ueſica quãdo eſt arcte ligata, ſi ꝑcuderis, aera reddet. Amarũ dicitur aſperum. Virg. georgi. lib. ij. Et amara pauſia bacca. Lucre. li. iiij. interea ꝑpetet amarũ Abſynthij laticem. Amarũ acerbũ. Vir. æn. li. iiij. Iſq; amens animi, & rumore accenſus amaro. Admonere cõmonefacere. M. Tul. in Verrẽ de ſignis. Recte admones, Polycletum eſſe dicebãt. Admonere percutere. Virgi. li x. Lucagus, ut pronus pẽdens in uerbera telo Admonuit bijugos. Ambire ſignificat circuire, & cõcludere. Vir. lib. iij. Quæ rapidus flãmis ambit torrentibus amnis. Idẽ lib. x. atq; oras ambijt auro. Ambire ambitionibus appetere. Vir. li. yij. ne cõnubijs ambire Latinũ Aneadæ poſſint. Ter. andria. Niſi uides, niſi ſenis amicos oras, ambis. Ambire interpellare. Vir æn. lib. iiij. quonam Reginam ambire furentem audeat affatu. Agere gerere. Varro bimargo. Non hercules potes qui agebas, ſed conopron. Audacia conſuetudine temeritas dicitur. Sal. Catilinæ bello. Audacia pro muro habetur. Audacia fiducia. Virgi. li. V. Quiq; pedum curſu ualet, et qui uiribus audax. Atrum dicitur nigrũ. Vir. lib. V. Quinquaginta atris immanis hiatibus hydra. Et geor. li. iij. hic piſcibus atrã Improbus ingluuiẽ. Varro eudæmonibus. Vix uulgus cõfluit nõ furiarũ, ſed puerorũ, atq; ancillarũ, q omnes me bilem atram agitare clamitantes. Alumnos cõſuetudo quos alas, uel educes, uel eos qui aluntur, dici uult. Vir. lib. yi. nec Romula quondam Vllo ſe tantũ tellus iactabit alũno M. Tul. in Verrẽ de ſupplicijs. Italia autẽ alũnũ ſuũ ſeruitutis extremo, ſummoq; ſupplicio fixũ uideret. Varro ſeſquiulyſſe. Vbi quod lupã alũni fefellerunt olim. Idẽ eudæmonibus. Et ecce de improuiſo ad nos accedit cana ueritas atticæ philoſophiæ alumna. Alũnũ filiũ. Virg. li. yi. Nec nõ & tityon terræ omnipotentis alũnũ. Pacu. teucro. Quæ deſyderia alumnum penitudines quales ſcabreſq; incultas uaſtitudines. Alumnũ dominũ. Virgi. lib. xi. caro datus ibat alumno. Agere leto dare. Virgi. æn. li i. tum uulgus in omne Miſcet agens telis. Actũ rotatũ. Virg. æn. li. ix. Ipſe ter adducta circũ caput egit habena. Agere loqui. Ter. adelph. Sed eſt'ne ipſus, de quo agebã? Actũ dicitur ꝑfectũ. Vir. li. yi. His actis, propere exequitur præcepta ſibyllæ. Agere perſeq. Vir. æn. li. iiij. Quã procul incauta nemora inter creſia fixit Paſtor agens telis, & æn. li. yiij. Quos illi bello profugos egere ſupbo. Actum appulſum. Vir li. yij. Siue errore uiæ, ſeu tempeſtatibus acti. Varro lege menia Non hos pactolus aureas undas agẽs eripiet unq̃ è miſerijs. Actũ ĩfixũ. Vir. li. ix. ſed uiribus enſis adactus Tranſadigit coſtas. Varro γνῶθι σεαυτόν. Non uidetis unus ut paruulus Amor ardi fœta lãpade arida agat amantis æſtuantis. Actum coactũ territũ. Virg. li. yi. Prodigijs acti cœleſtibus oſſa piabunt. Agere fugare Virgl. georgi lib. ij. & membris agit atra uenena. Actum admotum. Vir. li. yiij. Accelerant acta pariter teſtudine Volſci. Lucil. lib. xxyi. Agere in iaciendo ſiquoſt in uineis actis opus. Aſperum ſignificat inſuaue. Teren. ἑαυτον. Aſperum pater hoc eſt, aliud lenius ſodes uide. Virgi. geor. lib. ij. Aſper in ore ſopor. Aſperum nocens. Virgi. æn. lib. iiij. Sæuit agris, aſperq; ſiti atq; exterritus æſtu. Aſperum exaſperatum non leue. Virgi. lib. ix. Bina dabo argento perfecta, atq; aſpera ſignis Pocula. Aequare eſt cum æquitate diuidere. Virgl. æn. lib. i. operumq; laberem Partibus æquabat iuſtis. Aequare cõtinuare. Vir. li. yiij. fœlix ſi protinus illũ Aequaſſet noctis ludum. Accommodatum dicitur adiunctũ. Virgl. æn. lib ij. lateriq; argiuum accommodat enſem Mar. Tul. in Verrem in frumentaria. Flagitia lubidiniſq; accommodat. Accius bacchidib. Tunc ſylueſtres exuuias ſæuo pictas lateri accommodant. Idem de offic. lib. i. Qui ſe ad rẽpu. & ad magnas res gerẽdas accõmodauerunt. Et de rep. lib. i. Expoſitamq; ad exemplum noſtræ reipu. accõmodabo eam, ſi potero, omnem illam orationem, quæ eſt mihi habenda de optimo ciuitatis ſtatu. Accõmodatũ procliue, propẽſum M. Tul. in Verre actione. iij. Tunc præterea maxime ſedati, & quieti propè præter cæteros ad ſummum græcorũ otiũ, potiuſq̃ ad ullam uim, aut tumultũ accõmodaui. Accõmodare adhibere. M. Tul. de offi. li. iij. Tantũ dabit amicitiæ, ut ueram amici cauſam eſſe malit, ut orãdæ litis tẽpus, quoad ꝑ leges liceat, accõmodet. Et de ſenectute. Cæterũ & tẽpora metẽdis frugibus, & percipiẽdis accomodata ſunt. Aridũ dicitur ſiccũ. Vir æn. li. i. atq; arida circũ Nutrimenta dedit. Aridũ horrificũ, acutũ Vir. georgi. lib. i. & aridus altis Mõtibus audiri fragor. Lucre. aridus unde auris & ſonus. aridum purum lucidum. Plau. rudente, argento arido. Anceps eſt dubium. Virgi. æn. lib. x. Anceps pugna diu Anceps duplex. Lucil. lib. xxix. Nemo hos ancipites ferro

effringat

effringat cardines. Virg. æn. li. iij. Agnouit prolem ambiguam, 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 uentorũ uis Virgi. geor. li. iiij. at illi Dulcis compoſitis ſpirauit crinibus aura. Idem æn. lib. yi. Diſcolor unde auri per ramos aura refulſit. Aura adactus. Varro eudæmonibus. Simul ac languido corpore ſolis calidior uiſa eſt aura. Argutari dicitur loquaciter prolog. Ennius, quẽ incertũ tu iſti credere, atq; exerce lingua, ut argutariter poſſis. Næuius exordio. Quãdo ad ludos uenit, alij cum tacerent, totum diem argutatur, quaſi cicada. Argutari exilire. Titinnius fullonia, Terra hæc eſt noua, quaſi ubi tu ſolitus argutari pedibus, cretam dum cõpeſcis, ueſtimentaq; leuas. Attollere ſignificat erigere, fundere. Virgi. æn. li. iij. Attollit ſe diua lacinia contra. Attollere afferre. Pacu. in hœdo cuſtodite iſtum uos, ne eum quis attollat, ne'ue quis attingat. Idem armorum iudicio. Pro imperio agendum, quis uetat, quis'ue attollat. Vir. æn. li. ix. Attulit & nobis aliquando optantibus ætas. Auſcultare eſt obſequi. Pacuuius Quis ſe magis audiendum. quàm auſcultandum cenſeo. Ennius menalippa. Mihi auſculta nate, Pueros cremari iube. Cæcil. embolo. Audire ignoti quod imperant, ſoleo, non auſcultare. Auſcultare audire. Afranius. Simul ante ne ego illos uel tantis auſculto lubens Pompo. Aſia. Atq; auſcultare diſce, ſi neſcis loqui. Auſcultare uidere, ſpectare. Afranius priuigno. Videt ludos, hinc auſcultaui procul. Agere porrigere. M. Tul. de offi. li. ij. Vera gloria radices agit, atq; etiam propagatur. Agere intendere, inquirere. Virg. bucolicis. Id quidem ago, & tacitus Lycida mecum ipſe uoluto. Agere urgere, impellere. M. Tul. in Verrem actione. ij. Agunt enim præcipitem pœnæ ciuium Romanorum. Adducere ducere. Ter. ἑαυτον. Adducimus ad te tuam Bacchidem. Adduci cogi. M. Tul. de ſenectute, Nullo imbri, nullo frigore adduci, ut capite operto ſit. Adducere intorquere, rotare. Virgl. lib. ix. Ipſe ter adducta circũ caput egit habena. Adducere, producere. Virgl lib. ix. Ocyus adducto torquens haſtile lacerto. Aequor campus. Virgl. li. xij. Illi æquore aperto, Ante notos Zephirũq; uolant. Aequor mare. Virg. æneidos lib. i. Et uaſtas aperit ſyrtes, & temperat æquor. Aequor fluuius. Virg. lib. ix. Virideſq; ſecant placido æquore ſyluas. Aduenire uenire. Cæcilius plotio. Aedepol ſenectus, ſi nihil aliud apportes tecum, cum aduenis, unum id ſat eſt. Aduenire incipere. Plau. amph. Quæſo aduenienti morbo iure medicabis. Aeſtus ſolis, & æſtiui temporis flagrantia. Virg geor lib. iij. Aeſtibus, & medijs umbroſam exquirere uallem. Aeſtus marini impetus, uel commotiones. Lucre. lib. iiij. Frigus ut à pluuijs calor ab ſole, æſtus ab undis Aequoris. Plau. aſinaria. Quo magis te in altum capeſſis, æſtus te in portum refert. Virg. fundoq; exæſtuat imo. Acerbum, horrendum, infandum, immitte. Vir. æn. lib. iiij. & lib. yi. Et funere merſit acerbo. Acerbũ, incoctum, præcocum, ut de pomis frequentius dicitur. Varro agathone. Virgo de conuiuio abdicatur. Ideo quod maiores noſtri Virginis acerbæ aureis ueneris uocabulis imbui noluerunt. Album ſignificatione manifeſta eſt ut Virg. geor. lib. iij. color deterrimus albis, Et giluo.

Album mite, uel placidum. Varro ſeſquiulyſſe. aduerſi uenti ceciderunt, quod ſi pergunt diutius mare uoluere, uereor, ne me quoq;, cum domum ab ilio ceſſi reuertero, præter canem cognoſcat nemo. Adolere eſt urere. Vir. bucolicis. Verbenaſq; adole pingueis, & maſcula thura. Adolere augere, honorare, propitiare, & eſt uerbũ ſacratum, ut macte magis aucte. Virgi. æn. lib. i. Quinquaginta intus famulæ, quibus ordine longo Cura penum ſtruere, & flammis adolere penateis. & lib. yij. Præterea caſtis adolet cum altaria tedis. Adoleſcere creſcere. unde adoleſcentẽ dicit. Lucr. lib. ij. Deniq; adoleſcendi ſummum tetigere cacumẽ. Laberius ſororibus. Laus nomine gloria adoleſcit.

B

b Ellum eſt ut plerunq;, pugna. Bellum elegans. melius, prudens Lucil. li. xxix. Aetatem iſtuc tibi laturam, & bellum, ſi hoc bellum putas. Varro ταφῆ μενίππου. Diogenem literas ſciſſe. Dum uiſioni quod ſatis eſſet, nunc quod etiam acta bellorum hominum. Idem eodẽ. In cartheo ſtadio ἐπιταφίων lego, à quo qui certaſſet animo bellus homo magis delectatus ſtoicorũ pãcratio, quàm athletarũ. Idẽ ſeſquiulyſſe. Quid enim eſt, qđ homo maſculus lubẽtius uidere debeat bellã uxorẽ? Idem bimargo, ſocius ex hoſtibus, ſocius bellũ ita geris, ut bella omnia domum afferas.

C

c Ommittere effigiare. Pacuuius niptris. Barbaricã peſtem Sabinus noſtris obtulit nouã figuram factam cõmiſſam infabre. Cõmittere cõiungere, ſociare. Lucilius lib. xxyiij. Quid me fiet ſiquidẽ nõ iuſte improbis cõmittere. Virg. æn. li. iij. Delphinũ caudas utero cõmiſſa luporũ. Cõmittere donare, derelinquere M. T. in Verrẽ actione. ij. Is calũniatores ex ſinu ſuboppoſuit, q illã hæreditatẽ ueneri erycinæ commiſſam dicerent. Cõmittere facere. M. Tul. in Verrẽ actione. iij. Ego etiã quæ tu ſine Verre cõmiſiſti, Verri crimini daturus ſum. Virg. æn. lib. i. Quid meus Aeneas in te cõmittere tãtũ? Lucil. li. xxyiij. Cõmouet ſe nuſquã, neq; cõmittet ut ꝑeat ſibi. Idẽ li. xxyi. At. n. dicis clã deſtino tibi qd cõmiſſum foret, ne mutires quicq̃, nec myſteria hæc feras foras. Cõmittere dicitur initiare. Virg. æn. lib. y. Et tuba cõmiſſos medio canit aggere ludos. Varro endymionibus. Diſcũbimus multitudo minus mature cœnã cõmittitis. Cõmittere, credere, permittere. Virg. li. ix. Portã, quæ ducis imperio cõmiſſa recludunt. Ter. eunucho. Ouẽ cõmiſiſti Lupo. Lucili. lib. xxx. Quod ſua cõmittunt mortali clauſtra camœnæ. M. Tul. de offi. li. ij. Quãdiu reſp. ꝑ eos gerebatur, quibus ſe ipſa cõmiſerat. Cõfutare cõmouere. Titinnius ſetina. Cocus magnum ahenũ, quãdo feruit, paula cõfutat trua. Cõfutare opprimere, cõuincere. Ter. phor. Cõfutauit uerbis admodũ iratũ patrẽ.

Cape impliacre, ĩpedire. Virgi. geor. lib. i. Aut oculos capti fodẽre cubilia talpæ. M. Tul. In Verrẽ de ſupplicijs. Nõ ceperũt, ſed abduxerunt onere ſuo planè captam, atq; depreſſam.

Cõdere ſignificat abſcõdere. Vir. æn. lib. ij. Scandunt rurſus equũ, & nota cõdũtur ĩ aluo. Cõdere, cõſtituere. Sallu. ĩ Catilinæ bello. Vrbẽ Romã (ſicuti ego accepi) condidere, atq; habuere initio Troiani. Cõdere cõſecrare. Virg. æn. li. iij. animamq; ſepulchro Cõdimus. Cõdere potiri. Virg. li. yij. optato conduntur tybridis alueo. Colere eſt uenerari. Virg. li. ix. Sume deum ſancti cuſtos ſoractis Apollo Quẽ primi colimus. Cole excercere, ut ruſtici. Vir. geor. li. i. fructuſq; feros mollite colendo. Colere inhabitare. Vir. æn. li. iij. Hic mater cultrix Cybele. Et rurſum. quas dira celænò, Harpyæq; colunt aliæ. Plau Aſina. ac Athenarũ colonæ. & aulul. Hãc domũ iã multos annos eſt ut poſſideo, & colo. Var. endymionibus, ut Mercuriũ aracdũ colonũ. Idẽ eudæmonibus, ut naiades undicolæ. Colere dili-

gere. Virg. bucolicis. Ille colit terras, ille mea carmina curæ. Idem æn. lib. iiij. ſolam nam perfidus ille te colere. Ter. ἑαυτον. quippe forma impulſi noſtra, nos amatores colunt. Lucilius li. 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 colorent. Colere pati. Ter. ἑαυτον. Dũ ille uitã illam colet inopem carens patria. Cedere ſignificat ſecundũ conſuetudinem abire ſuperatum, & locum uictori dare. Virg. lib. x. Conuenit Euandri uictos diſcedere ad urbẽ. Et lib. V. Cede deo. Lucil. li. xxx. Quãdoq; pudor ex pectore ceſſit. Mar. Tul. de offi. li. ij. Cui qdem exercitus noſtri, impatoresq; ceſſerunt. Cedere ſuccedere. Vir. lib. xij. Ceſſerit auſonio ſi fors uictoria Turno. Cedere dare. Vir. li. xi. Hæc omnis regio, & celſi plaga pinea montis Cedat amicitiæ Teucrorũ. et li. xi. Aut abeat uictus cedat Lauinia cõiux. Cedere, recedere. Lucil. lib. xxviij. Vel ſi aliquis opus ſit forte, ſi hinc aliquò ceſſeris. Cedere obſequi. Vir. æn. lib. iij. Cedamus Phebo, & moniti meliora ſequamur. Et li. ij. Veſtrũ hoc augurium, ueſtroq; in numine Troia eſt. Cedo equidẽ, nec nate tibi comes ire recuſo. Cedere euitare. Virgili. lib. v. celeriq; elapſus corpore ceſſit. Cedere incedere. Plau. aulul. In hoſte abſolutus cedis. Cedunt petunt. Varro ꝑmenone. Cedit uelocius iuuenis membris leuis, nitidus oleo.

Curſus eſt pedũ uelocitas. Vir. li. V. Hic qui forte uelit rapido cõtendere curſu. Curſus uolatus. Vir. li. vi. Eſte duces o (ſi qua uia eſt) curſumq; per auras Dirigite in lucos. Et bucolicis. quo curſu deſerta petiuerit. Curſus nauigatio. Virg. æn. lib. iij. Sed tibi q curſum uenti, quæ fata dedere? M. Tul. de repu. lib. iij. Quæ curſu frumento onuſtas petentibus Rhodum uiderit.

Caſtigare increpare uel reprehendere. Vir. lib. v. His grauis Entellũ dictis caſtigat Aceſtes. Ter. ἑαυτον ſeruas caſtigas, mones. Ci. de orat. li. i. Et quoniã de imprudẽtia diximus, caſtigemus etiã ſegnitatẽ. & thuſc. lib. v. Sed hoc in me ipſe caſtigo, qđ ex aliorum, & ex noſtra fortaſſe mollicia nõ ex ipſa uirtute de uirtutis robore exiſtimo. Caſtigare uindicare, punire. Virgil. vi. Caſtigatq; auditq; dolos, ſubigitq; fateri. Caſtigare expedire. Virg. æn. li. iiij. Caſtigatq; moras, opere omnis ſemita feruet. Carpe attenuare, aperire. Virg. geor. lib. i. Nec nocturna qdẽ carpentes pẽſa puellæ Neſciuere hyemẽ. Et lib. iiij. eam circũ mileſia uellera nymphæ Carpebãt hyali ſaturo fucata colore. Carpere auferre, decerpere. Virgil. bucolicis. Inſere Daphni piros carpent tua poma nepotes. Lucre. lib. iiij. iuuatq; nouos decerpere flores. Virgil. lib. iij. Carpit. n. uires paulatim, uritq; uidẽdo Fœmina. carpere celeriter præterire. Vir. geor. li. iij. Et acri carpere prata fuga. Idem eodem, Carpere mox gyrũ incipiat. Lucil. li. xxix. Hyemẽ unãquanq; carpam. carpere paſcere. Virg. geor. li. iij. Carpamus dũ mane nouum, dum gramina canẽt. Cunctari eſt dubitare, diſſipare. Virgil. æn. li. viij. Cũctantẽ amplexu molli fouet. M. Tul. ad Cæſarẽ iuniorẽ li. i. ſed cito pœnituit, domũ rediit. cæteri cũctabantur. Cũctari eſt manere. Virg. geor. li. iiij. Nõ illis qſq̃ cũctantibus altũ Ire iter, aut caſtris audebit uellere ſigna. Et æn. li. iiij. Reginã thalamo cũctantẽ. Cũctari curationẽ differre. Virgi. lib. vi. quibus nobis cunctãdo reſtituit rẽ. Capi propitiari. Lucre. li. ij. Nec bene pro meritis capitur, nec tangitur ira. Capere facere. Ter. andr. Nõ ſi capiũdos mihi ſcio eſſe inimicos omnes homines. Capere perpeti. Ter. ἑαυτον. Dũ abs te abſum, omnes mihi labores fuere, quos cepi, leues. Capere eſt tollere, tenere. Virgi. geor. lib. iij. cape ſaxa manu, cape robora paſtor. Et li. iiij. Hic tibi nate prius uinclis capiundus. Varro meleagro. Quẽ icarco terra nõ cepit, & cœlũ recepit. Idẽ eudæmonibus. Stolã, calceosq; muliẽribus propter poſitas capio. Capere eligere. Ter. ecyra. Cũ illũ generũ cepimus. Virg. georgi. lib. ij. Ante locum capies oculos. M. Tul. de offi. li. iij. Quod inſit aliqd probri, qđ capiat ignaros. Cape delectare. Virg. geor. lib. iiij. Carmine quo captæ. Et lib. viij. Aeneas capiturq; locis. M. Tul. philippicis lib. i. Nõ poſſum adduci, & ſuſcipere pecuniæ captũ. Lucil. li. xxvi Nũc itidẽ populũ iſtũ ſcriptoribus uolumus cape animũ illorum. Cape ſuſtinere habere Virg lib. viij. hæc illũ regia cepit. Ter. Heautn. Dij boni qd turbæ eſt? ædes noſtræ uix capiẽt ſcio. M. Tul. de ſignis. Tot domos locupletiſſimas domus iſtius una capiet. Cape decipe circumuenire. Virg. æn. li. ij. Captiq; dolis lachrymiſq; coactis. Lucili. lib. xxvij. At metuis ne aſpectu, & forma capiare altera. M. T. in Hortẽſio, Captũ me fortaſſe inqt tu putas? Et id qđ nollẽ cõfiteri, coactũ Capere occupare, detinere. Virgil. æn. lib. ij. certamq; illudere capti. M. T. in Verrẽ de ſupplicijs Nauẽ quãdam piratarum præda refertã nõ ceperũt, ſed abduxerunt. Varro meleagro. Quid hic uenator nõ cepit? Cape ſatiare. Virgi. georgi. lib. iiij. Tãta meæ ſi te ceperũt tædia laudis. Capere accipere. Virgil. æn. li. ij. Tu genitor cape ſacra manu, patrioſq; penates. Et li. iij. cape dona extrema tuorũ. Ter. phor. Nam ex his prædijs talẽta argẽti bina ſtatim capiebat. Lucil. li. xxvi. Malis neceſſe luctu ẽ menſa pure capturus cibũ. Mar. T. in Hortẽſio. Deinde boni mores, & modeſtiores, & ad capiẽda præcepta molliores. Plau. aulul. Nam tua gnata peperit decimo mẽſe, poſt numerum cape. Varro quinquatribus. Cape hãc caducã liberi mollẽ dapẽ. capere cõplecti. Varro marcipore. Propontis unda, quã liquãti cœrulea natãtẽ ꝓfundat cape. Capere inuenire. Ter. Heauton. rationẽ cepi, ut neq; tu egeres, neq; ut hæc poſſes perdere. M. T. in uerrẽ actiõe. ij. Reiecti à chelidone capiũt cõſiliũ, neceſſariũ. & de offi. lib. iij. Cum autẽ conſiliũ hoc princeps cepiſſet.

Corripe cõprehẽdere. Vir geor. lib. iiij. Verũ ubi correptum manibus uinclis'ue tenebis. Corripere cõtorquere. Vir. æn. lib. i. Turbine corripuit. Corripere excutere. Vir. æn. li. iij. Corripio è ſtratis corpus. Quaſſum, eſt conuulſum, & non integrũ Virgil. æn. lib. iiij. Quaſſatæq; rates. Quaſſare eſt mouere. Virgi. li. vi. & lãpada quaſſans ꝑ graiũ populos. Plau. milite. q̃ ſuã undãtẽ chlamydẽ quaſſando facit. Certare ſignificat contendere. Vir. bucolicis. Certent & cygnis ululæ. Certare, præuenire. Virgi. æn. lib. i. officio nec te certaſſe priorem Pœniteat.

Cõponere finire. Vir. æn. lib. i. Ante diem clauſo componet ueſper olympo. & bucolicis. Nõ noſtrũ inter uos tãtas componere lites. Cõponere reficere, recreare. Vir. geor. li. iiij. Vix defeſſa ſenẽ paſſus cõponere mẽbra. Idẽ æn. li. i. Nũc placida cõpoſtus pace qeſcit. Componere lenire Virg. æn. lib. i. ſed motos præſtat cõponere fluctus. Cõponere diſponere conſtituere. Vir. æn. li. iij. Quam tuta poſſit urbem cõponere terra. M. Tul. de offi. li. iiij. Atq; qđ cõmuniter cõpoſitũ fuerat, ſolus duxit. Siſenna. hiſt. lib. iiij. Exercitũ diſpartiunt, ad confligẽdum comparant. Cõponere rurſus ſignificat cõparare. Accius armorũ iudicio. Quid eſt cur componere auſis mihi te, aut me tibi? Luci. ſatyr. lib. iiij. Samnis, ſpurcus homo uita iſta dignus, locoq;. Cum Pacidiano componier, optimus multo Poſt homines natos gladiator qui fuit unus. Sal. Iugurtha, ubi Metelli dicta cum factis cõpoſuit. Virg. geor. lib. iiij. Non aliter, ſi parua licet componere magnis. Cõponere ornare. Virg. geor. li. iiij. Dulcis compoſitis ſpirauit crinibus aura. Cõponere colligere M. T. in uerrinis in diuinatione. Si ab iſto libro, quem tibi magiſter ludi neſcio qui ex alienis orationibus compoſitum dedit. Componere ſimulare uel fingere. Accius Agamẽnonidis. Sic multi, animus quorum atroci iunctus malitia eſt, cumpoſita dicta ex pectore euoluunt ſuo, quæ cum componas, dicta factis diſcrepant. Salluſt. Iugurtha, non ſunt compoſita mea uerba parui

parui id facio, ipſa ſe uirtus ſatis oſtendit. Cõponere coniũgere. Virgi. lib. viij. Componens manibuſq; manus, atq; oribus ora. Lucil. Satyr. lib. viij. Cum plotio eodem obuio amplector. labra labellis compono. hoc eſt cum ipſo duo pœnias. Idem eodem. Tum latus compone lateri & cum pectore pectus. Salluſtius hiſt. lib. iiij. Suſpectuſq; fuit. incertum uero, ac per negligentiã ſocietatem prædare cum latronibus compoſuiſſet. Componere pro redimere. Salluſtius hiſt. lib. i. Quin lenones, & uinarij, lanijq;, quorum præterea uulgus in dies uſum habet pretio cõpoſiti. Crepare ſonare. Plau. menæchmis. Dic mihi, en unquam inteſtina crepant, qđ ſencias? uerum ubi ſatur ſum, nulla crepitant, quando eſurio, tunc crepant. Virg. geor. lib. i. Atq; leuem ſtipulam crepitantibus urere flãmis. Teren. phor. Sed oſtium concrepuit, nihil ad te. M. Tul. in Verrẽ de ſupplicijs. locum illum litoris percrepare totum muliẽbribus uocibus. cantuq; ſymphoniæ. Lucilius. li. xxvi. Percrepa pugnam Pompili factam Corneli cane. Varro eudæmonibus, propter crepas uocibus uolitans aureis uulgi. Siſenna hiſt. lib. iiij. Conglobati, & collecti cõcrepant armis. Crepare ſignificat rurſum queri, uel dolere. Horatius carminũ. lib. i. Quis poſt uina molliciem, aut pauperiem crepat? Lucretius. li. ij. Et crepat antiquum genus ut pietate repletum. Crepare iterum incantare. Turpilius pedio. Age tu hymenæum increpa. Crepare frangi. Virgi. lib. V. & acuto in murice remi Obnixi crepuere. Crepare ferire. Ennius thyeſte. Sed ſonitus aureis meas pedũ pulſu increpat. M. Tul. de offi. lib. iij. Itemq; uir bonus habeat hanc uim, ut ſi digitus concrepuerit, poſſit in locupletum teſtamenta nomen eius irrepere. Comparare eſt ſociare, coniungere. Accius amph. Qui meum ſenium cum dolore tuo coniungam, & comparem. Plautus aſinaria. Prehẽde auriculas, cumpara labella cum labellis. Comparare adæquare. M. Tul. ad Cæſarem iuniorem libro. i. Neminem tibi profecto hominem ex omnibus ut ante poſuiſſem unquam, aut etiam cõparaſſem. Ter. eunucho. haud. ne comparandus hic quidem ad illum eſt? Comparare componere, machinari. Siſenna hiſt. lib. iiij. eos, qui hoc malum publicum clandeſtinis conſilijs comparauerunt. Comparare ueteres confirmare, & conſtituere dixerunt. Teren. eunucho. An potius ita me comparem, non perpeti meretricum contumelias? Idem andria. Aut 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 cõparemus colloquia. Accius euryſace. Nihil eſt, ſi autẽ 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 unius me comparaui ſeruire elegantiæ. M. Tul. de rep. lib. VI. Quamobrem ſe comparet hic ciuis, ita nec eſt ut ſi contra hæc, quæ ſtatum ciuitatis permouent ſemper armatos. Afranius epiſtola. Nam proba & pudica qđ ſum, conſulo, & parco mihi, quoniam comparatum eſt, uno ut ſimus contentæ uiro. Cicero de finibus bonorum, & malorum lib. V. Omnis authoritas philoſophiæ conſiſtit in beata uita cõparanda. Comparare emere. Ter. Heauton. argentum dabitur ibi, ut ueſtem, atq; alia, quæ opus ſunt, comparet. Comparare iterum æſtimare. Accius epinauſimache. Pro in tu id cui fiat, non qui facias compara. Comparare apparare. Mar. Tul. in Verrẽ actione. ij. ut erat inter ſuos copioſus conuiuium comparat. Comparare dare. M. Tul. in Verrẽ 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 callidatæ, quæ eſt urbana ſcientia. Accius ægiſtho. Melius quàm uiri callent muliẽres. Afranius abducta. Neſcis, num heri mei omnẽ melius callent, rem quàm uolo. Pacuuius atalanta. Omnes, qui tanquam nos ſeruiunt ſub regno callent domitum imperium metuere. Serenus opuſculis. Callet ſenium arte uiuendi. Accius æneadis. Aut decij quod periti ſumus in uita, atq; uſu callemus magis. Idem neoptolemo. ſat in aſtu, & fallendo callet. Siſenna hiſt. lib. iiij. Lucilium Mẽmium ſocerum Cai. Scribonij tribunum plebis, quem Marcellini conſiliarium fuiſſe callebant, & tunc Curionis oratorem. Callet etiam dictum à colloſitate. Cæcilius Aſoto. Tu iam callebis. Ille feſtus deſidet. Plautus perſa. Plus calleo, quàm aprunum callũ callet. Idem pœnulo. Quid opus uerbis? callum aprunũ callere æque non ſinam. Conſtituere eſt diſponere, definire. Virg. æn. lib. i. Homines'ne feræ ne Quærere cõſtituit. Conſtituere retinere, firmare. M. Tul. de offic. lib. i. Ineuntis enim ætatis inſcitia ſenum conſtituenda, exercendaq; eſt prudentia. Conſtituere inſtituere. M. T. de ſenectute. Conſtitutiones modo delectant, ſed etiam inſtitutiones. Conſtituere parare. M. Tul. in Verrem actione. ij. Quod ubi erat Philodemo nuntiatum, tametſi erat ignarus quantum ſibi à liberis ſuis iam tum mali conſtitueretur. Conſtituere erigere. Virg. lib. vi. Et ferales ante cupreſſos Conſtituunt. Contendere feſtinare. Virgli. æn. lib. i. quæ proxima littora curſu Cõtendunt petere. Contentio eſt perſeuerantia, uel elatio. Mar. Tul. de offi. lib. i. Ex contentione uocis & ſummiſſione, & cæteris ſimilibus facile iudicabimus. Salluſtius hiſt. lib. iiij. Rurſus iumenta nacti ad oppidum ire contendunt. Contendere aſtringere. intorquere. Virg. geor. lib. iiij. Tanto nate magis contende tenacia uincla. Siſenna hiſt. lib. iiij. Simul & tormenta contenduntur. Contendere ſignificat comparare. Plautus ridularia. Signum recte comparabat huius contendi annulum. Lucilius ſatyr. lib. i. V: contendere poſſem theſtiadas. Ledæ, atq; Ixiones Alchilochio. Idem libro ſeptimo. Huncin ego unquam hyacintho hominem cortini potentis delitijs contendi. Cæcilius tyche. Egon' uitam meam atticam contendam 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 contra cũ ira liberi. Accius tereo. uideo ego te mulier more multarum utier, ut contendas tuam maieſtatem uiris. Varro γνῶθι σεαυτόν. Age nunc contende alterum genus philothoreon, nequid ibi uiderit melius. Contendere certare. M. Tul. de offic. libro primo. Miſerrima omnino ambitio eſt, honorumq; contentio. Virgilius æn. libro quarto quis talia demens Abnuat, aut tecum malit contendere bello? Salluſtius Iugurthino bello. Fretus multitudine militum ſperabat armis contendere. Cicero Thuſc libro ſecundo. Vt onera contendis corporibus facilius feruntur, remiſſis opprimunt. Contendere continuare. Cicero de orat. 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 incipiam, & ſine, qui diu contendam ut hinc comportet texum ſolaminem habeam. Turpilius lemnijs habet poteſtatem, niſi poteſtatem ſenis pretio contendas, ut redempto Phædria liceat redire antiquã in conſuetudinem. Varro ſerano περὶ ἀρχαιρεσιῶν. Et petere impiũ populi, & cõtendere honores. Mar. Tullius de offi. libro ſecundo. Extremum autem præceptum in beneficijs, operaq; dãda, nequid contra æquitatem contendas. Contendit proripuit, uel direxit ſignificat Virgilius lib. V. Qui tamen aërias telum contendit in auras. Licinius Macer.

quo die magiſtratum obijt, repẽte celeri gradu p forum ſe in capitolium contendit. Turpilius philopatro. Gere meas fortunas mater, hem qua cauſa hoc opere maximo contenditur. Pacuuius duloreſte. Nihil coniectura quiui interpretarier quorſum flexiuice contenderet. Mar. Tul. de repu. Sed audiſſe te credo, tum uero Platonem Socrate mortuo primũ in Aegyptũ diſcendi cauſa, poſt in Italiam contendiſſe. Afranius epiſtola Non licet me quo contendiſſet ita peruenire. Salluſtius Iugurthæ bello Ex prælio fugit in prouinciam, ac deinde Romam contendere. Varro quinquatribus. Qui tarentinum tuum ad Eraclidem ponticum contenderit. contendere feſtinare. Virgilius æn. libro primo. quæ proxima littora curſu Contendunt petere. Mar. Tul. in Verrinis actione. ij. Hæc ubi filio nuntiata ſunt, ſtatim exanimatus ad ædeis contendit, ut & uitæ patris, & pudicitiæ ſororis ſuccurreret. Contendere intendere. M. Tul. in hortenſio. Magna etiam animi contentio adhibenda eſt explicando Ariſtotelem, ſi leges. Cernere ſignificat uidere. Virg. æn. libro tertio. Cernimus aſtantes nequicquã lumine toruo. Cernere rurſum diſponere. Lucilius ſatyra. libro quinto. Poſtquam præſidium caſtris educere creuit. Cernere amittere. Varro γέροντος διδασκάλου. Non uides apud Enniũ eſſe ſcriptũ, ter ſub armis malim uitã cernere, q̃ ſemel modo parere. Cernere audire. Accius Chryſippo. Quid agam? nox 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 epinauſimache. Primores procerum reuocatrint nomina, niſi eſſet quis, qui armis ſecum uellet cernere. Ennius Medea. Exule nam te ſub armis malim uitam cernere. Pacuuius armorum iudicio. Qui ſeſe ad finem eſſe ad cauſandum uolunt de uirtute, & ego poteſtatem cernundi de omnibus. Cernere rurſum cedere, unde & cernere hæreditatem filij patribus. ideſt cedere dicti ſunt. Accius myrmidonibus regnum tibi permitti malunt, cernam, tradam exercitum. Circunferre eſt proprie luſtrare. Lucilius ſatyr. libro ſecundo. Tum facto omnia ſunt circulata. Plautus amph. Quin tu iſtanc iubes proceritam circunferri? Virgilius libro ſexto. Idem ter ſocios pura circuntulit unda. Confidentia eſt fiducia. Virg. æn. libro primo. & afflictis melius confidere rebus. Confidentia duritia, patientia. Plautus Aſinar. ſcapularum confidentia, uirtute ulmorum freti. Confidentia rurſum temeritas audacia. Pacuuius atalanta. grandem, atq; atrocem coerce confidentiam. Idem libro decimo. Improbus, confidens, nequam, malus uideatur. Turpilius leucadia, Videntur frigus inceſſum, quàm eſt confidens dijs tunc perdunt. Terentius heauton. Qui illo homine uiuit confidentius? Accius myrmidonibus. Iram in frenis obſtes, animis reprimas confidentiam. Afranius uopiſco. Excludat uxor tam confidenter uirum, nõ faciet. Virg. georg. libro quarto. Nam quis te iuuenum confidentiſſime noſtras Iuſſit adire domos? Terentius andria. Neſcio quis ſenex modo uenit illum confidens. Confidentia conſtantia. Mar. Tul. de repu. libro tertio. Duas ſibi res quo minus in uulgus, & in foro diceret, confidentiam, & uocem defuiſſe. Næuius dane. Excidit orationis omnis confidentia. Plautus amph. 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 uitam efferas. Idem duloreſte. unde 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 aures nuntius extemplo eas, in curriculum contuli propere pedes. Calumnia eſt malitioſa, & mendax infamatio. Calũnia rurſum calliditas. M. Tullius de re. pub. lib. ſecundo. ut Carneadi reſpondeatis, qui ſæpe optimas cauſas ingenij calumnia ludificari ſolet. Conuenire placere, conſtituere. Siſenna hiſt. 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 adueniens quendam mei loci, atq; ordinis hominem. Conuenire uidere. M. Tullius de ſenectute. Neq; uero eos ſolum conuenire habeo, quos ipſe cognoui, ſed illos etiam, de quibus audiui, & legi, & ipſe conſcripſi. Plautus Aſinaria. ætatem uelim ſeruire, Libanum ut conueniam modo. Conueniri colligi, coire. Virg. æn. libro primo. Conueniunt quibus aut odium crudele tyranni. Mar. Tullius philippicis libro quarto. Cui quidem hodierno die P. C. nunc enim primum ita conuenimus. Conuenire conſtare. Ter. phor. conuenit numerus quantum debuit. Conuenire ſimilem eſſe. Varro. 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. Vir. lib. xij. Ceſſerit auſonio ſi fors uictoria Turno, Conuenit Euandri uictos diſcedere ad urbem. M. T. de finibus bonorum, & malorum lib. V. Viuendi cupiditate incenſi omnes ſumus, atq; hoc mihi cum tuo fratre conuenit. Conuenire interpellare M. Tul. in Verrẽ actione. ij. Non dubitat, quin ipſe ſi Verrem conueniſſet, æquitate cauſæ, authoritate ſua commouere hominem poſſit. Lucil. li. xxix. Hæc tui conuentus, tela inſidijſq; locaui. Calidum eſt feruens. Virg. æn. lib. ix. Voluitur ille uomens calidum de pectore flumen. Calidum ferox, & inconſultum. M. Tul. 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. Virgili. æn. lib. iiij. cœlum qui uertice fulcit. Cœlum rurſus aer. M. Tul. de deorum natura lib. ij. Altiora eorum, qui terras incolunt eas, in quibus aer ſit rurſus, ac tenuis, quàm illorum, qui utantur craſſo cœlo atq; concreto. Contentus dicitur cui res etiam parua abunde eſt. Virg. æn. lib. yij. patris ſed non & filius armis Cõtentus. Ter. eunucho. Quia neq; tu uno eras contenta, neq; ſolus dedit. Lucilius lib. xxx. & his te uerſibus interea cõtentus teneto. M. T. ad Brutum. Sic igitur facies, & me aut amabis, aut, quod contenti ſumus, diliges. Idem de offi. lib. ij. Breuitatis cauſa familia contenti erimus una. Contentum dicitur extenſum. Virg. æn. lib. V. Tum rapidus iandudum arcu contenta parato Tela tenens. Lucilius lib. xxx. Hic ut muſcipula contenta, atq; ſcorpios cauda ſublata. Contentum colligatum, coniunctum. Virg. geor. lib. iij. Contenta ceruice trahunt ſtridentia plauſtra. Contentum continuum, perſeuẽrans. Cicero thuſ. lib. V. Socratẽ ferunt cum uſq; ad Peiræeum contentius ambularet, quæſitumq; eſſet ex eo, cur id faceret. Cogere corradere. Varro eudæmonibus, Furunculo tamen, ac morbo ſtimulatus eodẽ Ex ſeſe ipſe aliquid quærat, cogatq; peculi. Cogere urgere. M. Tul. de offic. libro tertio. Diogenes contra nimium tenuere coegit, qui ne hortatus quidem eſt. Terentius eunucho. Iubes ne? iubeo, immo cogo, atq; ĩpero. Cogere mollire ſubigere. Varro uirgula diuina.

Sed pauca otio coacto libamenta legens caduca uerus. Cogere in unum colligere. Siſenna hiſt. libro quarto. Summoti, & intra mœnia rurſum coacti. Cicero Thuſ. libro primo. Cœlum hoc, in quo nubes, imbres, uentiq; coguntur. Terentius Heaut. Quaſi talenta ad quindecim coegi. Mar. Tul. ad. M. Catonem. Coactoq; in unũ exercitu, caſtra in Lycaonia apud Iconium faceret. Virgil. bucolicis. Cogere donec oueis ſtabulis. Lucil. libro. xxyi. Rauco contentionem ſonitu, & curuis cogant cornibus. Cogere mulgere. Virgilius bucolicis. Cogite oues pueri, ſi lac perceperit æſtus, Vt nuper fruſtra preſſabimus ubera palmis. Cogere ſtringere. Virgilius geor. libro quarto. nam frigore mella Cogit hyems, eademq; calor liquefacta remittit. Cogere eſt imprimere, coarctare. Virgilius libro. yij. Quadrifidam quercum cuneis ut forte coactis Scindebant. Claudere ſignificat includere. Virgilius geor. libro tertio. Aut intus clauſos ſatura ad præſepia ſeruant. Claudere rurſus obſiſtere. Virg. æn. lib. ix. Ecce maris magna claudit nos obice pontus. claudere circumuenire. Idem bucolicis. claudite Nymphæ, Dictææ Nymphæ nemorum iam claudite ſaltus, Si qua forte ferant oculis ſeſe obuia noſtris Errabunda bouis ueſtigia. Citum celere Sall. Catilinæ bello. Modo citus, modo tardus inceſſus eius. citum diuiſum, uel ſeparatum, unde & oſcitare dictum eſt. Virgil. lib. yiij. At procul inde citæ Metium in diuerſa quadrigæ Diſtulerant. Citare eſt uocare. M. Tul. in Verrem. Citat reum, non reſpondet. Citat accuſatorem. Citare incitare, prouocare. M. Tul. de diuinatione. Quorum ſtudium legendi non ſcribendi ſtudium uehementius in dies citant. Citare laudare. Mar. Tul. de offi. lib. i. Citeturq; pſalmis clariſſimæ teſtis uictoriæ, quæ anteponatur conſilio Solonis. Cadere eſt ruere. Virg. geor. lib. i. illa cadens raucum per leuia murmur Saxa ciet. Cadere occidere. Virg. æn. lib. ij. Cadit & Ripheus iuſtiſſimus unus Qui fuit in teucris. Cadere euenire M. T. de offi. lib. iij. Et, ut ijdẽ dicũt, ob numeros habet, nec præter ſapientem cadere in quenquam poteſt. Capeſſere perficere. Virg. æne. lib. i. mihi iuſſa capeſſere fas eſt. Plau. aulula. In herum matura in ſe ſera condecet capeſſere. Capeſſere immittere. Plautus aſinaria. Quo magis te in altũ capeſſis, æſtus te in portum refert. Capeſſere recipere. Plautus amph. Nunc tamen heri imperium perſequar, & me domũ capeſſam. Cõmodum ſicuti plerunq; utile, commodum aptum, conueniens. Virg. lib. xij. accommoda fraudi. Commodum integrum. totum. Lucilius Bis quin octoginta uidebis commoda de Capua quinquaginta atq; octo. Plautus aſinaria. Viginti argenti commoda minas, eius quas dem matri. Candet ignitum eſt. M. Tul. de offi. lib. ij. Candente carbone adurebat capillum. Candet candidum eſt. Virgil. æn. libro. iiij. Candentis uaccæ media inter cornua fundit. Varro γνῶθι σεαυτόν. Candens corpore Taurus triuio lumine lunæ. Caſtum ſine libidinis & turpitudinis nota Virg. geor. lib. ij. Caſta pudicitiã ſeruat domus. Caſtum religioſum. Virg. libro. yi. Quiq; ſacerdotes caſti dum uita maneret. Varro γέροντος διδασκάλου. Ergo tum ſacræ, religioſæ, caſtæq; fuerunt res omnes. Idem Eudæmonibus. Nanq; 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; poeſi. Cenſere ſignificat exiſtimare arbitrari. Accius euryſace. Nam ea oblectat ſpes ærumnoſum hoſpitem dum id quod miſer eſt clàm eſſe cenſes alteros. Næuius pœnici belli lib. yi. Cenſes eò uenturum obuiam pœnum. Caſſius hemina hiſt. li. ij. Cenſuit ſeſe Regem Porſennam occidere. Quadrigarius annali. lib. yij. Ne nos ad certationem cenſeas hæc incœpiſſe. Cenſere ſuccenſere. Varro caprino prælio περὶ ἡδονῆς. Ne uobis cenſeam, ſi ad me referretis. Conijcere eſt iacere. Virg. æn. libro. ij. telumq; imbelle ſine ictu Conijcit. Afranius. ſimul aut uellem interueniſſe ante, nam ut ſigna indicant, hi conijcere uerba inter ſe acrius. Conijcere colligere certare. Afranius. Simul ante nolim matri me præſente cum patre conijcere non ſi me non uis uel meum. Conijcere agere. Afranius materteris. Cauſam cõijcere hodie ad te uolo. ambo adeſtis, pro futuros arbitror. Cõijcere furari, aut ferre. Afranius incendio, ſeruus eſt mihi in caſio ſceleratus curioſus. is cum filio ei cõijcere ad neſcio quicquid de latrociuncula. Lucilius libro ſecundo. Quid dicis? Cur eſt factum, quod conijcis iſtuc? Contingere eſt tangere. Virgilius æn. lib. ſecundo Funemq; manu contingere 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 manifeſtum. M. Tul. de offi. libro ſecundo. Omnes meas curas, cogitationeſq; in eum conferebam. Conferre contollere. Virgilius, & conferre gradum, & procedere longius audent. Conferre, conſerere. Virg. li. ix. Ergo & ſi conferre manũ furor, iráq; monſtrat. Conferre cõparare. M. Tul. de offi. libro ſecundo. Quæ conferri cum eorũ ſtudijs poteſt? Conferre transferre. M. Tullius de offi. libro ſecundo, ad hoc nos ſtudium potiſſimum contuliſſemus. Confectum dicitur occiſum, exanimatum. Virgilius libro. xi. Hactenus Acca ſoror potui, nunc uulnus acerbum Conficit. Marcus Tul. de ſupplicijs. Plagis confectum dici à lictoribus tuis pater ante oculos tuos occidiſſe. Confectum defeſſum. Virgilius libro. xi. Dicitur infelix æuo confectus Acetes. Lucilius libro. xxyi. Tum doloribus confectum corpus animo obſiſtere. Mar. Tul. de offi. libro ſecundo. Nec me angoribus dedi quibus eſſem confectus. conficere frangere. Lucilius lib. xxyiij. Malo hercle ueſtro confectores cardinum. Conficere colligere. Ter. phor. id ut conficerem confeci affero. M. Tul. ad Cæſarem iuniorem. lib. i. in ſingulis tegulis impoſitis ſexcentis ſexcenties confici poſſe. Et in Verrem actione. ij. Permagnam dices ex illa re pecuniam confici poſſe. Lucilius libro. xxyi. Non te multitudinem tuorum, quàm in album inclyta dextra confici ſibi. Conficere facere. Ter. phor. Bonas me abſente hic confeciſtis nuptias. M. Tul. in Hortẽſio. Ea facultas maioribus noſtris erat, qui confectis ſenatuſconſultis. Et thuſ. lib. yi. Nihil eſt enim apud iſtos, quod non eorum turba conficiat. conficere explicare. Mar. Tul. de offi. libro ſecundo. Honeſtatis pars confecta eſt, quam tibi cupio eſſe notiſſimam. Conficere conſumere, finire. Terentius phor. Cum hic non uideant, me credant conficere argentum ſuum. Mar. Tul. ad Cæſarem iuniorem libro. ij. Bellum (ut opinio mea fert) & conſenſu ciuitatis confectum iam haberemus. Lucil. libro. xxx. Confecit ipſe, comeſq; Marcus Tullius in Hortenſio. Quæ eſt enim confectio ualetudinis? quæ deformatio corporis? Concedere dare uel permittere. M. Tullius in Verrẽ actione. ij. Da mihi hoc, concede quod facile eſt. Virgilius libro ſeptimo. conceſſit in iras Ipſe deũm antiquam genitor Calydona Dianæ. Terentius adelphis. Hui metuiſti ne ſi de tuo iure conceſſiſſes paululum. Lucilius libro. xxix. Concedat homini id quod uelit deliniat. Mar. Tullius de offi. libro tertio. Si negligent omnia turpia per ſe ipſa fugienda eſſe concedant. Concedere credere uel conſentire. Terentius phor. Nunquamne hodie concedes mihi, neq; intelliges? Lucilius lib. xxij. Concedere unum, atq; 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 incẽdit hoc procul conceſſero. Cæcilius tithe-

Hic dum abit, huc conceſſero· Cicero thuſcu. libro quarto. Vt cum magnitudine medicinæ doloris magnitudo concederet.

Conſequi ſignificat ſequi. Virgi. lib. y. Quem deinde Cloanthus Cōſequitur. Mar. Tul de offi. li. iij. Ex quo intelligi debet, illum mentis agitatione, inueſtigationeq́; earum rerum, quas cogitando conſequebatur, neq; otioſum, nec ſolum unquam fuiſſe. Conſequi adipiſci. Mar. Tullius in epiſtola ad Cæſarem libro primo. Tunc cum ea, quæ es ab ſenatu ſummo cum honore conſecutus. Idem in Verrē actione prima. qđ ego meo labore, & uigilijs conſecutus ſum. Conſequi exprimere, definire. Mar. Tullius ad Cæſarem. Extrema uero nec quanta, nec qualia ſunt, uerbis conſequi poſſum. Conſerere dictum eſt miſcere. Virgilius æn. libro ſecundo. Multaq́; per cæcam congreſſi prælia noctem Cōſerimus. Conſerere inſerere. Virgilius geor. libro ſecundo iuuat iſmara baccho Conſerere. Cædere eſt uerberibus dedere. Terentius and. uerberibus cæſum te in piſtrinum Dauę dedam. M. Tul. de ſupplicijs, Cædebatur uirgis medio in foro meſſanæ cauſa. Cædere excidere. Virgli. geor. lib. i. Cæditur & tilia ante iugo leuis. Lucilius. lib. xxyij. lignū cædat, penſum faciat, ædeis uerrat, uapulet. Mar. Tul. in Hortenſio. Aut tibi id ipſum peruertendum fuit, quod tu ne attigiſti quidem, aut eius partes, quaſi membra quædam cædenda. Cædere, occidere, uel mactare. Virgilius geor. lib. ij. Non aliā ob culpam Baccho caper omnibus aris Cæditur. & æn. lib. ij. Cæduntur uigiles. Varro eudæmonibus. Maximum cædit ferro, ſed cædere Vlyſſē, Cum baca ſyluam cædit, porcosq́; trucidat. Cædere immolare. Plau. aulular. cædendum conduxi ego illum. Virgil. æn. lib. iiij. cædunt quinas de more bidenteis. Cædere frangere. Virg. geor. lib. ij. cæduntq́; ſecuribus humida uina Mar. Tul. in Verrem actione. ij. Cædere Ianuam ſaxis, inſtare ferro. Lucilius lib. xxix. Cæde oſtium grato urgere iſtam perimus. Cædere conſumere. Lucilius lib. xxx. Lana opus omne perit, ſqualor, tineæ omnia cædunt. Quatere ſignificat percutere. Virgil lib. yiij. Quadrupedante putrem ſonitu quatit ungula campum. Quatit infeſtat. Virgil. lib. yiij. Aut raſtris terram domat, aut quatit oppida bello. Quatit excludit. Terentius Eunucho, nimirum homo quatietur certe cum dono foras quatit mouet. Virgi. lib. x. At uero ingentem quatiens Mezentius haſtam. Conſtat ualet conſiſtit. Lucilius lib. xxyij. Trado ergo aliās minimo, porrò quod mihi conſtat cariùs. Cicero thuſ. lib. i. Animus, q ſi eſt quatuor horum generum, unde omnia conſtare dicuntur. Conſtat compoſitum eſt. Lucilius lib. xxyi. Principio Phyſici omnes homines ex anima, & corpore conſtare dicunt. Siſenna hiſt. lib. iiij. Multitudinem procul hoſtium conſtare uiderunt. Conſtat conuenit manifeſtum eſt. M. Tul. ad Cæſarem iuniorem lib. ij. Cum conſtet Cæſarem lupercis id uectigal dediſſe, qui ante poterat id conſtare. Et thu. lib. i. Siue quod à grauioribus leuiora natura repellātur, quæ cōſtent. Cōſtitit dicitur ſtetit. Vir. æn. lib. iiij. Hic primū paribus nitens Cyllenius alis Conſtitit. Conſtitit erectus eſt. Plau. amph. fremitu uirum, et ſpiritu anhelitu nebula conſtat. Vir. li. V. Cōſtitit in digitos. Cicero Thuſ. li. i. Vbi rigida cōſtat craſſa caligo inferum. Colligere in unum redigere. Virgil. æn. lib. VI. Colligere arma iubet, ualidisq́; incumbere remis. M. Tul. philippicis lib. VI. Succurrēdum eſt de Bruto, omnes undiq; cœpere colligere. Colligere. reficere. Cicero in Verrē actione. ij. ſed manifeſto furto pturbatus, ubi ſe collegit. Colligere celare, ſupprimere. Virgi. lib. xij. Subſtitit Aeneas, et ſe collegit in arma Poplite ſubſidēs. Colligere auferre. Lucilius lib. xxx Ruis hæc & colligis omnia furtim. Plautus aulularia, quin ipſe pridem tonſor ungueis dempſerat. collegit, omnia abſtulit præſegmina. Continens eſt, abſtinens, integer. M. Tul. ad. M. Catonem, ut quæ copijs, & opibus ferre uix poſſumus, ea manſuetudine, & continentia noſtra, ſociorum fidelitate tueamur. Continens coniunctum continuum. M. T. in epiſtola ad ſenatum. Itaq; cum exercitum per Cappadociæ partem eam, quæ cū Sicilia continens eſt, iter faceret. Idem in Hortenſio. In continentibus quidem terris ueſtrum nomen dilatari poteſt. Curatum eſt natum. Curatum poſt laborē refectum. Virgi. Corpora curamus, feſſos ſopor irrigat artus. Curatum cum delectu apparatum. Lucilius libro. xxx. Et circum uolitant ficedulæ, tardī curatis coci. Conducere emere. Plautus aulul. cædendum conduxi ego illum. conducere eſt ſicuti uſu. Lucilius libro. xxix. Magno non magna mercede magno quidem conduxeris. Mar. Tullius de offi. libro. ij. Vt ſæpe in noſtra repu. uidemus mercede conducti. Conducere colligere conuocare. Varro manio. Manius mane ſuſcitat nos. tum in roſtra adferi populum in forum conducit. Conducere conuertere. Lucilius libro. xxx. Et uirtute tua, & claris conducere chartis. Conducere utile eſſe. Solus uero ſoli quid re, & quæſtu conducat ſuo. M. Tul. de offi. lib. 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 rep. eſſe poſſe concordiam, in qua idem conducat omnibus. Siſenna hiſt. lib. iiij. Quid in Rēp. ſuam maxime conducere uideretur. Concelebrare dicitur commouere. Lucretius libro primo. Quæ mare nauigerum, quæ terras frugiferenteis Concelebras. Concelebrare diu amare, dictum, à celebritate. Lucilius lib. xxx. Multis inductis ſermonibus concelebrarunt. Credere eſt fidem habere dictis, uel factis. Lucilius li. xxyij. Hymnis uelim te id, quod uerū eſt, credere. Virgilius. æn. lib. ij. Ora dei iuſſu non unquam credita teucris. Credere, fidei committere. Lucilius lib. xxyiij. Vitam, ac fortunas cui cum crediderim meas. Credere eſt ſeruandum commendare. Plautus aulul. ubi is obijt mortem, qui mihi id aurum credidit. Commodare eſt mutuare. Lucilius lib. xxyij. Certa ſunt ſine detrimento, quæ inter ſe cōmodent. M. Tullius de offi. lib. ij. Atq; ut dando, & accipiendo, mutandisq́; facultatibus, & commodandis, nulla re egeremus. Commodare cum cōmodo dare. Mar. Tul. ad filium. lib. ij. Cui ego, quibuscunq; rebus potero, libentiſſime commodabo. Captare capere. Lucilius lib. xxyij. Quod ſi pauliſper captare, atq; obſeruare hæc uolueris. Cognoſcere eſt audire æſtimare. Lucilius lib. xxyi. Rem cognoſcat ſimul, & dictis animum attendat poſtulo. Pomponius panſa papipolæ, magis curabo ubi cognorit, omnes unà aſſentiant. Terentius andria. Eo pacto & gnati uitam, & conſiliū meū cognoſces. Virgilius Geor. lib. i. Ni refugis, tenuisq́; piget cognoſcere curas. Cognoſcere noſſe, uel perſpicere. Virgilius lib. ix. Venatu aſſiduo, & totum cognouimus amnem. Idem Geor. lib. ij Nunc quo quanq; modo poſſis cognoſcere dicam. M. Tullius in Hortenſio. Vnde autem facilius, quàm ex annalium monimentis, aut bellica res, aut omnis reip. diſciplina cognoſcitur? Idem de ſenectute. Neq; uero eos ipſe cognoui, ſed illos etiam, de quibus & audiui, & legi, & ipſe conſcripſi. Cognoſcere agnoſcere. Virgilius bucolicis. Incipe parue puer riſu cognoſcere matrem. Mar. Tul. de repu. lib. i. Cognoſcere mehercle inquit conſuetudinem iſtam, & ſtudium, ſermonemq́;. Varro ſeſquiulyſſe. Vereor, ne me quoq;, 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 cuiuſq; meminiſſe, aut conſtanter ualere. Salluſtius hiſt. libro primo. Sic uero quaſi formidine attonitus, neq; animo, neq; auribus, aut lingua cōpetere.

Damnare

D

DAMNARE Eſt damno afficere, unde & condemnare dictum eſt, econtrario nullo damno affectum indēnem probamus. Damnare eſt exhæredare. Lucilius ſatyrarum libro. xi. Caſſius Caius hic operarius, quem Cephalonem dicimus ſectorem, furiumq́;, hunc Tullius quem index hæredem facit, & dānati alij omnes. Damnare neceſſitate conſtringi. Teren. phor. Tu us eſt damnatus gnatus non tu. Damnare eſt & morti dare. Virgilius æneidos libro quarto.

Non dum illi flauum Proſerpina uertice crinem
Abſtulerat, ſtygioq́; caput damnauerat orco.

Accius armorum iudicio. Maior erit luctus cum me dānatum audiet. Mar. Tul. in Verrem actione. i. Reus in iudicium adductus eſt Verres homo uita, atq; factis omnium iam opinione dānatus. Damnare, & condemnare pro liberare poſitum eſt. Titinnius ueliterna. Fortaſſe notum fuiſſe, quo die liber foret, nunc 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 condemnata eſt. Virgilius bucolicis. damnabis tu quoq; uotis. Siſenna hiſto. libro. iiij. Quod uoto damnati fœtum omnem dicuntur eius anni ſtatim conſecraſſe. Cicero Thuſc. libro quinto. Rerum naturam, quàm errorem noſtrum damnare maluimus. Delicere eſt illicere. Titinnius libro. y. quod ea paraſitus habeat, qui illum ſciat delicere, & noctem facere poſſit de die. Defendere uindicare, depellere. Virgilius bucolicis. Solſtitium pecori defendite. Defendere tueri, depellere. Ennius Achille. Serua ciues, defende hoſtes, cum potes defendere. Delica eſt aperi, uel explana. Titinnius lib. y. quid iſtuc eſt? aut quid iſtic ſibi uult ſermo, mater delicat. Idem prælia. Tibi'ne comœdiam, quam ſciam non delicem? Cæcilius obolostate, ſi linguas de te habeam, uix habeam ſatis te qui laudem ache, immo uero hic ante ſolitus ſum delicat. Accius Achille. Quare alia ex crimine inimicorum effugere poſſis delicat. Lucilius lib. xxx. Nemo iſtum uentrem pertundet, delicet uti, atq; uidebis. Delinitus ad noſtram conſuetudinem placatus. Turpilius Demetrio. uide mirum ingenium, ac delenificat mulierē, commorat hominem lachrymis. Delinitus delectatus. Mar. Tul. ad Caſſium lib. i. iam biennium eſt, cum uirtuti nuntium remiſiſti, delinitus illecebris uoluptatis. Lucilius lib. xxx. Præſeruit, labra delicat, delinit amore. Delinitus eſt mente alienatus. Plautus amph. delinitus ſum profecto, ita, ut me qui ſim neſciam. Lucilius libro. xxyiij. Concedat homini id quod uult, deliniat, corrumpat prorſus ac nuruos omnes. Delinit deligat. Titinnius prælia. Verumenim dotibus deliniti ultro etiā uxoribus ancillantur. Degere eſt agere. Lucretius libro. ij. Degimus hoc æui quodcunq; eſt. Degere etiam eſt minuere. Plautus aulul. Nunc ego iſtum ſoror laborem degam, & diminuam tibi. Degere eſt detrahere. Plautus epidico. Degitur coriū de tergo meo. Dare eſt exhibere. Mar. Tul. de ſignis. Cn. Pompeius cum filio, qui fuit in Tyndaritano, cœnam; iſti dabat apud uillam. Teren. Heauton. Nanq; ei unam cœnam, atq; eius comitibus dedi. Dare facere. Virg. æn. lib. i. tu das epulis accumbere diuum. Et lib. iiij. Immotamq́; coli dedit, & contemnere uentos. Da ſignificantiam habet manifeſtam, ideſt dic. Virgil. æn. li iij. Da propriam tymbræe domum. Da dic. Virgil. bucolicis. Sed tamen iſte deus qui ſit, da Tityre nobis. & libro. yi. tu quoque ó ſanctiſſima uates Præſcia uenturi da, non indebita poſco. Ter. Heauton. Nunc quamobrem has partes dicerim, paucis dabo. Lucilius lib. xxx. Si liceat facere etiam hoc uerſibus reddere quod do. & lib. xxyiij. Perſuade, & trāſi, uel da quamobrem tranſeas. Dare adſcribere. Mar. Tul. in Verrē diuinatione. Ego etiā quæ tu ſine Verre commiſiſti, Verri crimini daturus ſum. Dare oſtendere Lucilius lib. xxyi. animoq́; ægrotat, uidimus corpore hunc ſignum dare. Dare petere. Lucilius lib. y. Sicuti cum primus ficos propalàm receneis protulit, & pretio ingenti dat primitus paucos. Deponere eſt ponere. Virgil. bucolicis. De grege non auſim quicquam deponere tecum. Mar. Tul. Exiſtimaui honeſtiſſimas moleſtias poſſe deponi, ubi me ad philoſophiam retuliſſem. Deponere eſt cōmendare. Accius erigona. Hoſpitem depoſita interimes. Afranius epiſtola. Amare, habere puerum depoſitum foris. Mar. Tul. de offic. lib. iij. Ergo & promiſſa nonnunquam facienda, neq; ſemper depoſita reddenda. Deponere eſt alienare. Plautus aulul. Vt me deponat, uino eam afficiat uiam. Deponere eſt deſperare, unde & depoſiti deſperati dicuntur. Lucilius ſatyrarum libro tertio. Symachus 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 cōſpexit in eam amore uecors, flammeus & depoſitus, facinus peſſimum ex denuntia confingit. Idem Alpheſibœa. Et ſi eſt in malis depoſitus animus meus, quæ ſcribi exinde audiet. Mar. Tul. in Verrē actione. i. Itaq; mihi uideor iudices magnam, & maxime ægram, & prope depoſitam Reip. partem ſuſcepiſſe. Cæcilius obolo iſta te depoſitus modo ſum anima, uita ſepultus ſum.

Deſtitui eſt deſolari. Deſtitui rurſum ſtatui. Næuius gymnaſtico. In alto nauem iubet deſtitui anchoris. Cæcilius ſymbolo. Deſtituit omnes ſeruos ad menſam ante ſe. Dedicare eſt dicare. Accius Alpheſibœa. Aduereor cum te eſſe Alcmenonis fratrem factis dedicat. Cæcilius annalium lib. i. Legati quò miſſi ſunt ueniunt, dedicant mandata. Dicere conſtituere. Ter. andria. Placuit, deſpōdit, hic nuptijs dictus eſt dies. Dicere denuntiare. Lucilius lib. xxyiij. Minitari aperte capitis dicturum diem. Ter. andria. Dico tibi ne temere facias. Dicere eſt iudicare. Virgil. bucolicis. Dic mihi Dameta, cuium pecus? Dicere dicare. Virgil. lib. yi. 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 coegit. Afranius uopiſco. Igitur quieſcet, quoniā inter nos nuptiæ ſunt dictæ, pareas iſtis uerbis, ſi placet. Idē fratris, de ruſtico neſcio cui uicino ſuo perpauperi, cui dicat dotis paululum. Pacuuius Hermiona. Prius data eſt, quā tibi dari dicta, aut quàm reditum eſt pergamo. Varro myſterijs. In id uirgo dos à fœmina ut auferatur, quæ mihi poſteaquam ad concordiam dicta eſt. Dicere dare. Mar. Tul. de offic. libro. ij. Commode autem quicunq; dixit pecuniam. Dignatus ſignificat dignus habitus. Virgilius æneidos libro tertio. Coniugio Anchiſa Veneris dignate ſuperbo. Accius neoptolemo. Sed quem mihi iungent cuique tu illo fuerint, dignabor dari. Idem atreo, Ego'ne argiuum imperium attingam? aut Pelopis digner domo? quo ne oſtendam? quod templum adeam? quo mœre funeſto colloquar? Cicero orat. 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 æneidos libro primo. Romanos

rerum dominos, gentemq́; togatam. Dominus rurſum appellatur conuiuij exhibitor. unde & domini dominia. Lucilius ſatyrarum lib. ſexto. Qui te bonus Iuppiter inquit Craſſo Mutium cum cœnabat dominum fortem. Idem lib. xiij. Primum dominia, atq; ſodalitia omnia tolluntur. Turpilius philopatro. Forte eo die meretricis ad me de leuitate atticæ, ut cũ uenerat, quidã dixerat quæ cœnam apud me Thais, atq; Erotium Antiphila. Pythias ego extra cubui domina. Varro papiapapæ περὶ ἐγκωμίων. Dominum cõuiuij uinum aliud'ue qd mi laudato. Salluſtius hiſtoriarum libro tertio. Alteri ſcribam, & cœnas in imo medius inter Tarquinium, & dominum perpẽna. Mar. Tul in Verrem frumentaria argento dominos ueſtræ. Varro endymionibus. Diſcumbimus muſſati, dominus mandare, nam committit. Domini & mulierum amatores. Dominus maritus. Virgilius æn. lib. iiij. connubia noſtra Reppulit, ac dominum Aeneam 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. Homo & acutus, & diligens Chryſippus non contemnit, totumq́; diſcrimen ſummi boni in eam rerum comparationem poſitum putat. Diſcrimen eſt periculum. Virgilius æneidos libro. i. per tot diſcrimina rerum Tendimus in Latium. Diſcrimen rurſum ſeparatio, à diſcernendo, unde & diſcerniculum dicitur acus, quæ capillos à media fronte diſſeparat. Salluſtius hiſtoriarum libro primo. Sertorius fortis turba morantibus, et nullo ut in terrore ſolet generis, aut imperij diſcrimine per calonum corpora ad medium, quaſi deinſuper aſtantium manibus in murum attollitur. Virgili. æn. lib. i. Tros, tyriusq́; mihi nullo diſcrimine agetur. Mar. Tul. in philippicis libro 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, Centaurusq́; locum tundunt ſuperare priorem.

Duci delectari uel aduocari. Mar. Tul de finibus bonorum, & malorum libro quinto. Dantq́; ſe ad ludendum, fabellarumq́; auditione ducuntur. Ducere pati. Virgilius æn. 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 ſiquem ſtatuæ magnopere delectant, ſiquis earum honore, aut gloria ducitur. Ducere conſuetudine quam ſignificantiam habeat, claret. ſicut Virgil. æn. lib. xij. Ducitur infelix æuo confectus Alethes, & 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, Moliriq́; arcem. Ducere exiſtimare, iudicare. Varro ſexageſi. Auidus iudex reum ducebat eſſe [illegible] hoc modo. Virgilius libro. x. tanton' me crimine dignum Duxiſti? Mar. Tul in Verrem diuinatione. Clariſſimi uiri noſtræ ciuitatis temporibus optimis hoc ſibi ampliſſimum, pulcherrimumq́; ducebant. Lucilius lib. xxx. Non datur admittit nemo nec uiuere ducunt. orco ſpondent ſeptimũ. M. Tul. de offic. libro tertio. A quatuor fontibus honeſtatis primo libro officia duximus. Ducere uoluere, pertractare. Virgil. libro ſexto. Sic equidem ducebam animo, rebarq́; futurum. Lucilius libro xxix. Age nunc ſummam ſumptus, ducitq́; æri ſimul, atq; alieni. Ducere fabricare. Varro γνῶθι σεαυτόν.

Nihil ſunt muſæ pollicis noſtræ quas erificæ duxti. Ducere trahere differre. Mar. Tul. ad Cæſarem iuniorem libro. i. Ne res duceretur fecimus, ut Hercules Antianus in alium locum transferretur. Idem de officijs libro tertio. Apud prætorem criminatus eſt Balbum illum ducere. Ducere proprium 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 libro ſeptimo. Hi bellum aſſidue ducunt cum gente latina. Differre eſt ſpatium temporis dare. Vir. æn. lib. vi. Diſtulit in ſerã commiſſa 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 georgi. libro quarto. ſcythiæq; hyemes atq; arrida differt Nubila. Teren. adelphis, Miſeram me differor doloribus. Virgili. 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. georgi. libro quarto. Ille etiam feras inuerſum diſtulit ulmos. Differre diſtare. Mar. Tul. in Verrem diuinatione. Ac uide quid differat inter meam opinionem, ac tuam. Lucilius lib. xxvij. Tamen aliti uerruca, aut cicatrix medius papulæ differunt Mar. Tul. in Hortẽſio. quantum inter ſe homines ſtudẽtes moribus omni uitæ ratione differant. Durum ſolidum. Virgili. æn. lib. iiij. ſed duris genuit te cautibus horrens Caucaſus. Durus nocens. Idem georgi. libro quarto. Aut durum tineæ genus. Lucilius libro. xxx. Et ſæuo, & duro in bello multo optimus hoſtis. Durum patiens, & perſeuẽrans. Virgilius geor. lib. ij. Scipiadas duros bello. & æn. lib. i. Durate, & uoſmet rebus ſeruate ſecundis. Terẽ. adelphis. Non hercle hic quidem durare quiſquam (ſi ſic fit) poteſt. Durum immite. Virgili. georgi. libro ſecundo. Quid iuuenis, magnum cui uerſat in oſſibus ignem Durus amor? Ter. Heauton. & quod illum inſimulat, durũ id nõ eſt. Decernere eſt conſtituere definire. Marcus Tul. de officijs libro primo. Quare expetenda quidem magis eſt decernendi ratio, quàm decertandi fortitudo. Virgilius æn. lib. iiij. Decreuitq́; mori. Terẽ. andria. Quicquid peperiſſet, decreuerunt tollere. Plautus Aſinaria. Eos me decretum eſt perſequi mores patris. Varro eudæmonibus. Forenſes decernunt exiſtimatio nomen eum inſanorum numerum refert. Decernere eſt dicere. Plautus amph. Qui nequeas noſtrorum uter ſit amphitryo decernere. Decernere certare. Virgil. æn. lib. xi. Ipſum armis, ipſumq́; iubet decernere ferro. Idem geor. libro tertio. Cornibus inter ſe ſubigit decernere amanteis. Mar. Tul. philippicarum libro tertio. Quam ne ſeruiam animis, armisq́; 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. Virgili. æn. libro tertio. Deiecit uultum, & demiſſa uoce locuta eſt. Lucilius libro. xxvij. Re in ſecunda tollere animos, & in mala demittere. Cicero Thuſcu. libro quinto. Non eſt auſus elate, & ample loqui humiliter, demiſſeq́; ſentire. Dimittere permittere, in poteſtatem dare. Mar. Tul de rep. libro. i. Tum annui conſules, tum dimiſſi populo faſces. Dimittere derelinquere. Marcus Tul. ad Cæſarem libro tertio. Quæ ſi uideres non de exercitu retinendo tueri, ſed eo tradito aut dimiſſo. Dimittere deſuper mittere. Virgil. æn. lib. ij. Dimiſſum lapſi per funem.

Salluſtius hiſtoriarum libro tertio. Cum machinis ſtrepitu demiſſum uictoriæ ſimulachrum coronam capiti imponebant. Varro Meleagris. Cum etiam Thais Menandri tunicam dimiſſam habeat ad talos. Dimittere dare. Virgilius geor. lib. iij. dimiſſæq́; ab Ioue gentis Nomina. Dimittere mittere. Idẽ æn. li. i. equidem per litora certos Dimittam. Diſcere eſt ignotam rem meditando aſſequi. Lucilius libro. ix. Diſcere labora, ne res te ipſa, ac ratio ipſa refellat. Virgil. libro. xij. Diſce puer uirtutem ex me. Diſcere tentare. Virgilius li. v. & fractis diſcentem currere remis. Defunctum dicimus conſuetudine mortuum. Virgilius. lib. v. defunctaq́; corpore uita. Defuncti liberati. Idem libro ſexto. O tandem magnis pelagi defuncte periclis. Diſtrahere eſt uendere. Lucil. lib. xxix. Diuidant, differãt, diſſipent, diſtrahant. Diſtrahere ſeparare. Ter. phor. quod ſi eò meæ fortunæ redierunt, Phãniũ abs te ut diſtrahat. M. Tul. philip. lib. ij. Quid primum hæc natura cohærẽtia 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 li. i. Metium Suſetium propter perfidiam interemit penè imperioſius, quàm humanius. nam equis ad curriculum ex utraque parte deligatum diſtraxit.

Dicare dictum eſt conſtituere, conſecrare. Virgilius libro. v. Vrbe uelim poſita templis ſibi ferre dicatis. Dicare tradere. Mar. Tul. epiſtola ad Cæſarẽ libro primo. Balbum quanti faciam, quamq́; ei me totum dicauerim, ex ipſo ſcies. Lucilius lib. xxx. Iuratum ſe uni cui ſit data ædeq́; dicata. Dicare indicare nuntiare. Lucilius lib. 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. Terent. Heauton. Aſſiduo accurrunt ſerui, ſoccos detrahunt. Virgi. geor. libro tertio. Obſeruans nido implumeis detraxit. Mar. Tul. de 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, ut 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 quenq; contempſerit, deſpexerit, liberum eſſe nunquam duxerit. Virgilius bucolicis. Deſpectus tibi ſum, nec quis ſim quæris Alexi. Mar. Tul. de officijs libro ſecundo. Deſpiciunt autem eos, & condemnant, in quibus nihil uirtutis, nihil animi, nihil neruorum putant. Deſpicere deſuper aſpicere. Virg. geor. libro ij. Qualem ſæpe caua montis conualle ſolemus Deſpicere. Mar. Tul. in Hortenſio. Conſolabitur eam magnitudo animi, & humanarũ opinionum alta quædam deſpectio. Deijcere elidere. Mar. Tul. ad Cæſarem iuniorem libro ſecũdo. Adeſt alba neſcio cuius clodij, quam cũ reſtitui iuſſiſſet ancone cum eo deiectum eſſet ex ſenatuſconſulto. Deijcere dicitur mittere. Virgilius lib. viij. toto genitor quæ plurima cælo Deijcit in terras. Lucilius libro. xxvij. Has è feneſtris in caput deijciunt, qui propè ad oſtium aſpirauerint. Deijcere præcipitare. Marcus Tul. in Verrem actione. ij. Si me ædilitate deieciſſent. Lucilius libro. xxix. Detruſus tota ui deiectaq́; Italia. Deijcere auertere. Mar. Tul. philippicis. Nec uero uſq̃, nec à Rep. deijciebam oculos. Deductum dicitur molle, ſuaue. Virgilius bucolicis. Paſcere oportet oueis deductũ dicere carmen. Deducere uocare. Mar. Tul. de Rep. libro primo. Quare ſi placet deducere rationem tuam de cœlo ad hæc exteriora. deductum delectatione ductũ. Virgilius bucolicis. Carmina uel cœlo poſſunt deducere lunam. Lucilius libro. xxvi. Illuc oculi deducunt ipſi, atq; 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. deductat hunc uoce Leo. Cur tu ipſa uenire non uis huc? Deducere deprauare, tranſuertere à recto. Mar. Tul. in Hortenſio. Habet enim ipſa incertam definitam uiam, & ex ea multis uitijs, & erroribus deprauata deducitur. Virgil. geor. lib. i. riuos deducere nulla Relligio uetuit.

Deferre abducere. Virgil. ænei. libro. vi. Defer in Italiam Deferre eſt afferre. Virg. æneidos libro quarto. celeris mandata per auras Detulit. Deferre celatum prodere. Lucilius lib. xxviij. Quapropter certum eſt facere contra, ac proſequi, & nomen deferre hominis. Deſtinare dicitur parare. deſtinare emere. Lucilius lib. xxviij. Facio ab lenone uenio, tribus in libertatem millibus deſtinet. Docere ſignificat diſciplinam, uel artem quempiam magiſterio dare. Virgilius æneidos libro quinto. docuit poſt exitus ingens. Docere dicere. Lucilius libro. xxix. At non ſunt ſimiles, neq; dant, quid ſi dare uellent Acceperis, ne doce. Diligere manifeſtum habet ſignificationem, ut plerunq; diligit diuidit. Plautus curculione. Clypeatus elephantum ibi Machæra diligit. Titinnius prælia. Pernam totam diligit. Dextrum dicitur dexteræ partis. Virgilius libro. v. Quò tantum mihi dexter abis? Dextrum dicitur fœlix, 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 ó cui nunc erumnam, à libertate para quibus ſeruitutem meam miſeram deprecor. Diuortium eſt rerum omnium ſeparatio. Cicero de orato. libro tertio. Sic è communis ſapientiæ iugo ſunt doctrinarum facta diuortia. Diuortium deflexus de uia à diuertendo. Virgilius libro. ix. Obijciunt equites ſeſe ad diuortia nota.

E

XIGERE Vi extorquere. Mar. Tul. in diuinatione. Et cum eſſet tritici modios ſeſtertijs duobus pro frumento in modios ſingulos duodenos ſeſtertios exegiſſe. Exigere inquirere, uerum perdiſcere. Virgil. æn. lib. i. Quærere conſtituit, ſocijsq́; exacta referre. Exigere eſt excludere. Plautus aulul. Itaq; omneis exigit foras. Ter. andria. Spectandæ an exigendæ ſint nobis prius. Afranius fratris. Retinebitur uir ut uoluntate una probabili prægnantem quod non exigit. Næuius Dane. Indigne exigor patria innocẽs. Mar. Tul. philippicis lib. ij Claues ademit, foraſq́; exegit. Lucilius libro xxvi. Veſtimentis frigus, atq; horrorem exacturum putet. Exigere debitum repetere. Mar. Tul. epiſtola ad Caſſium. Sed non urgeo longiores enim ſpectabo, uel potius exigam, quando Hercle ego temere exigam. Exigere facere, cogere. Virgili. æn. lib. ij. quos improba uentris Exegit cæcos rabies. Exigere ſignificat agere. Plautus captiuis. ſalue Tyndare, & tu, cuius cauſa hanc erumnam exigo. Virg. æn. lib. i. Omneis ut tecum meritis pro talibus annos Exigat. Ter. Ecyra. Illiq; exopto ut reliquam uitam exigat. Lucilius lib. xxviij. cum cognoueris, uitam ſine cura exigas. Exigere definire conſtituere. Virg. æn. libro quarto. Decreuitq́; mori, tempus ſecum ipſa, modumq; exigit. Exactũ tranſcurſum, præteritum. Virg. geor. lib. tertio. At tribus exactis, ubi quarta acceſſerit ætas. & eodem. Exactis grauidæ cum

menſibus errant. Elidere excludere ſignificat. Virg. lib. viij. Eliſus oculos, & ſiccum ſanguine guttur. Plautus rudente. Iubeo oculos elidere, idem ut ſæpius faciunt coci. Lucilius ſatyrarum libro ſecundo iniuriarum hunc in fauces inuolaſſe, animamq́; eliſiſſe illi. Elidere ſuffocare, uel occidere. Virgilius libro octauo. geminasq́; premens eliſerit angues. Elidere collidere. Virgilius æneidos libro tertio. Ter ſpumam eliſam, & rorantia uidimus aſtra. Cicero Thuſc. lib. v. Qui rebus his fractus ægritudine eliditur, poteſt tamen eſſe non miſer. Elidere deijcere. Mar. Tul. de Rep. libro. ij. Vt auriga indoctus è curru trahitur, operitur, eliditur, laniatur. Exanclare ſignificat exhaurire. Plautus ſtico. Ne iſte edepol uinum poculo pauxillulo exanclauit. Idem pœnulo. Sæpe exanclatum 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, atq; execrabile. Idem amphi. Pertolerarem uitam, cladesq́; exanclarem impatibileis. Lucilius lib. xxx. Quantasq́; modo erumnas, quantosq́; 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. Idē Meleagro. Timide eliminor clamore ſimul agnita uox ad aureis acciuit. 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. Terē. phor. quid hic cœptat, aut quò euadet hodie? Lucilius libro xxvi. Euadat ſaltem aliquid aliqua, quod conatus ſum. Plautus Aſinaria. Demiror qd ſit, & quò euadat, ſum in metu. Euadere fieri, prædu... Mar. Tul. Philippicarum lib. ij. An uerebare, ne non putaremus natura te potuiſſe non improbum euadere? Euadere eſt liberare. Salluſtius Iugurthæ bello. At ni Marius ſigna inferre, atque euadere oppido properauiſſet profectò cuncti, aut magna pars ſiccenſium fidem mutauiſſet. Virgilius libro ix. Noſtras'ne euadere demens Speraſti te poſſe manus? Lucilius lib. xxv. Iccirco omnes euaſuros cenſent ægritudinem. Siſenna hiſto. libro. iiij. Cohors una poſt conatum, qua murus erat interruptus, euadit. Euadere aſcendere. Virgilius æn. lib. ij. 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, criſtasq́; rubenteis Excipiam ſorti.

Excipere excuſare uel cælare. Plautus aulul. Neque partem tibi ab eo cui uis indipiſcis, neque furem excipias. Excipere eſt ſuſcipere. Virgilius æn. lib. iij. Heu quis te caſus deiectam coniuge tanto Excipit? Mar. Tul. in Verrē de ſupplicijs. Filiorum ſuorum poſtremum ſpiritum ore excipere liceret. Excipit opprimit, uel circunuenit. Virgilius æn. lib. ij. & ſcelerum furijs agitatus Oreſtes Excipit incautum. Mar. Tul. ad Pompeium libro quarto. Quod ſi eſt, non modo iter meum interclu-ſum, ſed ne ipſum planè exceptum putabat. & rurſum, admoniti ſumus, ut caueremus, ne exciperemur à Cæſare. Excipere rurſum extrahere. Mar. Tul. de Rep. libro quarto. Quos inſepultos reliquiſſent eos, quos è mari propter uim tempeſtatis excipere non potuiſſent, innocentes necauerint. Virgil. bucolicis Non ego te uidi Damonis peſſime caprū Excipere inſidijs? Excipere manere, habere. Virgilius geor. libro quarto. Ergo ipſas quamuis anguſti terminus æui Excipiat. Excipere captare. Cicero orat. libro tertio. Quædam dari ex hac uita ad pertractandos animos hominum, & ad excipiēdas eorum uolūtates.

Explorare eſt intentius obſeruare. Virg. æn. lib. ix. nec non & trepidi formidine portas Explorant. Mar. Tul. de officijs libro. iij. Hac ui non mutatur, niſi exploratum quidem habeat, id omnino neminem unquam ſuſpicaturum. Explorare uerū inquirere. Virgilius æn. lib. i. exire locosq; · Explorare nouos. Explorare probare. Mar. 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 victurum? Explorare ſiccare. Virgilius geor. lib. i Et ſuſpenſa focis explorat robora fumus. Exercere fatigare. Teren. adelphis. I, ſanè ego te exercebo hodie, ut dignus ſis, ſilicerniū. Exercere exagitare. Marcus 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. Tū uos ô tyrij ſtirpem, & genus omne futurum Exercete odijs. Exercere ſolidare. Salluſtius Iugurthæ bello. Nabdalſa exercito corpore. Cicero Thuſc. lib. Equidem meos caſus, in quibus me fortuna uehementer exercuit. Exercere imponere, imperare. Vir. geor. lib. ij. tunc deniq; dura Exerce imperia, & ramos compeſce fluēteis. Plautus amph. Si in me exerciturus, quæſo in parietem prius domes. Exercere in meliorem uſum, & fructum formare. Virg. geor. libro. i. Exercetq́; frequens tellurem, atq; imperat aruis. Equites cum conſuetudine aut à magiſtro equorum, aut à ſeſſore appellamus. Virgilius lib. iiij. Interea præmiſſi equites ex urbe latina. & lib. x. effuſumq́; equitem ſuper ipſe ſecutus. Equites Virg. geor. libro tertio. equos dici uoluit, Impoſiti dorſo, atq; equitem docuere ſub armis Inſultare ſolo, & greſſus glomerare ſuperbos. Exterritum pauefactum ſignificat. Virgili. lib. v. plauſumq́; exterrita pennis Dat tecto ingentem. Varro eudæmonibus. Videmus populum furijs inſtinctum tribus diuerſim ferri exterritum formidine. Exterritum accenſum, inflammatum. Virg geor. libro tertio. Sæuit agris, aſperq́; ſiti, atque exterritus æſtu. Experiri eſt pati, ſentire. Virgil. libro. i. uos & cyclopea ſaxa Experti. Ter. ecyra. Nam fuiſſe erga me miro ingenio expertus ſum. Experiri tentare. Virg. ænei. libro quarto. Nequid 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, atq; experiri certum eſt mihi. Experiri ſcire Mar. Tul. epiſtola ad Brutum libro. vij. His contraria, atq; parata ut eſſe ſoleat, expertus ſum. Virgil. lib. ix. experto credite quantus In clypeum inſurgat. Exire manifeſtam habet ſignificationem. ut Ter. Eunucho exi foras ſceleſte, at etiam reſtitas fugitiue? Exire euadere, liberari. Lucilius libro xxviij. Ne hoc faciat, atq; ex hac erumna exeatis. Exire euitare. Virgil. lib. v. Corpore tela modo, atq; oculis uigilantibus exit. Exire erumpere. Virgil. æn. lib. iij. Non ſic aggeribus ruptis cum ſpumeus amnis Exit. Exire prohibere. Virgil. æn. lib. xi. Suſtinet à iugulo dextram, & uim uiribus exit. Expedire utile eſſe. Ter. Heauton. Expedit bonas eſſe uobis, nos, quibus cum eſt res, non ſinunt. Lucilius lib. xxvij. Ego enim à pueritia, ut me amare expediat. Mar. Tul. de offic. lib. ij. Sæpe enim aut eos lædunt, quos non debeant, aut eos, quos non expedit. Expedire eſt definire. Virg. æn. libro quarto. & auſonio poſſis conſidere portu Expediam dictis. Terē. phor. Atq; id ſi potes uerbo expedi uno. Expedire liberari. Virgilius æn. lib. ij. Flammam inter & hoſteis expedior. Terē. ecyra. Teq́; hoc crimine expedi. Siſenna hiſtoriarum libro quarto. Funeris expediunt clauſtra foribus impoſita periclitantur. Expedire proferre Virgi. æn. lib. i. cereremq́; caniſtris Expediunt. Mar. Tul. in Verrem de ſupplicijs. Hominem proripi, atq; in foro medio nudari, ac deligari, & uirgas expediri iubet. Enixa dicitur partu leuata. Virgilius æn. lib. iij. Triginta capitum fœtus enixa iacebit. Enixa ſubiugata. Virgilius æneidos libro. iij Seruitio enixæ tulimus. Efferre ſubdere. Lucilius libro. xxvi. Depugnabunt pro te ipſi, & morientur, ac ſe ultro efferrēt. Efferre ſignificat proferre. Virgilius lib. v. Tunc ſatus Anchiſa cæſtus pater extulit æquos. & libro ſecundo. Me'ne 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. Virg. æn. lib. v. Oſtendit dextram inſurgens Entellus, & alte Extulit. Lucilius libro. xxx. Continuo ſi mulac paulo uehementius aura inflarit fluctus, erexerit, extuleritq́; 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. Mar. Tul. de ſignis Nimirum forſitan hæc illi mirentur, atq; efferant. Idem de offic. lib. ij. Itaq; eos uiros ſuſcipiunt, maximisq́; efferunt laudibus. Lucilius lib. xxx. Omnia alia, in quibus efferimur rebus, ne ego multis loquar. Extollere differre. Cæcilius plotio. ibi intro, atq; iſta hæc aufer. tamen hodie extollat nuptias.

Explere dicitur implere. Lucretius libro tertio. Atq; explere bonis rebus, ſatiareq́; nunquam. Virgilius geor. libro tertio. Improbus ingluuiem, ramisq́; loquacibus explet. Explere minuere. Virgilius libro ſexto. Diſcedam, explebo numerum reddarq́; tenebris. Educere erigere. Virgil. libro. vi. aramq́; ſepulchri Congerere arboribus, cœloq́; educere certant. Educere dicitur exuere. Virgilius libro decimo. hoc dicens, eduxit corpore telum. Educere, educare. Teren. adelphis. eduxi à paruulo, habui, amaui pro meo. Expedire colligere. Marcus Tul. ad Cæſarem iuniorem lib. i. Ex cæteris autem generibus tunc pecunia expedietur, cum legionibus uictricibus erunt, quæ ſpopondimus perſoluenda. Excutere dicitur commouere. Virgilius lib. xij. gaudetq́; comanteis Excutiens ceruice toros. Mar. Tul. de officijs libro ſecundo. Explica, atq; excute intelligentiam tuam. Excutere emittere. Virgilius. ix. excuſſus Aconteus Fulminis in morem. Excutere excludere, deijcere. Virgil. æn libro quarto. Excutiūtur curſu, & cæcis erramus in undis. Lucilius lib. xxx Ipſo cum domino calce omneis excutiamus. Excutere, eligere Marcus Tul. philippicarum lib. xij. Iuuentutem omnem ex tota Italia excuſſimus. Exponere oſtendere. Marcus Tul. de ſignis. Vocat ad cœnam. deinde ipſe prætorem, exponit ſuas copias omneis. Exponere deponere. Vir. li. xi. ſocios de puppibus altis Pōtibus exponunt. Exponere diſſerere. Marcus Tul. in philippicis lib. i. Exponam uobis breuiter cōſilium profectionis, & regreſſionis meæ. Exponere abijcere. Ter. Heauton. Erat hic corinthia anus haud impura. ei dedi exponendam. Expoſitum ſubiectum, Marcus Tul. in Verrē actione. ij. Cum tibi expoſita eſſet ad prædandum omnis Pamphilia. Exornare fœdare. Teren. Heauton. Ego'ne, ſi uiuo, adeo depexum, adeo exornatum reddam, ut dum uiuat, meminerit ſemper mei. Exornare ornare. Mar. Tul. in Verrē de ſignis. Ornat ample, magnificeq́; triclinium. Teren. Eunucho. Ita uiſus eſt dudum, quia uaria ueſte exornatus fuit. Cicero de orat. libro primo. Qui omnes eloquentes fuerunt, orationem ſuam, & Reip. dignitatem exornabant. Explicare, oſtendere, explanare. Marcus Tul. in Verrē de ſignis. Vitā alterius totam explicare. Idem de offi. lib. 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 Rep. libro ſecundo. Quæ uirtus præter cæteras, totam ſe ad alienas utilitates porrigit, atq; explicat. Varro ſeſquiulyſſe. Vias ſtelligeras ætheris explicans ære. Cauo ſonitum hic in cothurnis. Explicare exercere. Mar. Tul. de offic. libro tertio. Explica, atq; excute intelligentiam tuam, ut uideas, quæ ſit in eas ſpecies firma notio uiri boni.

Exui eſt exolui. Virgil. æn. libro ſecūdo. Suſtulit exutas uinclis ad ſydera palmas. Exui nudari. Virgil. lib. v. magna oſſa, lacertosq́; Exuit. Exuere deponere. Virgili. æn. libro quarto. & ſiquis precibus locus, exue mentem. Exui liberari. Lucilius libro. xxix. Vnde domum uix redeat, uixq́; hoc exuat ſe.

Excidere cædere. Mar. Tul. philipp. libro ſecundo. Excident gladij cruēta arma de manibus. Excidere in obliuionem dare. Virgilius æn. libro. i. Necdum etiam cauſæ irarum, ſæuiq; dolores Exciderant animo. Eiectum excluſum. Virgilius libro nono. Nec non Tarquinum eiectum Porſenna iubebat Accipere. Lucilius lib. xxix. Ibi erat ſcopios eijcere iſtum abs te, quamprimum & perdere amorē. Eiectum extenſum. Virgilius libro decimo. eiectoq́; 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, atq; deauras, exultes, ſolicites. Virgilius libro quinto. exultantiaq; haurit Corda pauor pulſans. exultare gloriari cum iactantia. Virgilius æneidos libro decimo. exultat Amazon. Mar. Tul. in Hortenſio. Imbecillis autem eſt pudoris magiſter timor, qui ſiquando paululum aberrauerit, ſtatim ſpe impunitatis exultat. & de ſenectute. & Annibalem iuueniliter exultantem patientia ſua molliebat. Exultare ſupra modum exilire, & efferri. Mar. Tul. de Rep. Eſt igitur quoddam turbulentum in hominibus ſingulis, quod uel exultat uoluptate, uel modeſtia 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. Teren. Eunucho. Excluſit, reuocat, redeam? Excidere diſſentire. Lucilius libro. xxvij. Metuo ut fieri poſſit. ego ab Archilocho excido. Expectare dicitur manere, obſeruare. Terē. 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 expetunt multa iniqua. Expetere transferre, euadere. Plautus amphit. Suamq; ut culpam immortalem expetere ut ſinat.

F

FOELIX Dicitur fortunatus, beatus. Virgi. æn. lib. iij. O fœlix una ante alias priameïa uirgo. Fœlix propitius. Virgil. æn. libro. i. An Phœbi ſoror, an nympharum ſanguinis una, Sis fœlix. Fœlix fructuoſus, ferax. Virg. geor. lib. ij. Exijt ad cœlum ramis felicibus arbos. Varro de uita populi Romani lib. ij. Contra nouo marito cum item è foco initio

ne ex fœlici arbore, & inæquali aquâ allata eſſet. Faſtigium ima altitudo. Virg. geor. li. ij. Forſitan & ſcrobibus quæ ſint faſtigia quæras. Varro de re ruſtica li. 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. y. Vix illam famuli Phegeus, Sabarisq; ferebant. Ferre habere. Virgil. lib y. in magno munere Cyſſeus Ferre ſui dederat monimentum, & pignus amoris, cum filius nomen ſuũ ferre uoluiſſet. Ferre pati. Virg. æn. lib. ij. miſerere animi non digna ferentis. Lucilius lib. xxyij. 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 orato. lib. ij. Eſt autem uetuſtum uerbum, ſi quod tamen conſuetudo ferre poſſit. Ferre conſerere. Virgilius libro. y. quibus acer Eryx in prælia ſuetus Ferre manũ. Ferre diſturbare. Virg. æn. lib. i. Quippe ferant rapidi ſecum, uerrantq; per auras. & libro ſecundo. alij rapiunt incenſa feruntq; Pergama. ferre dicere, nominare. Virg. æn lib. ij. & ſcelus expendiſſe merẽtem Laocoonta ferunt. & libro tertio. quæ nunc ſamothracia fertur. Ferre dare, exhibere. Virg. æn. libro 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 auxiliũ, tametſi eſt indigna, ut feram. Ferre dirigere, ducere. Virgil. libro ſexto. Hinc uia tartarei, quæ fert Acherontis ad undam. Lucilius libro. xxx. Quid ſibi uult, quare fit ut intro uerſus, ut ad te ſpectant, atq; ferant ueſtigia in omnia ſe prorſus. Ferre laudare. Idem eodem. Et ſola ex multis nunc noſtra poëmata ferri. Fluere eſt decurrere. Virgil. geor. libro ſecundo. Hæc eadem argenti riuos, ærisq; metalla Oſtendit uenis, atq; auro plurima fluxit. Fluere minui, deficere. Virgilius ænei. lib. ij. Ex illo fluere, ac retro ſublapſa referri Spes danaûm. Fluere latius, ac liberius excreſcere. Virg. geor. lib. ij. tum deniq; dura Exerce imperia, & ramos compeſce fluentes. Fatum ſignificat decretum, & uoluntatem Virgilius æn lib. yiij. Heu ſtirpem inuiſam, & fatis contraria noſtris, Fata Phrygũ. et in eodẽ. Filius huic fato diuum, prolesq; uirilis Nulla fuit. Fatigare, percutere. Virgilius libro nono. Verſaq; iuuencum terga fatigamus haſta. Fatigare excitare, uel increpare, uel hortari. Virgil. æn. libro quarto. ſociosq; fatigat Præcipites, uigilate uiri. Fatigare inſtigare cogere. Virgilius libro nono. collecta fatigat edendi Ex longo rabies, & ſiccæ ſanguine fauces. Fatigare ad laſſitudinem deducere. Virg libro quinto. Veloces iaculo ceruos, curſuq; fatigat. & lib. xi. quos nulla fatigant Prælia. Fœdum conſuetudine eſt deforme. Teren. Eunucho. Nunc tibi uidetur fœdus, quia illam non habet. Fœdum execrandum. Virgilius libro ſeptimo. auerſusq; 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, atq; opibus ea ſum auſus adgredi. Plautus aulul. Iſtas magnas factiones, dotes dapſiles. Idem trinummo. Voſtras cum noſtris factiones, atq; opes. Turpilius Traſileone. Non utilitate, factione fretus intercedere. Cæcilius, alta eorum famam occultabat factio. Ferox eſt ſæuus, & indomabilis, tranſlatum à feritate. Virgilius æneidos libro quarto. ac frena ferox ſpumantia mandit. Mar. Tul. de offic. lib. i. Vt equos propter crebras contentiones præliorum ferocitate exultantes domitoribus tradere ſolent. Ter. Eunucho. Eo'ne es ferox, quia habes imperium 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. Mar. Tul. epiſtola ad Cæſarem lib. i. Itaq; uereor, ne feroci orationem faciãt tutam præclara iudicia telo. Ferox ſignificat cordatus, uel facetus. Plautus milite glorioſo. Nam tu, quamuis potis ſis facere, ut fluat facetijs. & quia tecum eram propterea animo eram ferocior. Fama eſt opinio ſecundum conſuetudinem. Virgilius æn. lib. iij. Fama uolat, pulſum regnis ceſſiſſe paternis Idomenea ducem. Fama ſpes pro futuri numinis. Virg. æneidos libro quarto. nos munera tẽplis Quippe tuis ferimus, famamq; fouemus inanem. Famoſum infamem. Cicero de orat. lib. ij. Non pol inqt audeo, nam me ad famoſas uetuit mater accedere. Fama eſt rurſus infamia. Virgil. ænei. lib. iiij. Neq; enim ſpecie, famaue mouetur. Vnde & famoſum dictum infame. Teren. adelphis. Maledicta fama meum amorem, & peccatum in ſe tranſtulit. Plautus Aſinaria. Qui etiam me miſerum famoſum facit flagitijs ſuis. Lucilius ſatyrarum lib. xi. Quintus optimus ille Iugurthini pater huius, & formoſus homo fuit, & famoſus, uerumq; primo adoleſcens, poſterius da rectius ſeſe. Turpilius pedio. Quæſo omittite, ac deſerite hanc meretricem, quæ te ſemel nacta eſt, ſemper ſtuduit perdere, detegere, deſpoliare, opplereq; adeo fama, ac flagitijs. Mar. Tul. de Rep. libro quarto. Atq; etiã ſiqua erat famoſa ei cognatio, oſculum non ferebãt. Salluſtius Iugurtha. Is poſtquam largitionem famoſam impudentemq;. Næuius, de ſubito famam tollunt, ſiquam ſolam uidemus in uia. Fortis eſt celer. Lucretius libro tertio. Aut quid nam tremulis facere artubus hædi Cõſimili incurſu poſſint, ac fortis equi uis. Virg. libro. xi. quid tam egregium, ſi fœmina forti Fidis equo? Fortis rurſum formoſa. Plautus milite. & quid fortis uiſa eſt. Fortis etiam diues. Plautus trinummo. Eum ſororem diſpõdiſſe ſuam in tam fortem familiam, ideſt diuitem, & copioſam. Afranius fratris, formoſa uirgo eſt, dotis dimidium uocant iſti, qui dotes negligunt uxorias. præterea fortis. Lucilius lib. xxx Omnes formoſi fortes tibi ergo improbus eſto. Fortis magnarum uirum. Virgilius æneidos libro primo. fortemq; Cloanthum. Faceſſere eſt facere. Ennius annali. lib. i. Hæc effatus. ibiq; latrones dicta faceſſunt. Afranius imis. Multa, atq; moleſta potiri ut dicta faceſſes. Virgilius æn. libro. iiij. Imperio læti parent, ac iuſſa faceſſunt. Faceſſere ſignificat recedere. Ennius eumenidibus. dico uiciſſe Oreſtem uos ab hoc faceſſite. Titinnius gemina. At aliquis ueſtrorum nuntiet geminæ, ut reo ſuas procuret, ædibus faceſſat. Pacuuius teucro. Te repudio, nec recipio naturam dico faceſſi. Item faceſſite hinc omnes, parumper tu mane. Cicero de legibus li. i. Pauliſper faceſſent 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 epinauſimache. Tamen ante fatiſcat, qui tuam implorem fidem. Pacuuius duloreſte, Vt ſi ita ſunt promerita ueſtra, æquiparare ut queam, uereor niſi nunquam fatiſcat facere, quod qui boni. Ferus ſignificat ſeuerus. Virgil. ænei. libro. ij. ferus omnia Iuppiter argos Tranſtulit. Ferus ſignificat equum non ſolum fictum, ſed etiam uerum. Idem eodem. inq; feri curuam compagibus aluum Cõtorſit. Accius Medea.

Perite in ſtabulis frenos immittentes feris. Ferus item ſignificat Ceruum. Virgilius æn. li. yiij. Pectebatq; ferum, puroq; in fonte lauabat. Fuga ſignificatur citus curſus. Virgilius æn. li. i. uel qualis equos Threiſſa fatigat Harpalice, uolucremq; fuga præuertitur hebrum. Fuga item uolatum ſignificat. Virgilius libro tertio. celeriq; fuga ſub ſydera lapſæ Semeſam prædam, & ueſtigia fœda relinquunt. Fuga item dicitur nauigatio. Accius Telepho. Remisq; nixi properiter nauem in fugam tranſeunt. Virgilius æneidos 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 ſpumantibus undis. Plautus Aſinaria. Remigio, ueloq; quantum potes feſtina, & fuge. Fuga uehemens afflatus. Virg. georgi 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 eadem. Frigit æſtus rubore ex oculis fulgens flammeo. Frigere & friguttire 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 pauſillus, neptis porrò de lecto frigit.

Fingere eſt iungere. Lucilius lib. ix. Eodem poculo bibo, eodem amplector labra labellis fingens, compono. Fingere componere. Virg. geor li. ij. Perſequitur uitem attondens, fingitq; putando. Mar. Tul. de finibus bonorum, & malorum lib. y. Vt aliam in primo ortu perficere, alia progrediente ætate fingere. Lucilius lib. xxyij. Item populis ſalute, & fictis uerſibus quibus poteſt, impertit. Marcus Tullius de offic. lib. iij. Fictam, & commentitiam fabulam prolatam dicunt à Platone. Fingere parare. Lucilius lib. xxyiij. Sed fuga fingitur, timido uadit pede percitus. Varro Cato, uel de liberis educandis. Magnum eſt enim, ut Ariſton ſcribit in primordio pueruli quemadmodum incipiat fingat id quaſi euadat. Fingere effigiare, uel formare, & facere. Mar. Tul de Rep. libro quarto. Ego uero eodem, quo ille Homerum redimitum coronis, & dilibutum unguentis emittit ex ea urbe, quam ſibi ipſe fingit. Idem de deorum natura libro ſecundo. Deinde in ore ſit aliena lingua finita dentibus, & uocem immoderate profuſam fingit, & terminat. Virgilius ænei. 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, & conſultationi qui primus. Salluſtius Catilinæ bello. quæ natura prona, atq; ueneri obedientia finxit. Plautus Aſinaria. Nam neq; fictum uſquam eſt, neq; pictum, neque ſcriptum in poëmatis. Varro ταφῇ μενίππου. Vt hirundines figulis oblitis luto tegulas fingebant. Fingere ſimulare mendacium. Afranius fratris. Nunc uide, hoc quo pacto eo aurum in medium proferã, tu caſtalia cogita, tu finge, fabricare, uti libet. Virgilius georgi. lib. ij. non hic te carmine ficto, atq; per ambages. Teren. andria. Et fingunt quandam inter ſe nunc fallaciam. Virgilius lib xi. Vel cum ſe pauidum contra mea iurgia fingit Artificis ſcelus Mar. Tul. de finibus bonorũ, & malorum lib. y. 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 quærunt. Teren. Heauton. Non fit ſine periculo facinus magnum, & memorabile. Mar. Tul. de officijs libro tertio. Promiſſum potius non faciendum, quàm tetrum facinus eſſe, ad quod ſuſcipiendum non libido uoluptatis impelleret. & de ſenectute. Nullum deniq; ſcelus, nullum malum eſſe facinus. Facinus rurſum ſcelus. Plautus aulul. hoc eſt ſerui facinus. Salluſtius Catilinæ bello. Sed in ea coniuratione fuit Quintus Curtius natus haud obſcuro loco, flagitijs, atq; facinoribus coopertus. Mar. Tul. de offic. libro tertio. Ad hoc nulla fraus aberit, nullum facinus. Furtum eſt occulta ſubreptio. Virgil. geor. libro tertio. Vulcani, Martisq; dolos, & dulcia furta. Furtum inſidiæ. Salluſtius libro primo. illo profectus uicos, caſtellaq; incendere, & fuga cultorum deſerta igni uaſtare, neq; elata, aut ſecuriſſimus metu gentis ad furta belli peridonea. Virgilius æneidos libro undecimo.

Furta paro belli conuexo in tramite ſyluæ,
Vt Biuias armato obſidat milite fauces.

Fures etiam ſerui dicti ſunt. Virgil. bucolicis. Quid domini faciant, audent cum talia fures? Fiducia confidentia. Virgil. æn. lib. ix. Cernis quæ Rutulos habeat fiducia rerum. Fiducia eſt audacia. Salluſtius libro ſecundo. 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 æn. lib. i. Quæ mare nunc, terrasq; metu, cœlumq; fatigat. Frigoris quæ ſit ſignificatio manifeſtum eſt. Virgil. geor. lib. i. frigusq; caloremq; Inter. & Lucretius. Frigus ut à fluuijs, calor à ſole, æſtus ab undis Aequoris. Frigus metus. Virgilius ænei. libro primo. Ex templo Aeneæ ſoluuntur frigore membra. Frigus aëris natura. Vir. geor. libro ij. at ſceleratum exquirere frigus Difficile eſt. Frigidum Venenatum. Virgilius bucolicis. Frigidus in pratis cantando rumpitur anguis. Frigidus mortuus. Virg. æn. libro. ix. Voluitur ille uomens calidum de pectore flumen Frigidus. Frigidum ſegne, imbecille. Virgilius libro undecimo. Largus opum, & lingua melior, ſed frigida bello Dextera.

Perire uſu ſignificat percutere. Virgilius. bucolicis. cornu feriit ille Caueto. Mar. Tul. de ſupplicijs. Feriuntur ſecuri, Lætaris tu in omnium gemitu, & triumphas. Ferire ſancire, firmare. Virgilius æn. li. x. haud mora Tarcon Iungit opes, fœdusq; ferit. Fouere eſt nutrire, prouehere. Virg. georg. libro tertio. hinc neſcio qua dulcedine læti, Progeniem, nidosq; fouent. & æneidos lib. i. iam tum tenditq;, fouetq;. Lucilius lib. xxix. Ventrem alienum tum fouere ex molito ordeo, uti cataplaſmo. Fouere aſpergere. Virg. lib. xij. Fouit ea uulnus lympha longæuus Iapix. Fouere conſtituere. Virg. geor. libro. iij Sub terra fouere larem. Virgilius lib. i. & interdum gremio fouet inſcia Dido, Inſideat quantus miſeræ deus. Fouere tueri. Virg. æneidos libro nono. Non obuia ferre arma uiros, ſed caſtra fouere. Fœtum ſignificat plenum. Virgilius æn. lib. i. loca fœta furentibus auſtris. & libro. ij. ſcandit equus fatalis machina muros Fœta armis. Varro γνῶθι σεαυτῶν. Nõ uidetis unus ut paruulus amor ardi fœta lampade. Fœtum onere leuatum Virg. libro nono. Fecerat & uiridi fœtum Mauortis in antro. & georgi. libro. iij. nec tibi fœtæ More patrum niuea implebunt mulctaria uaccæ. Varro de uita popu. Romani libro ij. Menſæ anteponebantur eum culina ac uno, in quo quæ ueniebant ad fœtum 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. Idem bucolicis. Ego te hoc faſce leuabo. Idem geor. lib. iij. ultroq; animas ſub faſce dedere.

Fundere eſt liquorem defundere. Virg. geor. lib. iij. Hic duo rite mero libans carchesia baccho Fundit humi. Fundere proſternere, iacere. Virg. ænei. libro. i. quàm ſeptem ingentia ui-

ctor Corpora fundat humi. Et æn. lib. ij. fuſus ſine mente, ſine ullo Subiacerent. Mar. Tul. philip. lib. i. Sceleratiſſimorum hoſtium exercitum fuſum, cæſumq́; cognoui. Fundere dare. Virgilius bucolicis. Ipſa tibi blandos fundent cunabula flores. Cicero Thuſ. libro. v. Vt aut flores, aut fruges fundant, aut baccas. Fundere dicere. Virgilius æn. libro. iij. Talia fundebat lachrymans. Plautus Aſinaria. Næ ille ecaſtor funerato fundit. Fundere fugare. Virgilius æn. libro ſecundo.
Illi etiam, ſiquos obſcura nocte per umbram
Fudimus inſidijs, totaq́; agitauimus urbe.
Apparent. Fundere demittere. Virgilius geor. li. iiij. ruuntq́; effuſi carcere currus. & lib. x. criſtaſq́; à uertice flamma Funditur. Filum oris liniamentum lib. xxix. Surge mulier, ducito filum non malum. Filum dicitur ducta res quæq; ad tenuitatem. Virgilius libro. x. extremaq́; Lauſo Parcæ fila legunt. Flagitium periculum. Lucilius lib. xxix. Quiete poſcente minus, & præbent rectius multo, & ſine flagitio.
Flagitium ueteres uitium, quod uirgini infertur, dici uoluerunt. Fides quid ſit manifeſtum eſt. ut Virgil. æn. lib. i. Cana fides, & Veſta. ut plerunq; fides chordæ appellantur. Mar. Tul. in Hortenſio. Poſcendæ ſunt fides, & tibiæ. & Virgilius libro. vi. Threicia fretus cithara, fidibuſq; canoris. Facere apertam habet ſignificantiam. Facere rem diuinam religionibus exhibere. Plautus Aulul. mulſi congialem plenam faciam tibi fideliam. Virgilius bucolicis. Cum faciam uitulam pro frugibus, ipſe uenito.

G

g RAVE Grauidum. Virgil. æn. lib. primo. donec Regina ſacerdos Marte grauis. Graue plenum. Virgilius bucolicis. Non inſueta graueis tentabunt pabula fœtas. Et geor. lib. iiij. & grauido ſuperant uix ubere limen. et æn. lib. i. Tunc pietate grauem, ac meritis. Graue fœcundum, ac frugiferum. Virgi. Georgi. lib. ij. Quid labor, aut benefacta iuuant? quid uomere terras Inuertiſſe graueis? Graue ſecundũ conſuetudinem ponderoſum. Virgilius geor. li. i. Vomis, & inflexi primum graue robur aratri. Ter. Heauton. Hui tam graueis hos quæſo. M. Tul. de offic. lib. i. Aut certe omni pondere grauior habenda eſt. Graue amarum. Varro quinquatribus. Abſynthium uti bibam grauem, & caſtoreum, leueq; robur? Graue multum 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 natula erat ut arena ſi ex ſole qui neq; amico amicus unquam grauis neq; hoſti hoſtis fuit. Salluſtius hiſtoriarum lib. iij. Nanq; his præter ſolita uitioſis magiſtratibus cum per omnem prouinciam in fœcũditate bienni proxime graue pretiũ fructibus eſſet. Mar. Tul. de offic. lib. i. Nec uero audiendi, grauiter, qui inimicis iraſcendum putant. Lucretius lib. i. Humana ante oculos fœde cum uita iaceret In terris oppreſſa graui ſub relligione. Varro γέροντος διδασκάλου. Vbi graues paſcantur, atq; alantur pauonum greges. Graue grandæuum. Virgil. lib. v. Hic grauis Entellum dictis caſtigat Aceſtes. Graue moleſtum. Mar. Tul. de ſenectute. Quod nunquam ſenectutẽ tibi grauem eſſe ſenſerim. In eodẽ, Facilius morbos incidunt, adoleſcentes grauius ægrotant, triſtius curantur. Salluſtius libro ſecundo. & continetur grauis. Graue nocens. Virg. georgi. libro quarto. Galbaneoq; agitare graui. M. Tul. de officijs libro tertio. Magnum illi bellum perfugam hominum, & grauem aduerſarium imperij ſuſtuliſſet. Graue triſte. Accius erigona. Sed ubi in finem uentum 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 Oſyrim. Graue utile. Mar. Tul. de offic. libr. i. Vt iam ſint alia grauiora, atq; meliora, tamen nos ſtudia noſtra regula metimur. Graue ſolidum, & firmum. Accius Adamante. Veneficijs, & egreſta hoſtium deperiſti, & graue. Idem nictegreſta. Id quod facis, gratum, & graue eſt. Marcus Tul. in Hortenſio. Vnde ad agendum, aut ad dicendum copia depromi maior grauiſſimorum exemplorum, quaſi incorruptorum teſtimoniorum poteſt. Graue ſapiens cum authoritate. Mar. Tul. de offic. lib. i. Quæ grauis & fortis, ciuis & in Rep. 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 ueliterna. Vnde Thenſam, atq; mulos ſine eam pedibus graſſari cum fingere eius ſuperbiam. Næuius 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 geor. libro. iiij. Garula quam tignis nidum ſuſpendit hirundo. Garulus eſt rurſum cordatus. Varro periplus lib. i. In hac ciuitate tum regnabat Dionyſius homo garulus, & acer. Gemini dicuntur ex uno utero, & uno die editi. Virgilius libro ix. Geminos huic ubere circũm Ludere pẽdenteis pueros. Geminum rurſum ſimile. Pacuuius Hermiona. Par fortitudo, gemina confidentia. Geminæ duæ. Virgilius libro ſexto. Sũt geminæ ſomni portæ, quarum altera fertur Cornea. Gerere habere. Virgil. æn. lib. ij. & nos aliquod nomenq́; decuſq; Geſſimus. Gerere ferre. Vir. lib. vij. Bella manu, letumq́; gero. & idem eodem, læuaq́; ancile gerebat. Gerere facere. Virgilius libro nono. nec tecum talia geſſi Magnanimum Aeneam, & fata extrema ſecutus.

Gradus conſuetudine ſunt, per quos ad altiora domorum, & ædificiorum omnium ſcanditur. Virgilius æneidos libro. i. Aerea cui gradibus ſurgebant limina. Gradus pedum gradientium uiciſſitudo. Virgilius geor. 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 geor. libro. i. Et ſtudio incaſſum uideas geſtire lauandi.

H

h ERBA Eſt uiride pecorum pabulum. Virgilius geor. lib. i. & ſulcis frumenti quæreret herbam. Herbam ueteres palmam, uel uictoriam dici uolunt. Virgilius geor libro tertio. atq; immemor herbæ Victor equus. Accius Meleagro. Gaudẽt, currunt, celebrant, herbã conferunt. donant tenent pro ſe quiſq; cum corona clarum conſtat 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 Virg. æn. lib. iiij. Habeat ſecum, ſeruetq; ſepulchro. Teren. Andria. quod habui ſummum pretiũ perſolui tibi. Habere tenere

occupare

occupare. Virgilius æneidos libro ſecundo. Hoſtis habet muros. Lucilius libro. xxix. Hoc tum ille habebat, & ferè omnem Appuliam. Plautus aulularia. Poſtremo hunc iam perſcrutaui, 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, atq; formidoloſa habere. Virgilius æneidos libro ſeptimo. Quæ loca, quiue habeant homines. Afranius excepto. Vbi hic me ſcis quæſo habet meretrix neapolitis. Accius Philoctete. Vbi habet urbem, agro'ne? Plautus aulularia. Patri auo'ue huius, qui nunc hic habet. Habere. Terẽtius eunucho. Labore alieno magnam partam gloriam uerbis in ſe tranſmouet, qui habet ſalem, quod in te eſt. Habere facere ſæpe. Varro taphemenippo. ſaltem infernus tenebroſus κυνοδαίμονας tenet, atq; habet homines ſoliatus, quod cum peius formidant, quàm fullo ulula. Marcus Tullius de Rep. libro tertio. Nam cum quæreretur ex eo, quo ſcelere impulſum mare haberet infeſtum uno mioparone, eodem (inqt) quo tu orbem terræ. Habere audire. Lucilius libro. xxix. Habes omnem rem, timeo ne accuſer. Terentius Heauton. Habes omnem rem, pergam, quo cœpi, hoc iter. Habere dirigere. Lucilius libro. xxix. Huc alio cum iter haberet præteriens uenit.

Habitare eſt inhabitare, habere, uti. Varro ſermone latino libro tertio. Vtrunq; mulieres, & epicro cum uiri quoq; habitarunt. Idem rerum diuinarum libro. xvi. hoc nomine antiquos ſecundis rebus Cumas habitaſſe. Hiare eſt aperire. Salluſtius hiſt. libro quarto. Atq; hiauit humus multa uaſta, & profunda. Hiare mirari, ſtupere. Virgili. georgi. libro ſecundo. hunc plauſus hiantem Per cuneos geminatus enim plebiſq́; patrumq;. Et æneidos libro ſexto. incertus clamor fruſtratur hianteis. Varro marcipore, quicquid euidenter circõſtant non rident credo ridere hianteis, uideo hianteis, non audio. Horrendum ſignificat uitabile, & terribile. Virgilius libro ſexto. Horrẽdas canit ambages, antroq́; remugit. Horrendum nouum, & admirandum. Virgilius æneidos libro tertio. Horrendum dictu, uideo mirabile monſtrum. Idem libro octauo. Naſcenti cui treis animas feronia mater (Horrendum dictu) dederat. Horrendum ridiculum. Virgili. georgi. libro ſecundo. Oraq́; corticibus ſumunt horrenda cauatis.

Haurire ſignificat exhaurire, uel implere. Lucretius libro quarto. iuuat integros, & cædere fonteis, Atq; haurire. Lucilius libro. xxx. Quantum haurire animus muſarum & fortia geſtit. Haurire auare ſumere. Cicero Thuſcula. libro quarto. Cum inexplebili cupiditate, quo fluentius uoluptates undiq; hauriret, eo grauius, ardentiuſq́; ſitientem. Virgilius libro primo. ille impiger hauſit Spumantem pateram, & pleno ſe proluit auro. Haurire defatigare. Virgi. Georgi. libro tertio. exultantiaq́; haurit Corda pauor pulſans. Haurire confodere. Virgilius libro decimo. Per tunicam ſqualentem auro latus haurit apertum. Haurire accipere, uel audire. Virgilius libro duodecimo. haud hæc mollia fatu Sublatis aperire dolis, ſimul hæc animo haurit. Et libro quarto. Vocemq́; his auribus hauſi. Haurire tenere. Virgi. georgi. libro quarto. Et mediũ ſol igneus orbem Hauſerat. Honor eſt dignitas. Marcus Tullius epiſtolarum ad Cæſarẽ libro primo, Tu cum ea, quæ es ab ſenatu ſummo cum honore conſecutus. honor gratia & pulchritudo. Virgi. geor. libro ſecundo. Frigidus & ſyluis aquilo decuſſit honorem. & libro primo. lumenq́; iuuentæ Purpureum, & lætos oculis afflarat honores. Honor ſubſtantia, delectatio. Virgilius geor. libro quarto. En etiam hunc ipſum uitæ mortalis honorem. Quem mihi uix. Honor cultura, obſeruantia. Virgilius æn. libro octauo. Semper honore meo, ſemper celebrabere donis. Honor integritas pudicitia. Virgilius æn. libro primo. & rapti Ganymedis honores. Honor ſacrificium litatio. Virgilius libro octauo. Forte die ſolẽne illo Rex Arcas honorẽ Amphitryoniadæ magno, diuiſq́; ferebat. Plautus aulularia. 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 æn. libro tertio. meritos aris mactabat honores. Honor præmium. Virgil. libro quinto. Ipſis præcipue ductoribus addit honores, Lucilius lib. xxx. cuius Cum uultu, ac facie, ludò, ac ſermonibus noſtris, Virginis hoc pretium, atq; hũc reddamus honorem. Honor ſepultura. Virgilius libro ſexto. Cernit ibi mœſtos, & mortis honore carẽtes. Lucilius lib. xxvij. Nullo honore diſpletu. nullo funere.

I

i Nuitare apertam habet ſignificantiã. Virgilius libro quinto. celeri certare ſagitta Inuitant q fortè uelint, & præmia ponit. Terentius Heaut. Quàm uellem Menedemum inuitatum nobiſcum eſſet amplius. M. Tul in Verrẽ actione. ij. Rogat Rubrium, ut quos ei cõmodũ ſiet, inuitet. Lucil. lib. xxx. Contra hæc mutaſſe, aut inſtigaſſe uidentur. M. Tul. de ſenectute. Ad quem fruendum nõ modo nõ retardat, uerum ẽt inuitat, atq; allectat ſenectus. Inuitari eſt delectari. Virg. geor. lib. i. Inuitat genialis hyems, curaſq́; reſoluit. Turpili. traſileone. onera, menſam, talos uinum in hæc huiuſmodi, qbus rebus uitã amat tum inuitari ſolẽ. Idẽ philopatro. Locus ipſe inuitat hercle hic Veneris. M. Tul. in Hortenſio. Voluptates autẽ nulla ad res neceſſarias iuitamẽta afferũt ſenibus. Idẽ de Rep. Idq́; ipſa natura nõ inuitaret ſolũ, ſed etiã cogeret. Inuitare ſignificat repleri. Plau. amph. Mirũ ſi inuitauit ſeſe in cœna pluſculum. Lucil. pulchre inuitati, ceptiq́; benigne. Turpilius epiclero. Non inuitat pluſculũ hic ſeſe, ut ſolet. Idem Leucadia Inuitauit pluſculum, hic ſeſe in prandio. Sall. hiſt. lib. iiij. Et uerſi poſtero die, multoq́; properantes deſeruerant in caſtris nacti. cum ſe ibi cibo, uinoq́; læti inuitarent. Lucil. lib. xxx. Cito enim bene longinquum mortalibus morbum in uino eſſe, ubi qui inuitauit dapſilius ſe. Varro. ſeſquiulyſſe, ipſum audi uino inuitati poculis large atq; benigne. Iuxta eſt proxime. Virgil. æneid. lib. iij. humilis uolat æquora iuxta. Iuxta eſt coniũctim. Varro de uita popu. Ro. lib. i. Cum interea lucubrando faceret iuxta ancillas lanã. Iuxta rurſum ſimiliter. Sallu. Iugurthæ bello. Hyemẽ, atq; æſtatem iuxta pati. Plau. trinumo. Iuxtaq; eàm curo cum mea. Varro ταφὴ μενίππου (?) περὶ ἐγκωμίων.
Qui poteſt laus uideri uerſa cum motus ſæpe furaces eſſemus, atq; nequiſſimus ibis iuxta, ac P. Africanus. Plautus aulula. Dixi tibi mater iuxta mecum rem tenes. Inſolens impudens, & audax dicitur conſuetudine. M. Tul. ad Cæſarem iuniorem lib. ij. Inſolens, arrogans, iactans. Idẽ de ſenectute. Nec certe uerendũ ne uera prædicãs de ſe nimis uideatur aut inſolens, aut loquax. Inſolens rurſum non ſolens. Ter. andria. Quid tu Athenas inſolens? Pacu. atalanta. Quæ ægritudo inſolens mentem attentat tuam? Turpilius Demetrio. Timere cœpit interdum oſcitarier ineptus. Quid mihi uellem ex inſolentia neſciebam. Idem Leucadia. Quem olim oderat ſectatur ultro, ac detinet. Ille inſolens, aut faſtidiat carnifex. Accius Diomede. Ita è fletu, & tenebris obſtinatus ſpeciem amiſſi luminis conſpiciunt inſolentiam. Salluſtius Catilina.

Quæ tametſi animus aſpernabatur inſolens malarum artium. Cicero orat. Sed me hercule iſtius diſputationis inſolentia, atq; 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 regales corporis cuſtodias agitis, ite actutum in frondiferos lucos, ingenium arbuſta uineta ſunt, non obſcuritas. Salluſtius hiſtoriarum libro tertio. Caſtriſq; collatis pugna tamen ingenio loci prohibebatur. Virgilius geor. libro ſecundo. Nunc locus armorum ingenijs quæ robora cuiq;, Quis color. Immane ſignificat ingens. Virgilius libro ſexto. poſuitq; immania templa. Immane fœdum. Accius andromeda. Immane te habet templum obuallatum oſſibus. Immane rurſum minime bonum, & nocens. Accius Medea. Prima ex immani uictum ad manſuetum applicans. Virgilius georg. libro quarto. Immane ante pedes hydrum moritura puella. Accius philoctetæ. Phrygiam minorem eſſe immanem Græciam. Marcus Tullius de Rep. libro quarto. Quid Perieta ſenſit, ut loquitur, eſt homo impurus, ſin aliter, quod malo, oratio eſt tamen immanis. Idem de officijs libro primo. Quo deteſtabilior eorum immanitas, qui & lacerauerunt omni ſcelere patriam. Virgilius æneidos libro primo. Pygmalion ſcelere ante alios immanior omnes. Varro Meleagro. Adde hydram Lernæam, & draconem heſperidum, quod beſtiæ fuerunt immanes. 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 inuadere magnum. Lucilius libro xxx. Vt ſemel in cœli pugnas inuadere uidi. Inuadere rurſum quaſi in uadum ruere. Accius adamante, ut 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. Terentius andria. iubeo Chremetem. Virgilius æneidos libro tertio. Sed uocis, precibuſq; iubent expoſcere pacem. Impurus eſt aliquo uitio maculatus. Marcus Tullius in Verrem actione ij. Quàm multis illum ingenuis, quàm multis matribus familias in illa terra, atq; impura legatione uim attuliſſe exiſtimatis? Lucilius libro uigeſimo ſexto. Coniugem infidamq;, flacitam familiam, impuram domum. Impurus improbus. Marcus Tullius de Repu. libro quarto. Sed menti utiq; noſtræ minime audiendus, quippe ſi ita ſenſit, ut loquitur, eſt homo impurus. Terentius eunucho. Mei loci, atq; mei ordinis hominem haud impurum. Imbuere eſt initiare. Varro ephebo περὶ ἐμμονῆς. Quid te facere oportet literis imbutum ſolis Mineruæ. Marcus Tullius de officijs libro primo, pleriq; autem parentum præceptis imbuti ad eorum cõſuetudinem, moreſq; deducimur. Virg. libro ſeptimo. Promiſi dea facta potens, ubi ſanguine bellum Imbuit. Imbuere eſt inficere. Accius philoctetæ. Cum ex uiperino morſu bene uiſcerum ueneno imbuta eſt. & ero cruciatus ſciens hoc indoctis intellectibus habere mus. Cicero de finibus bonorum, & malorum. Accidit mors, quæ quaſi ſaxum Tantalo ſemper impendet. Tum qui eſt imbutus, quietus eſſe unquam poteſt. Ilico ſignificat ſtatim mox. Pacuuius Medo. Repudio auſpicium regrediundum eſt ilico. Cæcilius notoni caſſione. Ilico ante oſtium hic erimus. Ilico illo. Turpilius leucadia. Sed quàm longe eſt cum iſti ilico, ideſt in eo loco. Nouius belli pœnici libro ſexto. Septimum decimum annum ilico ſedent. Accius euryſace. Ilico inquam habitat ouis, quam propitius. Ennius hemna libro primo. Et quia quò irent, neſciebant, ilico manſerunt. Idem his perſuadet ut ilico manerent, par ilico manent. Cæcilius notoni caſſione, manete ilico. Ignoſcite eſt ueniam date. Virgilius geor. libro quarto. Ignoſcenda quidem, ſcirent ſi ignoſcere manes. Ignoſcite rurſum noſcite, uel diſcite. Varro κενοδοξία περὶ φόνου, Voſq; in theatro, qui uoluntatem auribus huc aucupatum concurriſtis domo, adeſte, ideſt, 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.

Innocentia eſt bonum, & nulli nocens. Virgilius æneidos libro tertio, littuſq; rogamus Innocuum. Innocens rurſus integer, & incorruptus. Salluſtius Iugurtha. Vbiq; Metellus agebat ex nuntijs acceptis. ſimul de innocentia eius certior Roma factus, diffidere ſuis rebus, ac tum demum ueram deditionem facere conatus eſt. Indulgere augere. Lucilius libro uigeſimo nono. Tu qui iram indulges nimis, manus abſtinere à muliere melius eſt. Indulgere ueniam dare. Virgili. libro decimo. Tolle fuga Turnum, atq; inſtantibus eripe fatis, Hactenus indulſiſſe uacat. Indulgere dare, detinere. Virgil. æneidos 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 clementen 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 perindulgens in patrem, idem acerbe ſeuerus in filium.

Inane uacuum ſine pondere. Virgilius geor. libro tertio. Atq; illis iam ſæpe rotæ ducantur inanes. Inane conatum. Virgilius libro quinto. galeam ante pedes proiecit inanem. Inane uacuum, ſiue leue. Virgilius geor. libro quarto. Inſtabiles animos ludo prohibebis inani. Et æneidos libro quarto, & inania murmura miſcent. Iacet ſignificantiam habet manifeſtam. Vt Virgilius bucolicis Silenum pueri ſomno uidere iacentem. & Strata iacent paſſim ſua quæq; ſub arbore poma. Marcus Tullius de ſupplicijs in Verrem. Patris hi quos uidetis iacebant in limine. Iacet plenum eſt, oneratum. Virgilius geor. libro tertio. Sed iacet aggeribus niueis informis & alto Terra gelu late. Iacet per plurimum porrigitur. Virgilius geor. libro tertio. Tantum campi iacet. Iacet ſordet nec lætus eſt. Lucilius libro xxx. & ſua percipere retro relicta iacere. Lucretius libro i. Humana ante oculos fœde cum uita iaceret In terris. Iacere ſignificat emittere. Vnde & iaculum. Virgilius libro quinto. Sublataq; procul dextra cõnixa coruſcat, 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 regiò iacit arte ſalutem. Marcus Tullius philippicarum libro primo. In quo templo quantum in me fuit, ieci fundamenta pacis. Iacit facit. Lucilius lib. xxvi. Aggere in iaciendo, ſiquo 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. Improbum ſæuum. Virg. lib. x. lauit improba teter Ora cruor. Et geor. lib. iij. tum piſcibus atris Improbus ingluuiem, raniſq; loquacibus explet. Lucilius lib. xxx. Improbior multo, quàm de quo diximus ante. Quanto blandior, hoc tanto uehemẽtius mordet. Improbum turpe. Lucilius libro xxx. Omnes formoſi, fortes, ergo improbus eſto.

Iactare eſt dimittere dependere. Virgilius libro ſeptimo. & dextro iactata recumbit in armo Iactare uoluere. Virgilius æneidos libro primo. Atq; illum tales iactantem pectore curas. iactare plagis ſternere. Marcus Tullius in Verrem actione ij. Iactatur domi ſuæ uir primarius, & homo honeſtiſſimus pro ſe quiſq; manus affert. Iactare fatigare. Virgilius æneidos lib. primo. iactatos æquore toto Troas. Et iacteturq; odijs Iunonis iniquæ. Iactare ambitioſius gloriari. Virgilius libro ſexto. Quẽ iuxta ſequitur iactantior Ancus, Nunc quoq; iam nimium gaudens popularibus auris. Idem libro decimo. ecce paro, uoces dum iactat inertes. Lucilius libro xviij. In re iactanda ipſa ridicula id atq; adſederet Iactare iacta mittere. Virgilius æneidos libro tertio. & flammas ac lumina iactant. Iactare excutere, commouere. Varro eudæmonibus. Tibi nunc ſemiuiui teretem comam uolantem iactant tibi galli.

Inuoluere ſignificat uolutum ſuperimponere. Virgil. geor. libro primo. Scilicet atq; oſſæ frondoſum inuoluere olympum. Inuoluere tegere. Virgilius æneidos 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 quid uideret nomine pacis bellum inuolutum fore. Inuolutum, occupatum, comprehenſum. Varro ſexageſi. Adeſt fax inuoluta incendij. Interpres dicitur obſcuri diſſertor. Virgilius æneidos libro tertio. Troiugena interpres diuûm. Interpres author. Virgilius æneidos libro quarto. Tuq; harum interpres curarum & conſcia Iuno. Imponere ſignificat ſupra ponere. Virgil. æneidos libro quarto. Vidit thuricremis cum dona imponeret aris. Imponere dare. Virgili. æneidos libro quarto. finemq; 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 æneidos libro ſecundo. & ſtupea uincula collo Intẽdunt. M. Tull. in Hortẽſio. 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 æneidos libro ſecundo. atq; ipſius umbra Creuſæ Viſa mihi ante oculos, & nota maior imago. Imago uagina. Virgilius libro ſeptimo. curuam ſeruans ſub imagine falcem. Increpitat, & increpat pariæ ſunt. Et eſt aut incuſare, aut inſultare. Virg. Geor. lib. quarto. Aeſtatem increpitans ſeram. & libro decimo. Hoſtis amare quid increpitas, mortemq; minaris? Et libro nono. Quem Turnus pariter curſu, teloq; ſecutus Increpat his uictor. M. Tullius Hortenſio. Tum Pſeudomenus. & ſoritam, & totam dialecticam aut illudis, aut increpas. Increpare ſonare. Virgili. libro octauo. iterum, atq; iterum fragor increpat ingens. Et libro nono. At tuba terribilẽ ſonitũ procul ære canoro Increpuit. Inuehi dicitur uehi. Virgilius libro quinto Centauro inuehitur magna. Inuehi aggredi, increpare. Mar. Tullius ad Cæſarem iuniorem libro tertio. Itaq; in eam palàm uehementer eſt inuectus. Immittere dimittere ad prolixitatem. Lucilius libro xxx. Neq; barbam immiſeris iſtam. Virgilius æneidos libro tertio. Reſpicimus dira illuuies, immiſſaq; barba. Inducere fingere immittere. Mar. Tullius de offi. libro tertio. Hinc ille Gyges inducitur à Platone. Inducere perſuadere. Lucilius libro xxviij. Hymnis ego animum ſic inducο, 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 hiſtoriam inductus ſtudio ſcribis ad amores tuos. Induci eſt aliquibus fallacijs decipi. Lucilius. libro xxx. Quid quærimus acre inductum. cantu cuſtoditum. Inſultare dicitur inſilire. Virgilius geor. libro tertio Inſultare ſolo, & greſſus glomerare ſuperbos. Inſultare iniurioſius aliquid dicere. Lucilius lib. xxix. Inſulta miſerum te quoq; in me. Interficere occidere. Lucilius libro xxix. Prius non tollas, quàm tuli animum ex nomine, atq; hominem ipſum interfeceris. M. Tullius de offi. libro tertio, ab iſdemq; quæ nocent interficiuntur. Interficere perdere, concremare. Virgilius geor. libro quarto. Fer ſtabulis inimicum ignem, atq; interfice meſſes. Interficere cõſumere, finire. Lucilius lib xxviij. Piſcium magnã atq; 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 geor. libro tertio. it triſtis arator. Ire accumbere. Lucilius libro xxviij. Chremes in medium in ſummum ire addemenetus. Inſigne dicitur magnum, uel præſtans. Virgilius æneidos libro primo. Inſignem pietate uirum. Inſigne utile, neceſſarium. Lucilius xxvij. Cocus non curat caudam inſignem eſſe illã, dum pinguis ſiet, ſic amici animum, quærunt, paraſiti diuitias. Impedire eſt implicare, inuoluere. Virgilius libro quinto. Haud aliter teucrûm nati ueſtigia curſu Impediunt. Impedire ſordidare, ac probrum ducere. Plautus amph. Immo age hunc thebani ciues, qui domi uxorem meam impudicitia impediunt.

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l Aeuum aduerſum. Virgilius bucolicis. Sæpe malum hoc nobis, ſi mens non læua fuiſſet. læua proſpera. Virgilius georgi. libro quarto. ſiquem Numina læua ſinunt, 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 laſſis 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 georgi. libro ſecundo. ades & primi lege littoris oram. Et æneidos libro undecimo. Implicuere inter ſe acies, legitq; uirum uir. Legere rurſum colligere. Titinnius ueliterna, Hodie hoſtes fugauit, ſpolia placide poſterius leget. Virgilius libro decimo. extremaq; Lauſo Parcæ fila legunt. Et geor. libro 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 authore dicimus æneidos libro tertio. & libro quinto. Littoraq; Epeiri legimus. &, fractoq; legunt in gurgite remos. Legere eſt nauigare, præſtringere. Virgilius æneidos libro ſecundo. pars cætera pontum Ponè legit. Legere etiam eligere dicitur. Idem Bucolicis. Ipſe ego cana legam tenera lanugine mala. Turpil. epiclero. Quoniã legere te optimũ eſſe, atq; æquiſſimũ, qua cũ ætas ne geta, & 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 & ſacrilegum dicitur, ideſt de ſacro furtum. Virgilius bucolicis. Nam quæ ſublegi tacitus tibi carmina nuper. Turpilius bœtuntibus. Qui uerba uenatur mea, peſtis ars cædat, & ſermonem hinc ſublegam. Lucilius libro·xxviij· Omnia uiſcatis manibus leget· Plautus aulularia. Sed leno egredietur foras, hinc ex occulto ſermone ſatus ſublegam. Legere rurſum uidere hoc & aquilegi. Virgilius æneidos libro ſexto. quin protinus omnem Perlegerent oculis, ni iam præmiſſus Achates afforet. Et eodem. longo ordine poſſent Aduerſos legere. Luſtra dicuntur ferarum habitacula. Virgilius georgi. libro ſecundo. Non abſunt illic ſaltus, ac luſtra ferarum. Et æneidos libro tertio. Cum uitam in ſyluis inter deſerta ferarum Luſtra, domosq; traho. Luſtra etiã lupanaria dicuntur. Plautus aſinaria. Luſtris ſtudet. Idem. Apud ſcortum corruptelæ, & liberis luſtris ſtudet. Turpilius limpidia. Quibus ſenem rebus diſpoliaſti 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 æneidos libro tertio. Linquimus Orthigæ portus, pelagoq; uolamus. Et libro nono. Inq; ſalutatã linquo. Varro ταφῆ μενίππου. Ille nobiles quondã canes hinc liquit homines omnes in terra pila. Virgi. georgi. libro tertio. Canis cum montibus humor Liquitur. ideſt defluit. Idem ænei. libro iij. 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 ſalio mercedem annuam miſſi abeſſe, nec cum quicquam 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 pauſimache, hoc à te poſtulo, nec cum eo gnato poſthac limaſſes 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. liquidumq; per aëra lapſæ. Varro ſerano περὶ ἀρχαιρεσιῶν. Hunc uocas, ſed & liquida uita incuriæ ueſtræ 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 Lucili 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 æneidos libro primo. aut cum liquentia mella Stipant. Næuius lycurgo. iam ſolis æſtu candor cum liqueſceret. Liquerit ſignificat reliquerit. Accius ſtaſia, ſtatum ſubidæ delio de lore hoc animo corpus liquerit. Næuius belli pœnici libro ſecundo. Blande, et docte percontaris, quo pacto Troiam urbem liquerit. Laudare eſt uerbis efferre. Virgilius laudato ingentia rura. Laudare etiam ſignificat nominare. Virgilius georgi. libro ſecundo. Aut illaudati neſcit Buſiridis aras? ideſt nec nominandi. Plautus captiuis. Id ut ſcias, Iouem ſupremum teſtem laudo ego. Luſtrare expiare. Virgilius bucolicis. & cum ſolennia uota reddemus nymphis, & cum luſtrabimus agros. Lucilius ſatyra. libro ſecundo. Luſtratus piatus. Luſtrare circumſpicere. Virgilius æneidos libro tertio. Omnia colluſtrans hanc primo ab littore claſſem Cõſpexi uenientem. Cicero thuſ libro quinto. Ego ducem, cum omnia colluſtrarem oculis. eſt enim ad portas gaianas. Luſtrare eſt circumire. Virgi. libro octauo. Luſtrat auentini montem. Næuius ægyſtho. Tum laſciuum ne reiſſimum pecus ludens ad cantum clauſum luſtratur. Luſtrare ſequi. Virgilius bucolicis. At mecum raucis tua dum ueſtigia luſtro. Luſtrare pateſacere. Salluſtius Catilina libro primo. Si luſtrantur, ſi erumpunt omnia, muta iam iſtam mentem. Virgilius ænei. 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. Virgilius. libro octauo. ille oculosq; loquentis, Iandudum & tacito luſtrabat lumine corpus. Marcus Tullius de officijs libro tertio. Sed cum omnia ratione, animoq; luſtraueris. Limen locus ſtandi datus. Virgilius libro ſexto. Corripiunt ſpatio audito, limenq; relinquunt. Limen omnis ingreſſus. Virgilius. æneid. libro ſecundo. Limen erat, cæcæq; fores, & peruius uſus. Varro uirgula diuina, ad quos cum uolueris uenti, ut eos uſq; ad limina nitidabilis. Limen non ſolum quod ſub pedibus eſt dicitur, ſed etiam quod ſuperius eſt ingreſſus. Nouius in acco. Exule limen ſuperum, quod mihi miſero ſæpe confregit caput, inferum autem ubi ego omnes digitos defregi meos. Leuare ſoluere. Virgili. æneidos libro ſecundo atq; arcta leuari Vincla iubet Priamus. Leuare rurſum releuare. Cicero Thuſculan. 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. Neq; tunc te ingenium moderant, neq; 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 ſuapte induxit uirtus, tu laudem illorum leuas. Varro περὶ ἐξαγωγῆς. Quemnam te eſſe dicam feram, qui manu corporis feruidos aperis lacus ſanguinis, teq; uita leuas ferreo enſe. Virgilius georgi. libro ſecundo. omne leuandum 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. Te'ne ad ſymbolum uenire unctum, atq; 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 georgi. libro tertio. lauit ater uulnera ſanguis. Accius ſteſiaſti. uel tropeo uulnere tetro deformatum ſuo ſibi lautum ſanguine tepido. Lautum elegans, ſuaue. Terentius Eunucho. Facere laute, lepide, nihil ſupra. Afranius uopiſco. Equidem te nunquam mihi paraſitum, uerum amicum æqualem, atq; hoſpitem quotidianum, & lautum, & conuiuam domi. Marcus Tullius in Verrem actione. ij. Romam ut ex Sicilia redij comites iſtius, atq; amici homines lauti, & urbani. Et in Hortenſio, Quæ eſt igitur philoſophia? Socrate nec dubito quid, quæcunque ſit lautitia, cui ictum elegan=

tem magnifice

tem magnificæ neq; minus, quàm deceret, colere inſtituiſſent.

Lentum ſignificat tardũ. Mar. Tullius de Repu. libro quinto. Marcellus ut tacœret pugnax maximus & conſyderatus, & lentus. Et in Hortẽſio. Nũc 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 Geor. libro primo. Atq; amerina parant lenta retinacula uiti. Lentum patiens placidũ. M. Tul. in Hortenſio, qui, cum publicas iniurias lente tuliſſet, ſuam non tulit. Lentum facile. Lucilius ſatyrarum lib. xi. Cotta ſenex Craſſi pater huius pacem magnus trico fuit numarius ſoluere nulli lentus. Lentum tenax. Plautus menæchmis, nimis lenta ſunt uincula. Virgilius geor. libro quarto. Et uiſco, & Phrygiæ ſeruant picæ lentius idæ. Lentum frigidum. Virgilius geor. libro primo. Nocte leues melius ſtipulæ, nocte arida prata Tondentur. noctis lẽtus non deficit humor. Cicero orat. libro ſecundo. Neq; n. 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 uir forti loco. Locus ſignificationis manifeſtæ eſt. Virgi. æn. lib. iij. Hæc loca ui quondam. et, Hic locus urbis erit. Locus genus, nobilitas, dignitas. Accius euryſace. Atq; ut uides non tenui de loco. Salluſtius Catilina. Natus haud obſcuro loco. Langor eſt torpor, & inertia. Marcus Tullius de officijs libro. i. Nihil autem magis cauendum eſt ſenectuti, quàm ne langori ſe deſidiæq; dedat. Langor defectio, & diſſolutio. Virgili. æn. libro. ix. Purpureus ueluti cum flos ſuccisus aratro Langueſcit moriens. Idem li. x. Qualem uirgineo demiſſum pollice florem, Seu molles uiolæ, ſeu languentis hyacinthi. Longum eſt perplanum, porrectũ. Virgilius geor. lib. iij. Tum longo nullus lateri modus. Longũ altũ, erectum. Virgi. æn. lib. ix. Stant longis innixi haſtis, & ſcuta tenentes. Longum diuturnum, perſeuerans. Virgilius æn. lib. iij. & longum Andromache teſtatur amorem. Longe etiam ualde. Virgilius æne. libro quinto. Ante omnes ſtupet ipſe Dares, longeq; recuſat. Mar. Tul. in Verrẽ de prætura Siciliensi. Hic longe primus ciuitatis eſt Epicrates. & de offi. libro. i. In his & nobiliſſimi philoſophi longe principes. Lucilius lib. xxx. Cui ubi decimnutia meæ epitegma appedi longe opera ante omnia alia. Siſenna hiſtoriarum libro quarto. Egregias & longe præſtantes, ac metuendas aduerſariorum opes eſſe. Terentius adelphis. Et erat longe mea quidem ſententia. Longum ſæuum pernicioſum. Virgilius ænei. libro primo. Infelix Dido, longumq; bibebat amorem. Longe etiam ſignificat aut temporis prolixitatẽ, ut Virgilius geor. libro ſecundo. nec longum tempus & ingens Exiet ad cœlum ramis felicibus arbos. aut ſpatij exiſtimationem. Mar. Tul. in Clodiũ, & Curionem. Credo poſtquam tibi ſpeculum allatũ eſt longe, & à pulchris abeſſe ſenſiſti. Virgilius lib. xij. Longe illi dea mater erit, quæ nube fugacem Fœminea teget. Luxuria eſt contra pudorẽ & ſupra modum profuſio. Mar. Tul. de offi. lib. i Intelligimus, quàm ſit turpe defluere luxuria, delicate, ac molliter uiuere. Luxuria intempeſtiua abundantia. Virgilius geor. libro. i. Luxuriem ſegetum tenera depaſcit in herba. M. Tul. de orato. libro primo. Et omnis luxuries ſtilo depaſcenda. Virgi. georgi. libro primo. At ſi luxuria foliorum exuberat umbra. Cicero de orat. Gemmare uites, ſitire agros, lætas ſegetes, luxurioſa frumenta. Laxum liberum, & remiſſum. Virgi. æn. libro. i. Et premere, & laxas ſciret dare iuſſus habenas. Idem geor. libro ſecundo. et dum ſe lætus ad auras Palmes agit laxis per purum immiſſus habenis. Laxum non anguſtum, ſed ſpatij maioris. Virgi. geor. lib. iij. Et primũ laxos tenui de uimine circlos Ceruici ſubnecte. M. Tul. de offi. lib. i. Et admittenda 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. uel quod locatio ipſa pretioſa. Idem in Verrẽ frumentaria, ac Senonis memnoni nobiliſſimi hominis uxoris, fundus erat colono locatus. Locare conſtituere. Virgi. æn. lib. i. hinc alta theatri Fundamẽta locãt alij. Lucilius lib. xxx. Virtutis hæc tuæ artis monimenta locantur. Locare marito dare. Plau. aulul. Virginem habeo grandem dote caſſam, atq; illocabilem. Locare parare. Lucilius lib. xxviij. Hæc tamen conuentus tela, inſidiæq; locaui.

Lætum hilarum ſecuti conſuetudine. Virgi. geor. lib. i. Et lætæ pecudes, & ouantes gutture corui. Lætum ferax. Virgil. geor libro primo. Lætus ager nullo tantum ſe Mœſia cultu Iactat. Lætum pingue. Virgilius geor. libro ſecundo. Glande ſues læti redeunt. Lætum gratia plenum. Virgilius æne. libro primo. Lumenq; iuuentæ Purpureum, & lætos oculis afflarat honores. lætum plenum, diſtentum. Virgilius geor. libro tertio. Læta magis preſſis manabunt ubera mammis.

Laſſum dicitur fatigatum. Lucilius lib. xxx. Leonem ægrotum ac laſſum. Laſſum marcens, grauatum. Virgilius libro nono. laſſo'ue papauera collo Demiſere caput.

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Actare præcipitare. Accius antenoridis. Qui aut illorum copias fundam in cãpo aut naueis uram, aut caſtra mactabo in mare. Mactare honorare. Accius didaſcalico libro primo. Sapientiæq; inuictæ gratia atq; honoris pater honeſte rem mactauit uirea. Mactare eſt immolare. Virgilius geor. lib. quarto. Et nigrã 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 fatuã pultem dijs mactat. Mactare eſt magis augere. Virgilius libro nono. Macte noua uirtute puer. Cicero Thuſ. libro primo. Macte uirtute. Accius opeolem. Pota, ut dixi macte his, armisq; macte uirtutẽ patris. Lucilius ſatyrarum libro quinto. Macte inquam uirtute ſimulq; his uerſibus eſto. Turpilius bœtontibus. Macte uirtute eſto. Pacuuius duloreſte. Macte. eſto uirtute, operaq;, omneq; approbo. Marcus Tullius de Repu. ferunt laudibus, mactant honoribus. Mactare malo afficere ſignificat. Plautus amph. At ego certe cruce, & cruciatu mactabo, exi foras maſtigia. Idem aulularia. Do date mactantem malo, & damno uiros. Næuius Gallinaria. Mactato te miſce. Virginis uerbenis mactat uillam in fortuito. Pomponius præcone poſteriore, ad te dij omnes cum conſilio calue mactaſſint malo. Accius Epigono maneas adhiſante exilio macte pelopis externis. & Ennius telepho. Qui illum dij, deæq; magno mactaſſint malo. Afranius priuigno. Aſulica 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 melius uitam uiuere, & milite. modice ſapis. Ennius hecuba. Quæ tibi in concubio uerecunde, & modice morem gerit. Accius bacchis. Agite modico gradu iacet. & niſus leuis. Turpilis demiurgo. Ego ædepol docta dico, quæ

mulier uolet ſibi ſummam amicam eſſe indulgentem, & diutinum modicæ, atq; parcæ eius ſerui ad cupidines. Mar. Tullius de Rep libro ſecundo. Statue eſſe optume conſtitutam Remp. quæ ex tribus generibus illis regali, & optumati, & populari confuſa modicæ, nec punienda irritet animum immanem, ac ferum. Varro περὶ τύχης. Sapiens & bonum ferre poteſt modicæ, & malum fortiter, ac leuiter. Varro Tithono. περὶ γήρως. Si multum luſi, modicæ 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. & illud quoq; mite malum, blandum, atq; doloſum. Mar. Tullius in Hortenſio. Aut Theopompo acrius, aut Thophraſto mitius inueneri poteſt? Mitis eſt maturus. Plautus milite. Mitiſſime quidem fuſtibus. Virgilius bucolicis. ſunt nobis mitia poma. Turpilius India. Miſero mihi mitigabat ſandalio caput. Pacuuius duloreſte. Nec grandiri frugum fœtum poſſe, nec miteſcere. Marcus Tullius de Rep. libro quarto. Cumq; autumno terras ad concipiendas fruges patefeceret, hyeme ad concipiendas relaxarit, à fiſtula maturitate alia mitigauerit, alia torruerit. Idem de ſenectute. Facit perſæpe ipſa ſibi audientiam deſerti ſenis compta, & mitis oratio. Mater eſt, quæ quoduis animal partu edit. 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, neq; adeo mater ipſa, quæ illos pepererat. Virgilius æneidos libro octauo. & lambere matrem Impauidos, ideſt nutricem. Merum eſt ſolum. Terentius phor. Nihil habet niſi ſpem meram. Varro τὸ πατρὸς τὸ παιδίον περὶ παιδοποιίας. Liberos parare cui neceſſe ſit, non eſt merum, nec tu ædepol quid ſimulas tuis. Plautus aſinaria. Aurum, atq; argentum merum eſt, fixus hic apud nos eſt animus tuus clauo cupidinis. Varro ſeſquiulyſſe. Diogenem poſtea pallium ſolum habuiſſe, & habere Vlyſſem meram tunicam, pileum ideo non habere. Idem eudæmonibus. Tu non inſanis, quo tibi uino corpus corrumpis mero. Merum ſyncerum. Pomponius Piſcatoribus. Neſcio quid non eſt hoc merum, quod hic plorat. Varro marcipore. Eodem conieciſſe mera miracula, neſcio quæ. Cicero de orato. libro ſecundo. Ecce tibi exortus eſt Iſocrates magiſter iſtorum omnium, cuius è ludo tanquam ex quo 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 periiſſe ita de Rep. merentem conſulem doleo. Lucilius libro xxx. Publica lege ut mereas, præſto eſt tibi quæſtor. Varro eudæmonibus. quia plus inquit merere debet, in quo eſt uirtus. Mœret rurſus dolet. Virgilius æneidos lib. quarto. Sola domo mœret uacua. Meret militat. Lucilius ſatyr. libro. xv. Dum miles hybernas, ac meret terſa ex ætate quaſi annos. Idem libro. xi. Annos hic erat tam plures miles hyberna nobiſcum meret. Virgilius libro quinto. merui quoq; ſæpe furores Compreſſi. Varro de uita popu. Romani libro tertio. Qui in exercitu donati eſſent, & equo publico mererent. 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. & mercede meret religiones. Varro Agathone, duloreſte. Qui merita hominem, & ſeruum facit, unde, et mercenarij, & meretrices dicuntur. Idem eudæmonibus, primum iſte, qui meret ſeſtertios uicenos. Medicamentum eſt, quo homines, uel animalia cætera curantur. Marcus Tullius de offi. libro tertio. Si quis medicamentum cuipiam dederit ad aquam intercutem. Medicamẽtum rurſus uenenum, ut græce φάρμακον, uel producta eius uerbi prima ſyllaba, quod apud medos uenefici ſint plurimi, ſecundum Virgilium geor. libro ſecundo. Media fert treſteis ſuccos, tardumq; ſaporem Felicis mali. & in ſequentibus. Pocula ſiquando ſæuæ infecere nouercæ, Miſcueruntq; herbas. Varro περὶ ἐξαγωγῆς. & quærit ibidem ab Annibale, cur biberit medicamentum, quia Romanus inquit me Pruſiades tradere uolebat.

Minutum eſt, ut ſæpius, breue. Minutum eſt obſcurum, & ſcrupuloſum, ut à græcis dicatur 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. Virgil. georgi. libro ſecundo. Difficiles primum terræ, colleſq; maligni. Moliri eſt facere. Virgilius ænei. libro primo. Moliriue moram, & ueniendi expoſcere cauſas. Idem Res dura, & regni nouitas me talia cogunt Moliri. Marcus Tullius philipp. Quem nihil aliud agere, nihil moliri, niſi necem ciuium, atq; impetum ciuitatis uidere. Idem de ſenectute. Iners non ſit, uerum etiam ſit operoſa, & ſemper agens aliquid, & moliens. Moliri retinere morari, ac repigrare. Cæcus Pergamo. Itaq; quod letitiale me mobilitat mœror molitur metu. Lucilius libro ſeptimo. Mutilamur, molimur, ſubducamur. Moliri extruere dictum à molibus. Virgilius æne. libro primo. Moliriq; arcem, & manibus ſubuoluere ſaxa. Accius Philoctete. Vbi horriferæ & ſoni ſtridor gelidas molitur niues. Vnde demoliri dictum eſt deſtruere. Marcus Tullius de offic. libro primo. Hanc Scaurus demolitus 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 officeret auſpicis. Molle eſt non durum. Virgilius libro octauo. Mollibus è ſtratis opera ad fabrilia ſurgit. Idem georgi. libro ſecundo. Quid nemora æthiopum molli canentia lana? Molle recens, nouum. Virgilius Bucolicis. ſunt nobis mitia poma, Caſtaneæ molles. Molle opportunum. Virgilius æneidos libro quarto. Sola uiri molleis aditus, & tempora noras. Idẽ. & quæ molliſſimæ fandi Tempora. Molle leue, contemnendũ. Virgilius georgicorum libro tertio tua Mecœnas haud mollia iuſſa. Marcus Tullius de ſenectute. Quod ferendum eſt molliter ſapienti. Molle non arduum, nec erectum. Virgilius bucolicis. qua ſe ſubducere colles Incipiunt, molliq; iugum dimittere cliuo. Molle dulce, iucundum. Virgilius georgicorum libro ſecundo. Molleſq; ſub arbore ſomni. Marcus Tullius de legibus libro ſecundo. In animos teneros, atq; molleis influere, quàm uarios canendi ſomnos. Idem de ſenectute. omneis abſterſeris ſenectutis moleſtias, ſed etiam effeceris mollem ac iucundam ſenectutem. Molle placidum. Accius teleph. Niſi pariter nauem in fugam tradunt ſubter ſaxa ad læuam, qua mons molliebat mare. Marcus Tullius de ſenectute, & Annibalem iuueniliter exultantem patientia ſua molliebat. Mirari ſignificat nouo aliquo obſtupefieri. Virgili. æneidos libro primo. Artificumq; manus inter ſe, operumq; laborem Miratur. Mirari delectari, accẽdi. Virg. geor. lib. iij. Seu qs olympiacæ miratus præmia palmæ Paſcite equos. Mirari mentiri. Virgil. lib. viij. Ille operũ cuſtos illũ admiratur, & omnes Circunſtant.

Micare eſt ſortiri digitis. M. Tul. de offi. lib. iij. Dignum eſſe dicunt, qui cum in tenebris mices, & eos quas ipſe quaſi ſorte, aut micando uictus alteri cedit. Varro Parmenone. Micandum erit cum græco, utrum ego illius numerum, an ille meum ſequatur. Micare per uices ſine ordine mouere. Virgil. geor. lib. iij. micat auribus, & tremit artus. Idem lib. x. ſemianimiq; micant digiti, ferrumq; retractant. & geor. li. iiij. & linguis micat ore triſulcis. Lucilius lib. xxx. Omnia tumendo mucro uideas feruẽte micare. Micare fulgere. Virg. æn. lib. i. micat ignibus æther. & lib. ij. Ardenteis clypeos, atq; æra micantia cerno. Mittere manifeſtum habet ſignificationem. Virgil. libro viij. Mittitur & magni Venulus Diomedis ad urbem. & Geor. iij. In ſaltus utrunq; gregem, atq; in paſcua mittes. &, mitte in Venerem pecuaria primus. Mittere eſt excludere. Virgili. æn. lib. i. mœſtumq; timorem Mittite. Siſenna hiſt. lib. iij. Muliẽrem miſſa fide, ac pietate propter amoris nefarij lubidinem extitiſſe. Mittere. Virgi. bucolicis. Hos illi (quod nec bene uertat) mittimus hœdos. Mittere omittere. Terentius adelphis. Hera lachrymas mitte. Virgil. lib. xi. Mitto ea, quæ muris bellando exhauſta ſub altis. Lucil. libro. xxx. Hoc miſſum face illomet utere libenter. Mar. Tullius de offi. lib. tertio. Maniliũ miſſum factum temporibus, uel iuſiurandum ualebat. Plautus aulularia. Iam ſcrutari mitto, redde huc. Mandare ſignificationem habet notam. Virgilius libro. viij. Multa patri mandata dabat portanda. Mandare commendare. Virgilius æn. libro tertio. furtim mandarat alendum Threicio regi. M. Tullius de offi. libro ſecundo. Dein ſcriptis non ea, quæ nunc ſed actiones noſtras mandaremus, ut ſæpe fecimus. Maturũ dicitur celer. Virgilius æneid. libro primo. Maturate fugã regiq; hæc dicite ueſtro. Accius menalippo. Eſt res aliqua præſente his prius mature, inſtituit. Mar. Tullius de offi. lib. tertio. Venit ipſe mature ſcalmum nullum uidet. Varro endymionibus. 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 ætati, & ſenectutis maturitas. Maturum mite, coctum. Virgilius Bucolicis. Triſte lupus ſtabulis, maturis frugibus imbres. Varro endymionibus. Diſcumbimus ſati, dominus maturo ouo ad cœnã cõmittit. Metus dicitur, ſicuti plerunq; timor. Virgilius libro ſexto. Et metus, & male ſuada fames. Metus religio. Virgilius libro ſeptimo. Sacra coma, multoſq; metu ſeruata per annos. Manere eſt loco inſiſtere. Virgilius libro decimo. manet imperterritus ipſe Hoſtem magnanimum opperiens. Mar. Tullius in Verrem. Qui iudicia manere apud ordinem ſenatorium uolunt. Idem de offi. Cyrillum quendam ſuadentem, ut in urbem manerent. Manere imminere, debere. Virgilius libro ſeptimo. te Turne nefas, te triſte manebit Supplicium. Mar. Tullius philipp. 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 ænei libro primo. manet alta mente repoſtum. Plautus aſinaria. Vale, aliquanto amplius ualerem, ſi hic maneres. Monſtrum dicitur horrenda magnitudo. Virgilius æneidos lib. ij. Monſtrum horrendum ingens. Monſtrum monſtrationem. Virgilius æneidos libro tertio. Monſtra deũm refero.

Maculoſum ſordidum immundum. Lucilius libro. xxx. Hæc maculoſis cum ueſtibus aſpicit ipſe. Maculoſum eſt uarium. Virgilius æneidos libro primo. Succinctam pharetra, & maculoſæ tegmine Lyncis. Macula turpitudo. Mar. Tullius in Verrem actione. ij. Cuius ut adoleſcentiæ maculas ignominiaſq; prætercam. Lucilius libro. xxx. Quem ſcis ſcire tuas omnes maculaſq;, notaſq;. Macula in retibus plaga. M. Tullius de ſupplicijs in Verrem actione. ij. Reticulumq; ad nares ſibi admouebat tenuiſſimo lino, minutis maculis, plenum roſæ. Metiri eſt tranſmeare. Lucilius libro. xxx. Vir mare metitur magnum fluctibus tradidit. Virgilius georgicorum libro quarto. Et iuncto bipedum curſu metitur equorum. Manicæ dicuntur ueſtium. Virgilius libro. xi. Et tunicæ manicas, & habent redimicula mitræ. Manicæ, quibus manus uinciuntur. Lucilius libro. xxx. Si laqueis, manicas, pedicas mens irretita eſt. Virgilius æneidos libro ſecundo. manicas atq; arcta leuari Vincla iubet Priamus. Plautus aſinaria. Vbi manus manicæ complexæ ſunt. Mœſtum triſte, miſerandum. Virgilius æneidos libro ſecundo. & mœſtas expromere uoces. Lucilius libro xxix. Cohibet & domina mœſtus ſe Albinus. Mœſtum enectum fame. Lucili. lib. xxix. Ventrem alienum mœſtum fouere ex molito ordeo, uti cataplaſma. Mutare derelinquere. Lucilius libro. xxvi Mihi quidem non perſuadetur, publicæ ut mutem meos. Mutare transferre. Lucilius libro. xxviij. Doctior cæteris iſa ſamitis 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. Mar. Tullius de offi. libro tertio. Atqui quodam quaſi ueneno perficiat, ut ueros 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 aliunde ex ſolo loco.

N

Nobile ad dignitatem generis refertur. Salluſtius Catilina, nobili genere natus fuit. Nobilis dicitur & notus. M. Tul. de offi. li. ij. Teſtis eſt Phalaris, cuius eſt præter cæteros nobilitata crudelitas. Lucilius ſatyr. li. vij. Phryne nobilis ille ubi amatorem improbius quem. Varro περὶ λέξεων. Tum contremula aquilenta apud alta litora oriris, ac nobilis omnibus reluces. Accius Diomede. Me Argos referam, nam hic ſuã nobilis, necui cognoſcar noto. Teren. Heauton mea eſt potens mognifica, ſumptuoſa, nobilis. Vir. lib. iij. Eſt locus, Italiæ medio ſub montibus altis Nobilis. Mar. Tul. in Verrem actione. ij. Oppidum eſt in Helleſpõto Lampſacum, id in primis Aſiæ prouinciæ clarũ, & nobile. Lucilius lib. xxix. Tum illud epiphoni, quod etiam tum nobile eſt, unde nobilitarent notificarent dictum eſt. Titinnius. Prælue magis, quæ fame obiectarent, ne eam malefactis nobilitarent. Accius thelephona, is demum miſer eſt, cuius nobilitas miſerias debilitat. Pacuuius duloreſte. Hiccine is eſt, quem famæ gratia ante omneis nobilitat uiros? Numerum ordinem. M. Tul. de deorum natura. lib. ij. Nihil eſt enim ut orationem numero moueri poſſit ſine conſilio, in quo nihil eſt temerarium. Vir. æn lib iij. Degerit in numerum. Numero ſigno. Accius œnomao. Numero te expurgaſti. Idẽ antigona. Ne iſtum numerum amittas ſubitum oblatum. Turpilius Demetrio. Nunquam nimis numero quenq̃ uidi facere, quàm facto eſt opus. Idẽ lyndia. Ego interim in turba foras ſubduxi, cũ hac me ne quis ad numero mihi uidebat currere, Varro περὶ ἐξαγωγῆς. Quid puer rogaſſet, & petaſatus capite annuiſſet, ac diſcedens nũero uenire ait adoleſcẽtẽ. Afranius priuigno. Nũero inepti ptimuiſtis caſſam terriculam aduerſarij. Plau. amph. Numero mihi in mentem fuit. Varro Cato, uel de liberis educandis. Vt

qui contra celeriter erāt nati ferè munerarijs pæmuniebant, quàm qui cito facturum quis ue oſtendere uolebat, dicebat numero id fore, quod etiam in partu precabātur numeri, & quā deam ſolent indigetare etiā pontifices. Numeros modos. Virgi. Bucolicis. numeros memini, ſi uerba tenerem. Mar. Tul. de offic. lib. iij. Perfectum, atq; abſolutum eſt, et, ut ijdem dicunt, omnes numeros habet. Niti eſt conari ſub onere. Virgil. geor. lib. iij. Poſt ualido nitens ſub pondere faginus axis Inſtrepat. Cicero thuſ. lib. ij. Tum illud, quod Siſyphus uerſat ſaxum ſudās, nitendo, neq; proficit hilū. Niti fultum eſſe. Lucili. lib. xxyi. Summis niti naturæ opibus. at ego contra, ut diſſimilis ſiem Niti eſt incumbere. Virgi. lib. yi. Ille, uides, pura iuuenis qui nititur haſta, Niti rurſum ambulare. Pacu. peribœa. Ardua per loca agreſtia, ac trepidante gradu nititur. Virgi. æn. li. ij. Preſſit humi nitens. Varro prāſo parato. Contra coactus ſeruus latratu canū fertur biſulcis ungulis nitens humo. Niti uolare. Virgilius æne. lib. iiij. Hic primum paribus nitēs Cyllenius alis Conſtitit.

Nare eſt natare. Virgi. lib. yiiij. Et fluuium uinclis innaret Chlœlia ruptis. Nare rurſum uolare. Virgi. geor. lib. iiij. Hinc ubi iam emiſſum caueis ad ſydera cœli Nare per æſtatem liquidā ſuſpexeris agmen. Natari iterū trepidare. Virgi. geor. lib. iiij. conditq; natantia lumina ſomnus. Neceſſitudo pro neceſſitas. Salluſtius Iugurthæ bello. & iā ante Iugurthæ filia Boccho nupſerat. Verum etiam neceſſitudo, quæ etiam timidos, fortes facit. Idem in eodem. Coactus rerum neceſſitudine, ſtatuit armis certare. Varro modio. Aſſe uinum, aſſe pulmentarium ſedeas, quo natura arrigatur, non neceſſitudo. Siſenna hiſt. lib. iiij. Id me neq; metu, neq; calamitatis neceſſitudine inductum facere. Neceſſitas uis quædam, quæ alterum cogere inuitum poteſt, ut plerunq; Neceſſitas affinitas, unde & hoc iure coniuncti neceſſarij appellantur. C. Cæſar, cum Plautiam ſuaſit rogationem, equidem mihi uideor pro noſtra neceſſitate non labore, non opera, non induſtria defuiſſe. Nomen eſt proprium uocabulū ſingulorum. Virgilius. lib. yij. cui nomina mille, Mille nocendi artes. & ut, Nomen aui referens Priamus. Nomen decus, dignitas. Virgi. æn. lib. ij. Auulſumq; humeris caput & ſine nomine corpus. Nomen etiā debitum dicitur.

Nota dicitur probrum. Lucilius lib. xxx. Quē ſcis ſcire tuas omneis maculasq; notas. Nota ſignū. Virgilius geor. libro iij. Continuoq; notas. & nomina gentis inurunt. Nota diſtinctio. Virgilius libro y. Cœruleæ cui terga notæ. Nudum cōſuetudine ſine tegmine dicitur. Virgi. libro V. Nudatosq; humeros oleo perfuſa niteſcit. Nudū inſepultum. Virgilius libro quinto. Nudus in ignota Palinure iacebis arena.

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Ccupatus impeditus, ut græce dicitur ἄσχολος. ideſt uacuus non eſt. Plau. amph. Herus Amphitryo occupatus. Cic. thuſ. lib. i. Vt ſi occupati profuimus aliquid ciuibus noſtris, proſimus etiam ſi poſſumus, otioſi. Occupare eſt proprie præuenire. Cicero thuſ. lib. V. Quod idem me'ioribus etiam uerbis Metrodorus occupauit. Titinnius ueliterna. Ergo occupa foras exire, ut præſit linteum. Virgi. lib. xij. & uenienti Ebyſo, plagamq; ferenti Occupat os flammis. Accius euryſace. Quēadmodum impetum occupemus facere ultro in regem fidem per eos & niſi clamoris regem, aut ferre ab regina occupo puerum. Turpilius Traſyleone. Ceſſo occupare & me in colloquium conferre horum? Ennius Hectoris luſtris. Hectorei ſumma armatos educit in foras, caſtrisq; caſtra ultro iam ferre occupat. Pacuuius duloreſte. Is quis eſt? qui tunc ſi tu illum occupas, leto dabis. Varro ephebo περὶ ἐμμονῆς. Crede mihi plures dominos ſerui comedere, quàm canes, quod ſi Actæon occupaſſet, & ipſe prius ſuos canes comediſſet, & non negaſſet ſaltatoribus in theatro fieret. Idem eudæmonibus. Prius quàm reſponderem foris neſcio quis occupat res indicare. Occupare detinere. Plautus epidico. Atq; id non dicet, occupatum tibi erit argentum. Pacuuius atalanta. Super ſatis agere, ne in mare animum occupes. M. Tul. de offi. lib. i. Et in ea funditus delenda occupati ſunt, & fuerunt. Virgili. geor. lib. iiij. maniosq; iacentē Occupat. Varro eudæmonibus. Cum in eo eſſet occupatus, atq; in ſchola curaret. ut ſcribit Scintius homo per dionyſia. Occupare etiam inuenire tenere, uel poſſidere. Plautus trinummo. Familiam optimam occupauit. M. Tul. in Hortenſio, & Paulū Marcelli occupauiſſe. Virgi æn. lib. yi. Occupat Aeneas aditum cuſtode ſepulto. M. Tul. philipp. xiij. Agri lucani poſſeſſiones occupauit. Occupare collocare. Pomponius pictoribus. Quæ tulerā mecum nulla deinde uictoria tam græca mercede ilico curaui ut occuparē. Mar. Tul. in Verrē actione. I. Præterea pecunias occupauerat apud populos, & ſyngraphas fecerat. Opinio eſt fama. Mar. Tul. ad Cæſarē iuniorē lib. i. Erat opinio bona de Plantio bona de Lepido. Opinio ſuſpicio. Varro eudæmonibus. Qui omnes me bimatram agitare clamitantes, opinionē mihi inſaniæ meæ confirmant. Accius euryſace. Opinione factum eſt, quāto minus ſtirpem educabant, tanto uereremur magis eos eſſe. M. Tul. de offi. lib. iij. Qui primū hæc natura cohærētia opinione diſtraxiſſent. Opinio ſpes, opinatio. M. Tul. ad Cæſarem iuniorem. Poſthac quod uoles à me fieri ſcripto, uincam opinionem tuam. Idem de offi. lib. ij. Opinionem afferunt populo eorum ſimiles fore, quos ſibi delegerint ad imitandum. Varro eudæmonibus. Sic ad uos citius opinionibus uertilabūdus miſer decidi. Siſenna hiſt. lib. iiij. Popedius opinione fruſtrata. Obſcœnum eſt immundum. Virgi. æn. lib. iij. Obſcœnas pelagi ferro fœdare uolūcres. M. Tul. de offo. lib. i. Alternæ libero quidem, ſi rerum turpitudini adhibetur uerborū obſcœnitas. Varro agathone. Pueri obſcœnis uerbis nouæ nuptulæ aureis reſtaurant. Obſcœnum uitabile. Virgi. æn. lib. iij. Obſcœnamq; famem, quæ prima pericula uito. Idē. xij. ne me terrete timentem Obſcœne uolūcres. Accius aſtyanacte. Hunc diciti ſpinē regionum fac, ac deſiſſet exercitū morari, nec me ab domuitione marceretur obſcœno homine. Cicero thuſ. lib. ij. Vna & obſcœnas uoluntates, de quibus multa ab illis habetur oratio. Obſcænum ſignificat maledicum. Accius œnomao. Vos ite actutum, atq; opere magno edicite per urbem, ut omnes, qui arcana, aſtrumq; accolunt ciues, omnibus fauſtis auguſtam adhibent fauentiam, ore obſcœna dicta ſegregent. Lucilius libro. xxix. Deum rixa uertat uerba obſcœna.

Obitus ſignificat mors, uel occaſus. Virgi. geor. lib. i. Nec fruſtra ſignorum obitus ſpeculamur, & ortus. Obitus rurſum aduentus. Accius antigona, At at, niſi me fallit in obitum ſonitus. Turpilius epiclero. Ecquis eſt, qui interrumpit ſermonem meum obitu ſuo? Omen dicitur auſpicium proſperum. Virgi. geor. lib. iiij. Omine, quo firmans animum, ſic incipit ipſa. Omen ſignificat aduerſa. Virgi. lib. xij. Ne'ue omine tanto Perſequere.

Olim trinam habet ſignificationem temporum. præteriti Virgi. buco. Meos olim ſi fiſtula dicat amores. Olim temporis futuri. Virgi. æn. lib. i. Hunc tu olim cœlo ſpolijs orientis onuſtum Accipies ſecura. Lucilius ſatyr. lib. xix. Sic tu illos fructus quæras aduerſa hyeme olim, queis uti poſſis hæc delectare domine. Turpilius Philopatro. Deinde cum ad te redierit res olim poſt mortem patris. Afranius ſuſpecta Non amatorem defenſorem per eum uolet.

Optare eſt precibus aliquid à dijs poſtulare. Virgilius æn. lib. yij. Et reor, & ſiquid ueri mens augurat, opto. Optare eligere. Lucilius ſatyrarum lib. xix. Aurum uis hominem habeas, hominem quid ad aurum? qua re (ut dicimus) non uideo hic qd nam magnopere optem. Salluſtius hiſtoriarum libro. iij. Atq; eum cupio laudatum accenſum, quæ præmiorum ſpes, quibus cum optauiſſet, ire iubet. Virgil. æn. lib. iij. Optauitq; locum regno. Mar. Tul. de offic. lib. i. Quæq; maiori parti pulcherrima uideantur, ea maxime optant. Ter. Eunucho. Hoc ſi effeceris, quoduis præmium à me optato. Varro marcipore. Et Diogenes qui a nicos, qui ab Alexandro rege iuſſus optare, quid uellet ſe facturum. Offendere eſt percutere. Turpilius parateruſa. Caput ut offendit ad limen pol. Lucilius libro. xxix. Crus lapide nihil eſt, credam ſi te offenderit. Varro marcipore. Dein mittit uirile ueretrum in flumen, offendit buccam bolumnio. Offendere lædere. Mar. Tul. de ſupplicijs libro tertio. Cum iſte cum pallio purpureo, pariq; tunica uerſaretur in conuiuijs cum mulieribus, non offendebantur homines in eo, neq; moleſte ferebant. Lucilius libro. xxyij. Nam hic quidem reditum ſuū talem portendebant, neq; alia in re ulla offendere. Offendere inuenire. Pacuuius Iliona. Quos ego ita, ut uolui, offendo incolumis. Afranius homine, ea memoriter cum uenero confecta ut offendā. Quadrigarius annali. lib. ij. Inde poſtquam aliquantum receſſit, offendit montem loca munita, resq; omnes habere, quæ militibus opus ſunt, ligna, aquā, pabulū. Et Terē. Eunucho. Offendi aduenïēs quēdā mei loci, atq; ordinis hoīem. Mar. Tul. de ſignis. Quod non dum perfectum templum offenderent, neq; ponere potuere. Lucilius libro. xxyi. Siquod uerum inuſitatum, aut Zetematium offenderam. Marcus Tul. de Rep. lib. ſecundo. Sed imitor Architam illum Tarentinum, qui, cum ad uillam ueniſſet, & omnia aliter offendiſſet. Plautus amph. eo more expergefactum, aduenïens tenebroſum offendi dominum. Varro ſexageſimo. Romam regreſſus, ibi nihil offendi, quod ante annos quinquaginta, cū primum dormire cœpi, reliqui. Obſcurum eſt ſine lumine. Virgil. geor. libro primo. Si nigrum obſcuro comprenderit aëra cornu. Obſcurū ignobile. Mar. Tul. de offic. lib. ij. Qui magna ſibi proponunt obſcuris orti maioribus. Obſcurum abſconditum, latens. Virg. nono. Vidimus obſcuris primum ſub uallibus urbem.

Obſeruare ſuſpicere, magnificare. Mar. Tul. de offi. li. i. ſicut aliquo honore, aut imperio affectos obſeruare, & colere debemus. Obſeruare cælare, & intus tegere. Plautus aulula. Vbi is obijt mortem, qui mihi id aurum credidit, cœpi obſeruare. Obſeruare cognoſcere. Virgil. æn. lib. ij. & ueſtigia retro Obſeruata ſequor per noctem. Obſeruare curioſe, & ſuſpiciter circum aſpicere. Plautus aulul. Oculos ego iſtos improbe effodiam tibi, ne me obſeruare poſſis, quid rerum geram. Obſeruare captare. Virgilius geor. libro. iij. quos durus arator Obſeruans nido implumeis detraxit. Lucilius lib. xxyij. Quod ſi obſeruas hominem, qui pro commodo. & regno gaudeat. Ter. andria. Perterrefacias Dauum, obſerues filium quid agat.

Orator ſignificatione manifeſta eſt. Oratores legatos. Virgilius æn. lib. xi. Centum oratores prima de gente latina, Ire placet. Occurrere dicitur obuium fieri. Virgi. æne. libro. yi. Hic illi occurrit Tydeus. Occurrere ſubuenire, commouere. Mar. Tull. de ſupplicijs. Occurrebat illa ratio. Offerre inuenire. Lucilius libro. xxyi. Homines ipſi hanc ſibi moleſtiam ultro, atq; erumnam offerunt, ducunt uxores. Offerre afferre. Lucilius lib. xxix. Vt nunc hac re mihi opem, atq; auxilium offeras. Offerre oſtendere. Vir. æn. li. yi. ſtrictamq; aciem uenientibus offert. Obducere aperire. Lucilius libro xxix. Vos interea lumen auferte, atq; aulæa obducite. Obducere tegere. Virgilius bucolicis. obducat paſcua iunco. Orare eſt precibus poſcere Mar. Tul. Verrinarum in diuinatione. Rogare, & orare, ne eos ſupplices aſpernetur. orare agere. M. Tul. de offi. lib. iij. Vt ueram amici cauſam eſſe malit, ut orandæ litis tempus, quoad per leges liceat, accommodet. Oppido ualde. Plautus amph. Oppido interij obſecro hercle quantus, & quàm ualidus eſt. Oppetere occumbere, mori. Virgilius æn. lib. i. Queis ante ora patrū Troiæ ſub mœnibus altis Contigit oppetere. oppetere incidere Plautus Aſinaria. Atq; illa uiua uiuus ut peſtem oppetas. Obeſum pro uberi, & craſſo ſæpius ponitur. Virgil. geor. lib. iij. Argutumq; caput, breuis aluus, obeſaq; terga. Obeſum gracile, & exile. Næuius carmine. Corpore, pectoreq; undiq; obeſo, ac merito exeſo tardi ingenio ſenis.

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ROPRIVM. Diuturnum. Siſenna hiſtoriarum libro tertio. Tum ſubito tacuit, atque metu, & ſuſpicione propriam capere non poterat quietem. Proprium eſt ſuū uniuſcuiusq;. Virgi. libro yij. Hunc mihi da proprium uirgo ſata nocte laborem. Varro caprino prælio. Nam uirtutem propriam mortalibus facit, cætera promiſcue uoluit communia habere. Proprium ſignificat rurſum perpetuum. Siſenna hiſtoriarum libro quarto. Victoribus proprie ſpem, uictis aduerſæ fortunæ maiorem formidinem obiecit. Plautus ciſtellaria. Atq; illum amatorem tibi proprium futurum in uita. Virgilius lib. ſexto. propria hæc ſi dona fuiſſent. Idem libro tertio. Da propriam Tymbrææ domum. Ter. andria. Ego deorum uitam propterea ſempiternam arbitror, quod uoluptates, eorum propriæ ſunt. Accius armorum iudicio. Nam non facile ſine deûm opera propria humana ſunt bona. Idem Medea. Fors dominatur, neq; uita ulli propria in uita eſt. Lucilius ſatyrarum lib. xyij. Cætera contemnit, & in uſura omnia ponit non magna. proprium uero nihil neminem habere. M. Tullius de Rep. lib. iiij. Et noſter Plato, magis etiam quàm Lycurgus, omnia qui prorſus iubet eſſe communia, nequis ciuis propriam, aut ſuam rem ullam adijcere. Afranius uapiſco. Dij tibi dent propria quæcunq; exoptes bona. Lucilius lib. xxyij. cum ſciam nihil eſſe in uita proprium mortali datum, Præuertere præterire. Virgil. æn. lib. iiij. uolucremq; fuga præuertitur Hebrum. Præuertit, uocat. Plautus amph. Ibi me inclamat Alcmena, iam ea res horrore afficit, herilis præuertit metus, accurro, ut ſciam, qd uelit. Præuertere iterum ſignificat anteponere. Plautus in eodem, illuc redeundum eſt mihi, ne me uxorem præuertiſſe dicat pec repu. Promittere eſt polliceri. Virgilius æneidos libro ſecundo Promiſi ultorem, & uerbis odia aſpera moui. Mar. Tul. ad Cæſarem iuniorem. Promiſſa tua memoria teneas. Promittere etiam ſignificat ad magnitudinem nutrire. Plautus rudēte. Capillum promittam optimum eſt, incipiamq; ariolari. Virgil æn. lib. iij. promiſſaq; barba. Varro modio. quicū erant in Græcia coma, promiſſa, raſa barba, pallia trahentes. Protelare eſt percutere, perturbare. Teren. phor. Neu te iratus ſuis ſæuis dictis protelet. Siſenna hiſtoriarum libro tertio. Romanos impetu ſuo protelant prolectus perſequuntur. Protelare rurſus adiuuare. Lucilius ſatyrarum lib. ſexto. Quē neq; lucanis oriundi montibus tauri Ducere protelo ualidis ceruicibus poſſent. Idem lib. xij. Hunc iuga mulorum protelo ducere centum. Non poſſunt. Cato originum libro. y. Sed protelo trini boues unum aratrum ducent. Varro Cato, uel de liberis educandis. Remotiſſimum ad diſcendum formido, ac nimis timor, & omnis perturbatio animi contra delectatio pro=

telo ad diſcendum. Protelare etiam excludere. Turpilius. Lemnijs. Propter peccatum pauſillum indigniſſime patria protelatum eſſe ſæuitia patris. Siſenna hiſtoriarum libro quarto. Duæ cohortes de ſubſidio procedunt, atque equites protelant.

Prodere ſignificat deferre. Virgilius æn. lib. ij. Prodere uoce ſua quẽ quam, aut apponere morti. Prodere rurſus differre, uel excludere. Virgilius æneidos libro primo.

Nos tua progenies, cœli quibus annuis arcem,
Nauibus (infandum) amiſſis, unius ob iram,
Prodimur, atq; italis longe diſiungimur oris.

Lucilius ſatyr. lib. vj. Poſſis'ne elabi an prodenda dies? Teren. andria. Aliquot ſaltem nuptijs prodat dies. Prodere etiã protendere, uel edere. Virgilius æn. lib. iiij. Italiam regeret, genus alto à ſanguine teucri Proderet. Mar. Tul. de ſupplicijs in Verrem. Iuſſi magnis ad memoriam, proſteritatem'q; prodendã. & de ſenectute. Non accipere modo hæc à maioribus uoluerunt, ſed etiam poſteris prodere. Periculum eſt ſalutis diſcrimen. Virgil. æn. libro tertio. Obſcœnam'q; 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, multa'q; genera machinamentorũ. Mar. Tul. de Rep. libro tertio. Sed ut ipſis, ſeu animum periclitentur, ſeu uideant quid ſe putent eſſe facturos. Ter. Eunucho. Fac periculum in literis. Mar. Tul. de deorum natura libro. ij. Sicut ex quibuſdam ſtirpibus, & herbis, quorum utilitatem longinqui temporis uſu, & periclitatione percepimus. Lucilius lib. xxix. Cuius ſi in periculo feceris periculũ. Plautus amph. Periclitatus ſum animum tuum. Salluſtius Catilinæ bello. Tunc uero periculo, atq; negotijs compertum eſt.

Periculoſum maius, & uehemens. Mar. Tul. de officijs lib. i. Grauioribus autem morbis periculoſas curationes, & ancipites adhibere coguntur. Preſſum ſubtile. Mar. Tul. in Hortenſio. Quis te autem eſt, aut fuit unquam in partiundis rebus, in definiendis, in explanãdis preſſior? Preſſum onuſtum, grauatum. Virgi. geor. lib. i. Ceu preſſæ cum iam portum tetigere carinæ Puppibus. Premere defodere. Virgilius libro x. ſulcum'q; ſibi premat ipſa carina. Premere claudere. Virgilius lib. xi preſſi'ue oculos, aut uulnera laui Veſte tegens. Premere inſequi, fugare. Virgilius æn. libro primo. Hac fugerent Graij, premeret troiana iuuentus. Premere, urgere. Virgilius geor. lib. iij. Ingentem clamore premes ad retia ceruum. Et libro ſexto. Fauni'q; premunt te iuſſa parentis. Premere ſignificat inniti cum pondere. Virgil. geor. lib. quarto. & ſpumantia cogere preſſis Mella fauis. Idem æn. lib. x. & læuo preſſit pede talia fatus Exanimem rapiens immania pondere baltei. Premere rurſum refrenare, uel cohibere. Virgilius æneidos libro. i. Imperio premit, ac uinclis, & carcere frenat. Idẽ Et premere, & laxas ſciret dare iuſſus habenas. Item lib. ix. Sic memorat, uocem'q; premit. Premere regere. Virgilius lib. ix. Canitiem galea premimus. & libro. xi. Quos Simois premat ille uiros. Varro modio. Capitis coronæ uacitis liuei face ut langore flatili uiridis premit. Premere etiam remouere, uel excindere. Virgil. geor. libro. i. & ruris opaci Falce premes umbram. Premere, occidere. Virgi. lib. xi. Armigerum'q; remi premit. Premere aduerſari. Virgilius libro. x. Numina nulla premunt, mortali urgemur ab hoſte Mortales. Premere calcare. Virgili. æneidos libro. ij. ueluti qui ſentibus anguem Preſſit humi nitens. Premere deponere. Virgilius geor. lib. ij. Quod ſupereſt, quæcunq; premes uirgulta per agros. Pretium pœnæ exitium. Liuius Achille. Si malos imitabor, tum pretium pro noxa dabit. Pretium dicitur, quod re empta datur. Virgilius æn. lib. quarto. urbem Exiguam pretio poſuit. Ter. Eunucho. Pretium ſperãs, ilico producit, ac uendit. M. Tul. Verrinarũ actione. ij. Et parẽtis pretiũ pro ſepultura liberũ poſceret. Luci. li. xxviij. Nec par uocat ullo pretio. Pretiũ pro præmio. Salluſtius Iugurthæ bello. uicit tamen in ſenatu pars illa, quæ nõ pretiũ aut gratiam anteferebat. Næuius Dane. Quia, ut quiſq; eſt meritus, præſens pretium pro factis ferat. Teren. andria. Quod habui ſummum pretium perſolui tibi. Virgilius æn. libro. v. Et palmæ pretium uictoribus. Lucilius lib. xxxx. Cuius uultu, ac facie ludis, ac ſermonibus noſtris uirginis hoc pretium, atq; hũc reddemus honorem. Patibulum eſt crux. Salluſtius hiſtoriarum libro quarto. In queis notiſſimus quiſq; & malo dependens uerberabatur, aut immutilato corpore improbi patibulo eminens affigebatur. Patibulum ſera, qua hoſtia obcludũtur, quod hac remota ualuæ, pateant. Titinnius fullonibus. Si quiſquam hodie præter hanc poſticum noſtrum pepulerit, patibulo hoc ei caput defringam. Petere ſignificat poſcere. Virgilius æn. lib. viij. Mittitur & magni Venulus Diomedis ad urbem, Qui petat auxilium. Lucilius lib. xxvi. Ferri tantũ, ſi roget me, non dem quantum auri petit. Petere cõmemorare. Virgilius æn. lib. viij. Quid cauſas petis ex alto? Petere percutere, ferire. Virgi. bucolicis. Iam cornu petat, et pedibus qui ſpargat arenam. Petere appetere. Virgil. lib. viij. noti m'q; petiuit Coniugis infuſus gremio per membra ſoporem. Petere ſequi. Virgilius lib. v. Quem petit & ſummis annixus uiribus urget. Lucilius lib. xxvij. rerum explicatorem mittam miſerum mendicum petam. Petere abducere. Virgilius libro. vi. Tartareum ille manu cuſtodem in uincla petiuit. Petere inquirere. Virgilius lib. viij. Euandrum petimus. Petere cupere, appetere. Virgilius geor. libro. iij. pulchram'q; petunt per uulnera mortem. Lucilius lib. xxvi. Sin autem hoc uident bona ſemper petere ſapientem, & putant. Petere eligere. Virgi. geor. libro quarto. Principio ſedes apibus, ſtatio'q; petenda. Petere obtinere. Virgi. æn. libro primo. quæ proxima littora curſu Contendunt petere. Petere manere, expectare. Virgil. libro. viij. Troianos hæc monſtra petunt. Petere tenere. Virgil. æn. lib. i. Summiſſi petimus terram, & uox fertur ad aures. Propter ſignificat eius cauſa. Virgil. æn. libro quarto. Te propter libycæ gentes, nomadum'q; tyranni Odere. Propter alicuius rei cauſa. Varro ſeſquiulyſſe. Propter iuxta. Virgilius geor. libro. iiij. Et uiridi in campo templum de marmore ponam Propter aquam. Varro Cato uel de liberis educandis. At teſtatus eſt fortunam, propter cuius aram mea hoſtia erat cæſa, id quod poſtea uirũ eſſe. Terẽ. adelphis. Nimium iſtuc abijſti hic propter hunc aſſiſte. Marcus Tul. de ſenectute. Sic adoleſcentiæ uoluptates propter intuens magis fortaſſe lætatur, ſed delectatur etiam ſenectus procul eas aſpiciẽs. Idẽ de Rep. lib. i. Eum quod'q; ut ſalutauit propter Tuberonem iuſſit aſſidere. Varro ſeſquiulyſſe. Quod Minerua propter eſt, & id ſignificare eum propter doctrinam. Idem eudæmonibus. Propter eã porticum ſitum erat dolium. Siſenna hiſtoriarum libro tertio. Partem cohortiũ propter mare collocat in litore. Ponere eſt deponere. Virgilius æn. lib. i. ponunt'q; ferocia Pæni Corda uolente deo. Põnere conſumere continere. Mar. Tul. de officijs libro. ij. Mirentur'q; in ea tantum me operæ, & temporis ponere. Ponere conſtituere. Virgilius geor. lib. iij. templum de marmore ponam. Ponere obſeruare. Virgil. geor. lib. iij. Aut parco ſale contingunt, hyemi'q; reponunt. Et æn. lib. i. manet alta mente repoſtum Iudicium Paridis. Ponere deſinere. Virgilius lib. viij. cum uenti poſuere, omnis'q; repente reſedit Flatus. Pernix ſignificat celer. Virgilius geor. lib. iij. Talis & ipſe iubam ceruice effũdit equina Coniugis aduentu pernix Saturnus. Lucilius lib. xxvij. Fuimus pernices æternum id nobis ſperantes fore. Pernix perſeuerans. Virgilius geor. libro. iij. & inter Dura iacet pernix in ſtrato ſaxa cubili. Pullum eſt ætatis nouellæ. Virgilius geor. lib. iij. Continuo pecoris generoſi pullus in aruis. Pullum non album. Virgilius geor. lib. iij. Reijce, ne maculis infuſcet uellera pullis. Titus Liuius. ueſtis pulla pro pure ampla. Mar. Tul. de ſignis, in hac officina partem diei cum tunica pulla, & pallio ſolebat ſedere. Varro ſeſquiulyſſe. ubi nitide Phœbi ueſte pulla candidi modeſte amictus paſcunt pectore.

Plagæ ſunt uerbera. Virg. geor. libro tertio. Plagis'q; perempto Tonſa per integram ſoluuntur uiſcera pellem. Mar. Tul. de ſupplicijs. plagis confectum dico à lictoribus tuis patrem ante oculos tuos concidiſſe. Plagæ uulnera. Virgilius libro. xij. & uenienti Ebiſo, plagam'q; ferenti Occupat os flammis. Idem geor. libro. iij. Multa gemens ignominiam, plagis'q; ſuperbi Victoris. Mar. Tul. de ſupplicijs. Atque etiam ipſi adoleſcentes cum Sextio de plaga, & de uno illo ictu loquebantur. Plaga ſpatiũ immenſum. Virgilius æneidos lib. i. Aetheria quos lapſa plaga Iouis ales aperto Turbabat cœlo. Varro lege meniados ad meniados admirantes, quod ſereno inde tanuiſſet oculis cœli rimari plagas. Plagæ ſunt retia, quibus capta implicantur. Virgil. æn. libro octauo. Retia rara plagæ. Mar. Tul. de offic. lib. 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. Virgi. æn. lib. iiij. Retia rara plagæ, lato uenabula ferro Maſſilij quærunt equites. Plaga aliquando pars lecti, aliquando amnis. Pacuuius atalanta. Et ſi metuo pietate plaga palàm, ut ſit plaga, quæ nunc dicitur cluuum. Varro prometheo. Eburneis lectis, & plagis ſigillatis. Afranius, Palàm facito Demea, & plagulam de lecto pellis dimitte ordine. Putare colligere conferre. Plautus aulul. Cur putatur ratio cum argentario. Putare dicitur purgare, rarefacere. Virgilius geor. libro. ij. finxit'q; putando. Putare aptare. Titinnius fullonibus. Da penſam lanam, qui non reddet tempori putatam recte facite, ut multetur malo. Putare animo diſputare. Virgili. æn. lib. vi. Multa putans, ſortem'q; 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. Teren. andria. Recte putas. Mar. Tullius epiſtolis ad Cæſarem lib. ij. Quod ſapientes homines, ac boni putant. Lucilius lib. xxix. Perge amabo, ac ſi potes face, dignam me ut uobis putem. Piare dicitur impiare, contaminare Virgilius libro ſexto. Diſtulit in ſeram commiſſa piacula mortem. Piare expiare, purefacere. Virgilius libro ſexto. Duc nigras pecudes ea prima piacula ſunto. Piare condere, conſecrare. Virgili. lib. vij. Prodigijs acti cœleſtibus oſſa piabunt. Paſſum perpeſſum. Virgil. æn. lib. i. O' paſſi grauiora. Paſſum dicitur genus liquoris, quod eſt uua paſſa cogitur. Virgilius geor. lib. ij. & Paſſo pſithia utilior. Paſſum diſperſum ſolutum. Virgi. æn. libro. i. Crinibus Iliades paſſis. Teren. phor. Capillus paſſus, nudus pes, ipſa horrida. Cæcilius ariſtoſis. heri uero proſt exiſſe eum expaſſum domi. Paſſum extenſum patens. unde & paſſus dicimus, quod greſſibus mutuis pedes pateſcunt. Ennius annali. lib. x Aegro corde, comis paſſis late palmus pater, paſſis palmis ait pro patentibus, & extenſis. Næuius ephigenia. Paſſo uel hoc uicinum aquilone hortum fer foras. Parcere eſt ueniam dare. Virgilius lib. vi. Parcere ſubiectis, & debellare ſuperbos. Lucilius libro. xxx. Quanti uos faciant ſocij, cum parcere poſſint Parcere ſeruare. Virgilius libro. x Argenti, atq; auri memoras quæ multa talẽta Natis parce tuis. Lucilius lib. xxvij. Parcat illi maius cui poſſit, cui fidem eſſe eximent. Pax ſignificantiam habet notam. Virgi. libro vij. Pars mihi pacis erit dextram tetigiſſe tyranni. Pax uenia. Virgilius æn. lib. iij. Sed uotis, precibus'q; iuuent expoſcere pacem. Pax propitiatio. Virgilius æn. lib iij. Exorat pacẽ diuum. Præſtare facere Mar. Tul. de officijs libro. iij. Emptorem indemnem damno præſtari oportere. Præſtare dicitur conſuetudine beneficiũ dare. Præſtare exhibere. Mar. Tul. ad Cæſarem iuniorem libro ſecundo. Tu ſi meam fidem præſtiteris, quod confido te eſſe facturum. Præſtare antecellere. Virgilius lib. xij. O' præſtans animi iuuenis. Salluſtius Catilinæ bello Omneis homines, qui ſtudent ſeſe præſtare cæteris animantibus. Ter. Eunucho. Dij immortales homo homini quid præſtat. M. Tull. in Verrem. Sicilienſi nimirum illi non ingenio ſolum his patronis, ſed fortuna etiam præſtiterunt. Lucilius libro. xxvij. Si facies præſtat facie, ſi corpore corpus. M. Tul de offi. libro. ij. Quid enim eſt per deos immortaleis optabilius ſapientia? qd præſtabilius? Et in Hortenſio. Itaq; nec in philoſophia cuiquã ceſſit, & uitæ grauitate præſtitit. Varro quinquatribus. An hoc præſtat hero filius Diogene. Præſtat utile eſt. Virgili. æne. libro tertio. Præſtat trinacrij metas loſtrare Pachyni. Lucilius libro. xxx. Vt pecudem tu aſinum'q;, ut deniq; naſci præſtiterit. Mar. Tullius de ſenectute. Ne uos quidem Titi Pontij centurionis 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 numerum'q;, modũ'q; carinis Præcipiunt. Et lib. ix. Nãq; ita diſcedens præceperat optimus armis Aeneas. Teren adelphis, Nam quid tu hic agas, ubi ſiquid bene præcipias, nemo obtemperat. Lucilius lib. xxvi. Porrò amici eſt bene præcipere, tueri, bene prædicare. Mar. Tul. de offic. libro tertio. Nec omnino quicq̃ de eo genere præcipiendum fuiſſet. & in Hortenſio. Præcipiunt hæc iſtis, & facit nemo. Præcipere præuenire. Virgilius libro. xi. Exultat'q; animis, & ſpe iam præcipit hoſtem. & libro ſexto. Omnia præcepi, atque animo mecum ante peregi. Pulſatum ſignificat percuſſum. Virgi. lib. vi. Pulſatus'ue parens, aut fraus innexa clienti. Marcus Tullius de ſupplicijs. Lictores circunſiſtunt ualentiſſimi, & ad pulſandos, uerberandos'q; homines exercitatiſſimi. Pulſatum uiolatum. Virgi. libro. xij. Pulſatos referens infecto fœdere diuos. Producere dicitur longius ducere. Virgil æn. libro ſecundo. Abnegat exciſa uitam producere Troia. Lucilius lib. xxix. Etſi retinere hunc uoles, ſi longius te producturum, & diutius. Mar. Tul. de ſenectute. Conuiuium'q; uicinorum quotidie compleo, quod ad multam noctem, qđ maxime poſſumus, uario ſermone producimus. Idem ὅρος πρὸς λύραν. Valete, & me palmulis producite. Producere proſequi. Virgilius libro octauo. nec te tua funera mater Produxi. Producere inſtituere. Ter. adelph Seni animam primum extinguerem ipſi, qui illud produxit ſcelus. Lucilius lib. xxvi. Ducunt uxores, producunt quibus hæc faciant liberos. Producere deducere. Ter. adelphis. O' quin egomet produxi. Producere, foras ducere, Teren. Heauton Produxi, ac uendidi. Mar. Tul. in Verrem frumentaria. Quid opus eſt lolio? 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. Virgi. geor. lib. iij. fœdiſſima uentris Proluuies. &, Reſpicimus dira illuuies. Teren. Heauton. Pannis obſita, neglecta immunda illuuies. Proluuiũ profuſio. Terẽ. adelphis. Quod proluuium? quæ hæc ſubito largitas?

Proiectum dicitur dimiſſum, derelictum. Virgilius lib. vi. Proijce 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, atq; ita proiecta in altum. Virgilius æneidos libro tertio. proiectaq; ſaxa Pachyni Radimus. Marcus Tul. de Rep. lib. ij. Iuſtitia foras expectat, & proiecta tota eſt, atq; eminet. & de orat. libro. iij. brachium procerius proiectum, quaſi quoddam telum orationis. Proiectum ſubtractum. Mar. Tul. philippicarum 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. Tul. de ſignis. Ignoſcite, rei magnitudo me breuiter præſtringere atrocitatem criminis non ſinit. Præſtringere radere. Mar. Tul. philippicarum libro tertio. Cuius quidem uomere portam Capuæ penè preſtrinxiſti. Poſcere accipere. Varro Parmenone. In argumentis Cæcilius poſcit palmam, in etheſin Terētius, in ſermonibus Plautus. Poſcere ſignificat petere. Virgilius lib. xij. Poſcit equos, gaudetq; tuens ante ora frementis. Plautus aulul. Vbi ſiquid poſcas uſq; ad rabim poſcas prius. Varro γνῶθι σιαυτόν. Non ſub tilijs applaudes, & ab aratro poſces aſtrictam coronam. Poſcere prouocare. Virgilius libro. viij. Aut acrem dubites in prælia poſcere Turnum. Mar. Tul. prima & ſecunda actione in Verrem. Poſcunt maioribus poculis. Poſcere aduerſari Virgil. 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. Mar. Tul. de Rep. libro tertio. Sapientia iubet proferre opes, amplificare diuitias. Penetrare cum ui ingredi, ſicuti plerunq;. Penetrare exire proripere. Plautus trinummo. Quo illic homo fortaſſe penetrauit ædibus. Pariter ex æquo. Næuius decuma. quid profanari modo ſi treis menſes in æde, ut pariter diſpertiam. Afranius abducta. diſpartiantur patris bona pariter. Pariter conuenienter. Titinnius prælia. Ne tu iſtum ædepol inedia extuliſti pariter, ut dignus fuit. Pariter ſimiliter. Afranius homine. Tibi in utraq; parte pollet, & pariter poteſt. Pacuuius nitra. Pariter te eſſe erga illum uideo, ut illum te erga ſcio. Plautus aulul. Is ex ſe hunc reliquit, qui hic habitat, filium pariter moratum, ut pater, atq; 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. Teren. andria. Alios mores poſtulat, dehinc poſtulo & ſi æquum eſt, te oro Daue. Poſtulare uelle. Plautus Aſinaria. Vbi piem pietatem, ſi iſtoc more morata tibi poſtulē placere mater mihi quo pacto præcipis? Idem aulul. Nam qui heri ex ſententia ſeruire ſeruus poſtulat. Paret obſequitur. Virgil. æne. lib. i. Paret amor dictis caræ genitricis. Paret uidetur, oſtenditur. Virgilius lib. x. Cui pecudum fibræ, cœli cui ſydera parent. Portenta dicuntur, quæ aliquid portendunt, ut ſæpe. Portenta inania quedam, & irridenda. Cicero Thuſc. libro. i. 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; uictum. Tenus eius ſignificantiam confirmat aduerbij. Virgilius nanq; in quocūq; locum 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 commiſſa. Tum protinis recta domum digredimur. Plautus aſtrauata. Dare pedibus protinam ſeſe ab his regionibus. Idem curculione præpoſitione addita. Officium ubi proſpexi exinde meilico protenam dedi quaſi in longam fugam. Næuius colace. Vbi uidi exanimabiliter timidis pedibus protinam me dedi. i. pedibus longius fugi. Varro etiam de lingua latina lib. vi. Vel protinam, uel protinus cōtinuatione, uel præteritæ, uel futuræ longitudinis dicit, & tamen, quoniam (ut mihi uidetur) poteſt eius aduerbij enuntiatio uaria ſignificantia eius mutata pro locis, exemplis, teſtibus deſignanda eſt. Protinus inſequenter deinceps. Virgil. geor. libro quarto. Protinus aërij mellis cœleſtia dona Exequar. Et in æn. Protinus Antæum. & Lucam prima agmina Turni Perſequitur. & protinus Orſilochum, & Buten duo maxima teucrum Corpora. Et, protinus aërias fata cum abſcondimus arces. Protinus iugiter, & continue. Siſenna hiſtoriarum libro primo. Nocte conſumpta poſtero die per incertas uias Eſerniam, inde Romam protinus profugerant. Idē libro quarto. Caſtra de Paniæ conuertit in montes, ut crebro ferculis protinus procedundo poſſet intra fines Aeſculapiorū peruenire. Tubero hiſtoriarum lib. i. Siquid à parentibus acceptum protinus antiquæ memoriæ tradiderunt. Virgil. libro. x.

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 æneidos 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 æneidos 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 inſonuere profundæ.

Idem lib. viij.

Nam memini Heſiones uiſentem regna ſororis
Laomedontiadem Priamum Salamina petentem
Protinus Arcadiæ gelidos inuiſere fines.

Protinus ualde. Virgilius bucolicis.

En ipſe capellas
Protinus æger ago, hanc etiam uix Tityre duco.

Vt ſit animo, & corpore ualde æger, Aut ſi aliud enuntiat, refertur ad illud, ut ſit longe porrò ago. Ad ipſum hactenus licet ut præpoſitionem acceperit, & ut præpoſitionem variet, tamen maxime finemq; terminumq; deſignat. Virgilius geor. libro ſecundo. Hactenus aruorum cultus, & ſydera cœli. Idem libro. xi. laterum tenus hiſpida nanti Frons hominem præfert. Idem libro. ij. capulo tenus abdidit enſem. Idem geor. libro. iij. Et Crurum tenus amento palearia pendent. Idem æn. lib. iij. & 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 ſenecta precor Venus, & genetrix 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. Teren. andria. Reſtat Chremes, qui mihi exorādus eſt. Mar. Tul. de ſenectute. Nec cum æqualibus ſolum, qui pauci admodum reſtant, ſed cum ueſtra etiam ætate. Virgilius æn. li. ij. Aut quid iam miſero mihi deniq; reſtat? Reſtare reſiſtere. Virg. æn. libro. iiij. Hoc ſolum nomen quoniam de coniuge reſtat. Mar. Tul. de finibus bonorum, & malorum. Nullam quærentes uoluptatem ſtoici reſtant. Religio eſt deorum cultura. Virgi. æne. libro ſeptimo. Relligione patrum multos ſeruata per annos. Religioſos quoq; dies infames, uel infauſtos libro undecimo commentariorum grammaticorū Nigidius appellauit. Mar. Tul. ad Atticum. Non maiores noſtri funeſtiorem diem eſſe uoluerunt alienſis pugnæ, quàm urbis captæ, quod hoc malum ex illo, itaq; aliter religioſos etiam nunc dies, aliter in uulgus. Religio metus, uel ſolicitudo. Varro ἀντρωπουργία, ἢ πρὶ γενεθλίων. Non fit theſaurus non auro pectus ſolutum, non auaris demunt animis curas, ac religiones Perſarum montes, non atria diuites Craſſi. Lucretius libro primo.

Humana ante oculos fœde cum uita iaceret
In terris oppreſſa graui ſub relligione.

Virgil. libro 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. Mar. Tul. de offi. libro ſecundo. Item eſt habendum religioni nocentem aliquando modo ne farium, impiumq; defendere. Rarum conſuetudine infrēquens ſignificat. Virgilius æn libro. ix. Qua rara eſt acies, interlucetq; corona. Marcus Tul de offi. libro. i. Si ad hoc genus caſtigandi raro, inuitiq; ueniamus. Rarum electum. Virgi. georgi. libro quarto. Hic rarum tamen in dumis holus. Ruere eſt decipi. Mar. Tul. de offic. lib. iij. Si hæc non ex tempore pati ruere, & per uenditorem in maximam fraudem incurrere. Ruere ſignificat cadere. Virgilius æn. lib. ij. ruit alto à culmine Troia. M. Tul. de ſupplicijs. Quæ cum accidunt nemo eſt, qui intelligat ruere illam Remp. Ruere effundi. Virgilius libro ſexto. Vnde ruunt totidem uoces reſponſa ſibyllæ. Idem geor. lib. iij. ruit arduus æther. Ruere irruere ſine cautela. Virgilius lib. x. Quò moriture ruis, maioraq; uiribus audes? Lucilius lib. xxx. Ruis hæc, & colligis omnia furtim. Ruere eruere, leuare, Virgil. lib. xi. & confuſa ruebant Oſſa focis. Idem æneidos libro primo. totumq; à ſedibus imis Vnà euruſq;, notuſq; ruunt. Ruere diruere, complanare. Virgi. georgi. libro. i.

Quid dicam iacto qui ſemine cum minus arua
Inſequitur, cumuloſq; ruit male pinguis arenæ.

Terē. adelphis. Cæteros ruerem, agerem, raperem, tunderē, & proſternerem. Ruere, erigere, extollere. Virgilius geor. libro. ij. & ruit atram Ad cœlum picea craſſus caligine nubem. Idem æn. lib. ij. Vertitur interea cœlum, & ruit oceano nox. Ruere diuidere. Virgil. æn. libro. i. & ſpumas ſalis ære ruebant. Rigidum, frigidum. Virgilius geor. lib. ij. Tellurem borea rigidam ſpirante moueri. Rigidum, erectum. Virgilius bucolicis. tunc rigidas mutare cacumina quercus. Idem georgi. libro. i. Et curuæ rigidum falces formantur in enſem. Rigidum durū. Virgilius geor. lib. iij. ueſteſq; rigeſcunt Indutæ, cæduntq; ſecuribus humida uina. Relatum dicitur perlatum, dictum. Mar. Tul. ad Cæſarem iuniorem libro primo. Sed hæc uidebimus, cum legati reſponſa retulerunt. Relatum conuerſum. Virgilius lib. xi. Multa dies, uariuſq; labor mutabilis æui Rettulit in melius. Reddere reponere. Plautus muſtel. Tempeſtas uenit, confringit tegulas, imbriceſq;, ibi dominus indiligens reddere alias neuult. Reddere dicitur acceptum reſtituere. Teren. phor. Siquis quid reddit magna habenda eſt gratia. Reddere facere. Lucilius libro. xxix. Pluteos excutit, tectaq; & teſtudines reddet. Reddere aduehi. Virg. æn. libro. vi. Redditus his primum terris. Reddere exponere, & dare. Plautus aulul. Tibi ego rationem reddam ſtimulorum ſeges? Remi ſunt nauales pedes, ſicuti plerunq;. Virgilius libro. v. quam deinde Cloāthus Conſequitur melior remis, ſed pondere pinus Tarda tenet. Referre recenſere. Virgilius bucolicis. Cogere donec oues ſtabulis, numerumq; referre Iuſſit. Referre aſcribere. Varro eumenidibus. Forēſes decernunt, ut exiſtimatio nomen meum in ſanorum numerum referat. Referre perferre, indicare. Virgilius æn lib. ij. referes ergo hæc, & nuntius ibis Pelidæ genitori. Lucilius lib. xxxvi. Quod is intelligebat poſſe haud paucos retuli. Referre oſtendere. Lucretius lib. i. Vnde refert nobis uictor quid poſſit oriri Quid nequeat. Referre reuocare. Virgil. lib. xi. Ille pedem referens, & inutilis, inq; ligatos Cædebat. Mar. Tul. de ſignis. Cum iam ſatis perſpexiſſe uideretur, tollere incipiunt, ut referrent. Idem de offic. libro. 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 erā. Lucilius lib. xxix. Quod te intromiſi gratiā referat mihi. Rimari dicitur ſcrutari, quærere. Virgil. libro. xi. & parteis rimatur apertas. Idem libro ſeptimo. Quod cuiq; repertum Rimanti telum ira facit. Pacuuius Atalanta. Cum incultos perueſtigans inrimare ſinus. Accius Ilione. Aut ſtagnorum humorem rimarem loca. Varro lege mania. Admirantes quod ſereno lumine conniuiſſet oculis, cœli rimari plagas. Rimari expleri. Virgilius libro. vi. rimaturq; oculis, habitatq; ſub alto Pectore. Rimari inhabitare. Virgilius geor. lib. i. Dulcibus in ſtagnis rimantur prata cayſtri. Rumpere ſignificantiam habet manifeſtam. Virgi. libro. vij. Rumpimus inuite tua uincula, ut plerunq;. Rumpere defatigare. Ter. Ecyra. Vt me ambulando rumperet. Afranius epiſtola. Ego miſera riſu clandeſtino rumpier. Lucilius lib. xxx. Quæ quondam populi oris aures pectora rumpit. Idem libro. xxvij. Contemptum cum me ruperint ſumma omnia fecerim. Rumpere diſijcere. Virg. 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. eiſt quoque à me, quæ roget non impetret. Plautus Aſinaria. Spectandū ne cui nam ullum det, neq; roget. Rogare dicitur deprecari, poſcere. Mar. Tul. in Verrinis in diuinatione. Rogare, & orare ne eos ſupplices aſpernaret. Virgilius æneidos libro primo. littuſq; rogamus Innocuum. Rogare quærere, ſuſcitari. Mar. Tul. ad Cæſarem iuniorē libro primo. Rogat ipſum, quēadmodum ego eum Arimini acceperim. Teren. andria. Accedo ad pediſſequas, quæ ſit rogo. Rogare inſtituere. Mar. Tul. philippicarum libro. ij. Ego ad eam belli ciuilis cauſam attuli, ego leges pernicioſas rogaui. Lucilius 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 li. x. Manibus, & cineri, ſiqua eſt ea cura, remitto. Remiſſum miſſum. Lucilius libro. xxix. Cohibet domi mœſtus ſe Albinus repudium, quod filiæ remiſit. Remittere delectare. Mar. Tul. in Hortenſio Quæro enim non quibus intendam animum rebus, ſed quibus relaxem, ac remittam. Idē de ſenect. ſed tamen eſt ſenis ſermo getus, ac remiſſus.

Recipere promittere,polliceri. Varro bimargo. ebrius es Marce, ὀδύσσειαν enim homeri ruminari incipis,cum πρὶ πρόγον ſcripturum te ſcio receperis. Recipere extinguere,proſternere. Virgilius libro nono·

Pectore in aduerſo totum cui comminus enſem.
Condidit aſſurgenti,& multa morte recepit.

Recipere dictum eſt datum accipere. Recipere accipere. Mar. Tul. de offic. libro tertio. Cyrillum quendam ſuadentem,ut in urbe manerent,Xerxemq́; reciperent,lapidibus obruerunt. Varro Meleagris. quem idcirco terra non cepit,& cœlum recepit. Recipere reuocare. Lucilius lib. xxix. Primum eſt aduorſo,ſiquod eſt cœnaculum,quo recipiat te· Virgi. æn. libro. ij. ſic ore effata recepit Ad ſeſe·M·Tul. de offi. li. iij. Qui cum ad diem ſe recepiſſet,admiratus eorum fidem tyrannus. Recipere exceptum facere·Plautus trinummo. Vbi nunc adoleſcens habet poſticulum?hoc recepit,cum ædeis uenderes. Cicero de oratore lib. ij Et dicis te,cum ædeis uenderes, ne imputes quidem & ceſt,ſolum tibi paternum recepiſſe. Redundare redire. Redundare abundare· Lucilius lib. xxyiij. Primo redundat aurum,ac theſauri patent. Redire manifeſtam habet ſignificantiam. Teren. andria. redeo inde iratus, atq; ægre ferens. Redire referri,reuocari· Lucilius lib. xxyij. Si tamen nō ad te hoc rediuit,hoc carebis commodo. Virgilius geor. lib. ij. Redit agricolis labor actus in orbem. Rurſus ſignificat iterum· Virgilius æn lib· ij· Rurſus in arma feror· Rurſus retro· Virgil. geor. libro tertio. Rurſus cura patrum cadere. Varro andabatis,mortales multi rurſus,ac prorſus meant. Ennius Andromeda. Rurſus prorſus reciprocat fluctus feram.

Rumor,ut plerūq;,opinio eſt. Salluſtius hiſtoriarum libro ſecundo. Ad hæc rumoribus aduerſa in prauitatem,ſecunda in caſum,fortunam,in temeritatem declinando corrumpebāt. Rumor fauor,auxiliatio. Virgilius libro octauo·Ergo iter incœptum peragunt rumore ſecundo,ideſt proſpero fauore,& auxilio fluminis. Feneſtella annali. lib·xxij. Itaq; ut magiſtratum tribuni inierunt. C. Cato turbulentus adoleſcens , & audax, nec imparatus ad dicendum initionibus aſſiduis inuideat & Ptolemæo ſimul,qui iam profectus ex urbe erat,& P. Lētulo conſuli parenti iam iter cogitare,ſecundo quidem populi rumore cœpit. Ennius annalium libro ſeptimo. Lego reditu rumore ruinas Mox auferre domos populi rumore ſecundo·

S

SVBLATVM Suſceptum. Virgilius libro nono. Troiæq; labores Sublatum erudijt. Sublatum dicimus remotum. Virgilius lib. xij· ſine me hæc haud mollia fatu Sublatis aperire dolis. M. Tul· philippicarum libro primo. Non modo regno,ſed etiam regni timore ſublato. Lucilius lib· xxx· Sublatus pudor omnis licentia fœnus refertur Mar. Tul. de officijs libro tertio. Suſtulit quos obſtare intelligebat. Sublatum erectum. Virgilius libro ſexto. ſublatáq; dextra coruſcat. Teren. ecyra. Quia nobis paululum acceſſit pecuniæ , ſublati animi ſunt: Lucilius libro. xxx. Hic ut muſcipulæ tantæ,atq; ut ſcorpius auida ſublata. Mar. Tul· in Hortenſio· Eloquentia tueri, quam tu in cœlum Hortenſi credo,ut ipſe cum ea ſimul aſcenderis,ſuſtuliſſes. Sufficit ſignificat conſuetudine ſat eſt. Virg. ænei. libro. xij. Idq; dudum dum terga dabant pallantia teucri Sufficiat. Sufficit ſubminiſtrat· Virgil. æn. lib. ij· Ipſe pater Danais animos,uireſq; ſecundas Sufficit. Sufficit durat. Virgilius li· y· Nec nos obniti contra,nec tendere tantum Sufficimus. Idem lib. ix. Nec ſufficit umbo Ictibus· Sufficere ab incendo. Mar· Tul. in Hortenſio. Vt ij,qui conuiuij purpuram tuo ſufficiunt prius ſanè me medicamentis quibuſdam.

Suſpenſum placidum,ſilens. Teren· phor. Hæc ubi ego audiui,ad fores ſuſpenſo gradu placide ire perrexi. Suſpenſum dicitur alte ligatum. Mar. Tul. in Verrem. Caput obnubito arbore infelici ſuſpēditur. Virgilius li. y. Quo tendit ferrum malo ſuſpendit ab alto. Suſpenſum ſolicitum. Virgl. æn. lib. ij. Suſpenſi Eurypylum ſcitatum oracula Phœbi Mittimus. M. Tulli: philippicarum libro· yij· Aberat à ſententia ſuſpenſus à curis maioribus. Species dicitur effigies,facies. Liuius Aegyſtho. Iam ne oculis ſpecie læta uiri optabili· Species factum ſpectaculum. Virgilius æn· lib. y· Non tulit hanc ſpeciem furiata mente Corœbus. Species imago. Mar. Tul. de offi· lib· iij· Tum ſatis quia his 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 geor. libro tertio· en age ſegnes Rumpe moras,& ſegne diſſimile. Virgi. æn· li· tertio. haud illo ſegnior ibat Aeneas. Saltus conſuetudine à ſaliendo dicitur. Virgilius lib· yiij. Tum demum ſaltu præceps ſeſe omnibus armis In fluuium dedit. Saltus campi ſpatium· Virgilius geor· lib. iij. Saltibus in uacuis paſcunt,& plena ſecundum Flumina· Subijcere eſt ſuptus iacere ſupponere. Virgilius geor. lib. quarto· & ramea coſtis Subijciunt fragmenta. & lib· xi. Caudamq́; remulcens, Subiecit pauitantem utero· Mar Tul. philippi. lib. ij. Ceruiceſq́; ſuas ei ſubiecit ſecuri,qui multi minoribus in peccatis occiderūt· Subijcere ſurſum iacere,excreſcere. Virgilius bucolicis. Quantum uere nouo uiridis ſe ſubijcit alnus· Idem geor. lib· iiij. Ter flamma ad ſummum tecti ſubiecta reluxit. & lib. xij· aut corpora ſaltu Subijciunt in equos· Seruare liberare. Virgilius æneidos lib. iij· Seruatum ex undis ſtrophadū me in littora primum Accipiūt. Seruare dicitur cuſtodire,tueri· Virgilius æn. lib. ij· ſeruate domum,ſeruate nepotem· Idem lib. nono. Sola domum,& tantas ſeruabat filia ſedes· Seruare ſolicite,& ſuſpicioſe obſeruare. Lucilius lib. xxx. Quid ſeruas quò eam,quid agam,qd id attinet ad te. Plautus Aſi. tuus ſermo ſeruet,ueneri ne eas det. Virgl. geor· lib· i· Hoc metuens cœli menſes, & ſydera ſerua, Quod eſt Menandri· τηρῶ τὸν ἥλιον τά τ᾽ ἄστρα. Seruare inhabitare poſſidere. Virgl. geor· 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. Virgl. lib. xi· qui ſupremum comitentur honorem. Supremum ſurſum altum. Virgilius geor. lib. iiij clamore ſupremos Implerunt monteis. Teren. adelphis· Prò ſupreme Iuppiter· Plautus amph. Vt Iouis ſupremi multis hoſteis pacem expetam· Sæuum iratum· Virgili· æn lib· i· & ſæuum ambobus Achillem. Sæuum dicitur immitte· Virgl. æn. libro· i. ſæuæ nemorem Iunonis ob iram. Lucilius lib. xxx· Et ſæuo,ac duro in bello multo optimus hoſtis. Idem libro. xxyi. Quod quæ te in tranquillum ex ſæuis transfer tempeſtatibus. Sæuum forte. Virgilius æneidos libro primo. Sæuus ubi Aeacidæ telo iacet Hector· Sæuum potens. Idem in eodem. Non illi imperium pelagi, ſæuumq́; tridentem, Sed mihi ſorte datum Sæuum durum· Virgilius libro. y. cum ſæuo,ſcopulo multa uix arte reuulſus. Lucilius libro. xxx. Idq; tuis factis ſæuis,& triſtibus dictis. Superare eſt uincere. Ter Eunucho· Superat ipſam Thaidem· Virgilius bucolicis. Quid ſi idem certet Phœbum ſuperare canendo? Superare abundare. Virgl. geor. lib. i. Si ſuperant fœtus,pariter frumenta ſequentur. Superare uiuere,ſupereſſe· Virgili. æn· lib· tertio.

Quid puer Aſcanius ſuperat'ne,& ueſcitur aura? Idem li. ij· ſatis una ſuperq; Vidimus excidia,& captæ ſuperauimus urbi. Superare ſupereſſe· Virgi. geor· libro tertio· Præterea ſuperat gregibus cum læta iuuentus. Superare aſcendere. Idem in eodem. Superant montes,& flumina tranant· & grauido ſuperant uix ubere limen· Superare occidere· Virgilius æneidos libro primo· Clàm ferro incautum ſuperat. Stratum ſignificat iacens· Virgilius geor· libro quarto· Sternunt ſe ſomno diuerſo in littore phocæ. Stratum deiectum· Virgilius libro. x. Sternitur infelix Acron. Idem bucolicis. Strata iacent paſſim ſua quæq; ſub arbore poma. Stratum placatum,lenitum. Virgilius bucolicis· & omne tibi ſtratum ſilet æquor· Stratum tectum. Virgi. geor· libro tertio. & multorum ſtipula, filicumq́; maniplis· Sternere ſubter. & æn. lib. yiij. Sternitur omne ſolum telis· Stratum compoſitum extructum. Virgl. æn. lib· i· Miratur portas,ſtrepitumq́;,& ſtrata uiarum. Secundum eſt numero,aut ordine ſecundum. Secundum iuxta· Virgilius geor. libro. iij. Saltibus in uacuis paſcunt, & plena ſecundum Flumina· Secudum proſperum· Virgilius libro. x. Et ſeruare modum rebus ſublata ſecundis. Marcus Tul. de officijs lib. i. Sic homines ſecundis rebus effrenatos· Terent. Heauton· Si mihi ſecundæ res de amore meo eſſent· Mar. Tul· ad Cæſarem iuniorem lib. ij· ſcriptum erat equeſtre prælium ualde ſecundum, in his potius aduerſum. Secundum leue,placidum· Virgilius geor. libro quarto· merſuſq́; ſecundo defluit amni. Summiſſum ſignificat humile Mar. Tul. de offi. lib. i· Neq; ſummiſſum & tale,& neq; ſe efferens · Virgilius æneidos libro tertio· Summiſſi petimus terram,& uox fertur ad aureis· Summittere ſubdere ſupponere· Lucilius lib· xxyiij. Summittas alios ſiquos poſſis cenſeas· Summittere demittere· Virgilius bucolicis· Paſcite ut ante boues pueri,ſummittite tauros. Idem geor· li. iij· Tu modo quos in ſpem ſtatuis,ſummitte regentis· Seuerum triſte. Varro eumenidibus· Tertia pœnarum infamia ſtans nexa in uulgi pectore fluctuāti intonſa coma,ſordido ueſtitu, ore ſeuero· Seuerum graue,cenſorium. Virgilius lib. yij· Romulidis, Tatioq́; ſeni,curibuſq́; ſeueris· Seuerū aſperum trucem Mar· Tul· in Hortenſio. Aliud ex ſyluis ſeuerum, & triſte· Virgili. lib· yij. Qui tetricæ horrenteis rupes,montemq́; ſeuerum· Seuerum ſæuum,implacidum,uitabile· Virgilius geor· libro. iij· Inuidia infelix furias,amnemq́; ſeuerum· Cocyti metuet. M. Tul. de offic. libro tertio· & qui perindulgens in patrem,idem acerbe ſeuerus inquit in filium. Soluere uſu ſignificat enodare. Virgilius lib. yij· Soluite crinales uittas,capite orgia mecum· Soluere debitum reddere. Salluſtius Catilinæ bello. Argentum ære ſolutum eſt. Marcus Tul. in Verrem diuinatione. Pro quo frumento pecunia omnis ſoluta non eſt. Soluere dimittere. Virgl. geor. libro. ij· Solue mares mitte in uenerem pecuaria primus· Soluere à curis liberum eſſe. Virgilius geor· lib. ij. riſuq́; ſoluto· Idem æn. libro. i. Soluite corde metum teucri· Soluere contemnere,deſpicere· Virgilius æn. lib. iiij· ſoluitq́; pudorem· Soluere excipere. Idem libro decimo· Nec populos ſoluo.

Superbum arrogans truculentum,aſperum. Virgili· æn· libro tertio. Stirpis achilleæ factus,iuuenemq́; ſuperbum. Idem libro· x· te Turne ſuperbum Cæde noua quærens. Superbum uitabile· Virgl. lib. yiij. foribuſq́; affixa ſuperbis Ora uirûm triſti pendebant pallida tabo· Superbum elatum,altum· Virgl· geor· libro. iij· & greſſus glomerare ſuperbū. Idem libro ſeptimo· Anna potēs,Tyburq; ſuperbum· Superbum ornatum· Virg. æn· lib. ij. Barbarico poſtes auro,ſpolijſq; ſuperbi Procubuere. Superbum opulentum. Virgi. libro. ix. ſimul enſe ſuperbum Ramnetem aggreditur,qui forte tapetibus altis Extructus· Superbum iniquum· Virgl. lib. ix· Quos illi bello profligos egere ſuperbo. Stare conſiſtere omnium conſenſu dicitur. Virgl. lib. iij. Stare loco neſcit. Plautus amph. Ita ſtatim ſtant ad ſigna omnes· Stare iterum horrere ſignificat. Titinnius ueliterna· Atque illud ante partum comedet,fundi ſtabunt ſentibus· Cæcilius ſyracuſi. Hic amet,familiæ fame pereant , ager autem ſtet ſentibus. Virgl· æn. libro. xij iam puluere cœlum Stare uidet· Stare erigi,prominere. Lucilius lib. xxix· Hic corpus ſolidum inuenies ,hic ſtare papillas Pectore marmoreo. Stare fidem habere. Mar· Tul. de offic· libro· ij· Facere promiſſa ſtare conuentis,reddere depoſita. Stare ualere,& conſtare,& fixum eſſe. Varro flexabulis περὶ ἐπαρχιῶν. Atq; ſi addam quanta miſericordia mea hæredibus meis ſtet,quod miſeros ſubleuauerim. Virgl. lib· x. Stat ſua cuiq; dies· Idem li· ij. Stat caſus renouare omneis· Stat etiam plenum eſt· Lucilius ſatyrarum lib. y· Interea ſtat ſentibus pectus· Virgilius bucolicis. Stant & iuniperi,& caſtaneæ hirſutæ. Varro eumenidibus· Denique auarus,

Quis ſanus? cui ſi ſtet terra,& traditus orbis,
Furando tamen,ac morbo ſtimulatus eodem,
Ex ſeſe ipſe aliquid quærat,cogatq́; peculi.

Siſenna libro nono. Cœlum caligine ſtat· Spiſſum denſum dicimus. Virgl· georgi. lib. ij. ſin in ſua poſſe negabunt Ire loca,& ſcrobibus ſuperauit terra repletis Spiſſus ager· Cicero de orat. libro. 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· Longus ſermo habetur,reuertetur ſpiſſa. Afranius cædo· Itaq; ſpiſſum uidetur fieri,non poſſunt domi meum uirum expectare,quem mihi ſtudeo iandudum dari. Idem matertera,quod defeſſa expectando domi ſedi, quod ſpiſſo uenire uiſum eſt mihi. Plautus pœnulo· Heu quos ego habui ariolos aruſpices,qui,ſiquid boni promittunt,pro ſpiſſo uenit,id quod mali,præſentarium eſt· Næuius gymnaſtico. At enim tu minus ſpiſſe,atq; tarde incedis. Turpilius canephoro. Ita eſt , uerū aut facile eſt uenire illi ubi ſpiſſā eſt ſepiētia ſpiſſum eſt iter adipiſci aut poſſe,niſi cū magna miſeria. Var. Myſterijs, naſcimur enim ſpiſſius,quàm emorimur· uix duo homines decem 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 totum eſſe,ſed ſpiſſum iter. Pacuuius hermiona. Habet hoc in ſe cum pigra eſt ipſa,ut ſpiſſe omnia uideantur conſiteri·

Statim mox dicitur. Cicero Verrinis· Statim Meſſanam literas dedit,ut Teleſinus ad ſe continuo ueniret· Statim producta prima ſyllaba à ſtando perſeueranter , & æqualiter ſignificat· Teren. phor· Bina talenta capiebam ſtatim. Plautus amph. Nec recedit loco,quin ſtatim rem gerat. Idem eadem. Ita ſtatim ſtant ſigna omnia. Ennius aiace quis eſt cum 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· Teren· andria· Deos quæſo,ut ſit ſuperſtes· Plautus Aſinaria. Sicuti tuum uis unicum gnatum tuæ ſupereſſe uitæ ſoſpitem,& ſuperſtitem· Virgilius lib· x· liceat ſupereſſe nepotē· Accius Alcmeone· Suos deſeruit liberos,ſuperſtites ſunt.

Spurcum ſæuum,uel ſanguinarium· Afranius diuortio. Mulier nouercæ nomen huc adde impium ſpurcæ gremio ueſtigia haud dici poteſt· Lucilius ſatyrarum libro quarto·

Eſerninus fuit flacco ore una equidem
Samnis,ſpurcus homo,uita illa dignus,locoq́;
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 cum uires repente ui duas faciat ſpurcatia patris·Varro lib.xx·rerum humanarũ· Nequis lectorem ſpurcum hominem liberum prehendere iuſſiſſe uelit.Spurcum uehemens,aſperum. Mar.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 obſcænum,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·Lucretius lib·yi.

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 omneis·
Extra caſtra,ut ſtercus foras eiecit ad unum.

Idem libro xxyiij.Quæq; aſpectu ſunt ſpurca & odore. Siccum dicitur aridum,& ſine humore.Virgilius lib.y. Summa petit ſcopuli,ſiccaq; in rupe reſedit·Siccum exercitum. Lucilius lib·xxyi.Cum ſtudio in gymnaſio in duplici corpus ſiccaſſem pila.Siccum dicitur & ſobrium,inauditum.Plautus Aſinaria· Siccum,frugi continentem,amantem uxoris maxime·Idẽ pſeudulo·Vino modo cupide eſtis,eo uos,ueſtroſq; adeo pãtices madefactatis,cum ego ſim hic ſiccus.Cicero academicorum libro·ij. Alius adultis,alius ſenibus,alius ægris,alius ſiccis , alius uinolentis·Varro Cato uel de liberis educandis.Perſæ propter exercitationes puerileis modicas eam ſunt conſecuti corpore ſiccitatem,ut neq; ſpuerentur,neq; emungerentur,ſufflatoq; corpore eſſent.Siccum firmum.Marcus Tul·de ſenectute.Nullo imbri,nullo frigore adduci,ut capite operto ſit, ſummam eſſe in eo corporis ſiccitatem. Seges eſt frumenti fructus.Virgilius æn.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· Virg·geor·libro·iiij.Nec pecori opportuna ſeges , nec commoda baccho.Idem æneidos libro tertio. Arebant herbæ,& uictum ſeges ægra negabat·Plautus aulul. Tibi ego rationem reddam ſtimulorum,ſeges,ideſt,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·yij·Solem auram aduerſam ſegetem immutaſſe,ſtatumq;·Varro ἄμυ μιμεθις πȣ̃ὶ φιλαργυρίας· Etenim quibus ſeges præbeat domum,eſcam,potionem quid deſyderemus.

Sumere eſt accipere,tollere.Virgilius libro y· 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.xxyiij· Omnia uiſcatis manibus leget,omnia ſumit·Crede mihi preſſe auferet omnis·& Plautus aulul·Non equidem ego qua uoluptate ſumpſi,neq; tetigi Sumere ſuſcipere·Lucilius lib·xxyi·Hunc laborem ſumas,laudem qui tibi,ac fructum ferat. Cicero de finibus bonorum,& malorum libro.ij.Verum hoc loco ſumo de uerbis his eandem uim uoluptatis·Sumere etiam ſignificat eligere·Lucilius ſatyrarum lib.iij· Et ſpatium curando corpore honeſtum ſumemus·Plautus aulul·ſyluani lucus extra murum eſt auius,creber ſalictis oppletus,ibi ſumam locum·Lucilius ſatyrarum libro.x·Honorum iudicium craſſus eſt , ut deſcribimus ante,hoc eſt quid ſumam quid non in quoq; locemus . & lib.xix·Sume diem,qui eſt uiſus tibi pulcherrimus unus·Salluſtius Iugurthæ bello.Scilicet ut in tanta re ignarus omniũ trepidet,feſtinet,ſumat aliquem ex populo monitorem officij ſui. Mar.Tul.in Hortenſio.Quare uelim dari mihi Luculle iubeas indicem tragicorum,ut ſumam,q forte mihi deſunt.Sumere conducere.Mar.Tul·de offi·lib.iij·Quoad enim peruentum eſt eo`,quo ſumptu 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 non peccaſſe planè oſtendam,aut pœnas ſufferam· Sufferre ſignificat dedere,uel ſupponere.Plautus Caſſina·Intro ad uxorem meam,ſufferamq; meum tergum ob iniuriam.Idem pœnulo. Vt enim ubi mihi uapulandum ſit,tu corium ſufferas. Accius Clytemneſtra·Aut ego illum eripiam,aut illi pœnam ſufferã· Afranius prodigo.Nam me pudet,ubi mecum loquitur Numerius,aliquid ſuffero,græce irridet me ilico. Surgere creſcere,augere·Virg geor.libro primo·Queis ſine nec potuere ſeri, nec ſurgere meſſes.Idem æneidos libro quarto. Aſcanium 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 nequeant ſurgere·Virgilius libro octauo.Surgit & ætherij ſpectans oriẽtia ſolis Lumina. Sacrum eſt ſacratũ,uel religioſum. Virgilius lib.yi.Cereriq; ſacrum Polybœtum.Et lib·yij. 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(Sileno eſt homo)
Quantum hominum terra ſuſtinet ſacerrimo.

Virgil·æn· libro tertio·Auri ſacra fames·Lucilius ſatyrarũ lib·xy· Adde iſtos ſacer illoto colſo ſax ſyro fenix·quid facere eſt ſolitus.Turpilius demetrio,& iam me irridens peſſume,ac ſacerrume· Idem lyndia.Ab hinc triẽnium ſacerrumum domicilium hoc quidem contulit leno·Varro lege minia.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 audiuerit ſaucius·Salluſtius hiſtoriarum lib·ij· Auidiſq; ita promptiſq; ducibus,ut Metellus ictu tragulæ ſauciaretur. Virgilius æn.lib·ij·Qualis mugitus fuit cum ſaucius aram Taurus·Idem libro ſeptimo·Saucius at quadrupes nota intra tecta refugit·Varro de uita populi Roma·libro.iiij. Ita multis ciuibus ex utraque parte ſaucijs,multis occiſis fugatur.

Supplicium dicebatur damnatio,uel pœna. Virgilius æneidos libro quarto.medijs(ſiquid pia numina poſſunt) Supplicia hauſurum ſcopulis·Supplicium rurſum ſupplicatio· Salluſtius Catilinæ bello·In ſupplicijs deorũ magnifici. Accius epigonis· Nunc pergamus ſupplicijs placans cœlitum 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 libro·xiiij.Et non pauper me uti Samio,certoq; catino. Mar.Tul.de Rep·lib.yi·Læli quàm omnes habemus in manibus,quam ſi imperia pontificum dijs immortalibus grata ſine ſamio,quæ ut his ſcribit capedines. Samium rurſum acutum,unde & ſamare dicimus acuere,quod in Samo hoc genus artis polleat·Lucilius ſatyrarum lib.yij. 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.Virgi.æn lib.iiij.Comitem'n e ſororem Spreuiſti moriens?Ter.Andria. Quot modis contemptus,ſpretus,facta,trãſacta,omnia.Spernere rurſum ſegregare.Ennius Hectoris lytris.Melius eſt uirtute eius , nam ſæpe uirtute mali nanciſcuntur ius,atq; æquum ſe à malis ſpernit procul. Subducere ſupputare·Ter.adelphis· Nunquam ita quiſquam bene ſubducta ratione ad uitã fuit.Lucilius lib. xxix.Eodem uno hic modo rationes ſubduceret ſuas. M.Tul. in Hortenſio. Non & ſine ea cogitatione ineundis ſubducendiſq; rationibus:Idem de finibus bonorum,& malorũ· Qui autem eſſe poteſt,niſi te amor ipſe cepit,quod non ſubducta utilitas ratione effici ſolet.Subducere eſt ſurripere·Turpilius Lindia.Ego interim in turba foras ſubduxi cum hacine·Virgili. bucolicis.Et ſuccus pecori,& lac ſubducitur agnis.Ter. eunucho.ubi primũ potuerit,ſe illi ſubducet ſcio.Lucilius lib.xxx. Neu quis te ignoret famulis ſubducere.Mar.Tull.in Hortenſio. An cum uideat,me & meos comites,fortitudinem, magnitudinem animi,patientiam,conſtantiam,grauitatem,fidem,ipſa ſe ſubducat.Subducere etiam ſurſum ducere , leuare. Turpilius paraterusa· Cum antehac uidebam ſtare triſtis,turbido uultu,ſubductis cum ſupercilijs ſenes.Varro heurenæ lapaſto po nia πȣ̃ὶ χεθιικοίτωr· Ego unus ſcilicet antiquorum hominum ſubductis ſupercilijs dicam ταμίειον σωίχωr· Salluſtius Iugurthæ bello.Dein cunctos pleno gradu in collẽ ſubducit.Virgi.Bucolicis.quà ſe ſubducere colles Incipiunt. M.T· de offi.lib.iij·Huic ille claſſem Lacedæmoniorum,quæ ſubducta eſſet ad cythæum clàm incendi poſſe·Plautus aulula·ut in puteo cœnam quoquã,inde coctã ſurſum ſubducemus corbulis:

Stupidus eſt obſtupefactus· Stupidus ſtultus,iniquus.Var: πȣ̃ὶ ἐσχάτων, Andromeda iuncta,& propoſita cito non debuit pari ſuo homini ſtupidiſſimo in os expuere uitam.

Suſpicere eſt ſuſum aſpicere· Vir.æn·lib·i.et faſtigia ſuſpicit urbis.Varro Agathone.Et pueri in ædibus ſæpius pedibus offenſant,dum recentes muſteos in carnario fluitare ſuſpiciũt. Suſpicere eſt ſuſpectum habere.Salluſtius Iugurthæ bello. Per idem tempus Bomilcar,cuius impulſu Iugurtha deditionem, quam metu deſeruit,inceperat ſuſpectus regi,& eum ſuſpiciens nouas res cupere,& perniciem eius dolo quærere. Virg: æn.lib ij ſuſpectaq; dona Præcipitare iubet·Et Cicero de orat· Quo prudentia hominibus grata eſt,lingua ſuſpecta·

Subigere acuere.Virgi·lib.yiij.ſub guntq; in cote ſecures. Subigere exercere,mollire·Cicero de orat.lib·ij· Subacto mihi ingenio opus eſt,ut agro non ſemel arato ſed nouato,& iterato·Subigere eſt ſuperare,& ſub ditione habere.Virg.æn.lib.i. Ternaq; tranſierint Rutulis hyberna ſubactis·Siſenna hiſt.lib. iiij. Terrore perturbatam multitudinem ſubigunt. Subigere exarare Mar.Tul.de ſenectute.Cum autem admiraretur·Lyſander proceritatem arborum,& directos in quincuncem ordines,& humũ ſubactã,atq; purã.Subigere mollire uel exercere·Virgi geor.lib.ij.aut ſcrobibus mandet mutata ſubactis. Lucilius lib.xxx.An ego te acuã,atq; animoſam teſſalã , ut in domitam frenis ſubigam ante,domẽq;.Mar.Tul. in Hortenſio. ut enim ſegetes agricolæ ſubigunt aratris multo ante,quàm ſerant.Idem de ſene.ſed etiam ipſius terræ uis,ac natura delectat,quæ cum gremio mollito,& ſubacto ſparſum ſemen excepit·Subigere cogere.Virgi.geor.lib·iij.& ſæpe ſuꝑbos Cornibus inter ſe ſubigit decernere amanteis.Idẽ lib.yi·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 ſubigitaret·

Summum ſignificat quod omnibus ſit altius·Virgi· æn·lib. iiij·ſummoq; ulularunt uertice nymphæ·Idem libro.xij· Apicem tamen incita ſummaſq; Haſta tulit,ſummaſq; excuſſit uertice criſtas.Summum proximum. Cicero thuſc·lib·i·Summam aquam attinget enectus ſiti Tantalus· Summum extremum Virgi·æn lib.ij. Venit ſumma dies, & ineluctabile tempus Dardaniæ.Lucili lib·xxyi.Scurrilitatem ſumma ſcabie, ſumma erumna obrutam.Mar.Tul.in Hortenſio.Vixit ad ſummam ſenectutem,ualetudine optima.ſummum glorioſum, laudabile Virg.lib.yiij·Me'ne igitur ſocium ſummis adiungere rebus Niſe fugis?Ennius andromacha·Hæc malos annos , multoq;,longeq; ab domo bellum gerentes ſummum, ſumma induſtria· Spectare dirigere.Lucilius lib.xxx. Quid ſibi uult, quare fit,ut intra uerſus ætate ſpectent, atq; ferant ueſtigia, ſed omnia prorſus·M·Tul.de offi.lib.iij· Ad extremum ſi ad perniciem patris ſpectauit,patriæ ſalutem anteponam ſaluti patris·Spectare eſt uidere·Virgi·geor.lib·i.Heu magnum alterius fruſtra ſpectabis aceruum·Lucretius lib.ij.E` terra magnum alterius ſpectare laborem·Virgi.lib·xij. ſedeant , ſpectentq; Latini·M·Tul·in Hortenſio. Cœli ſignorum admirabilẽ ordinẽ,inſatiabilemq; pulchritudine magis ſpectat· Spectare inſpicere,cauere.Plautus aſinaria. Spectandum , necui annulum det,neq; roget·Spectare probare·Cicero thuſ.lib.V. Non 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.M. Tullius de officijs libro ſecundo·Qui ſimulac iuuenes eſſe cœperunt magna ſpectare,atq; ad ea rectis ſtudijs debent contendere. Varro γνῶθι σεαυτόr. Qui ſint ſecundum naturam perfecti homines,ut non modo eos ſpectemus·ſed etiam imitemur·

Stringere percutere.Virgi·æn·lib·x. Atq; animum patriæ ſtrinxit pietatis imago Stringere nudare,uel exercere.Virgi. æn·li xi.Strictum rotat acer Lucagus enſem·Stringere rarefacere,excidere. Virgilius Bucolicis.hic mihi denſas Agricolæ ſtringunt frondes.& geor.libro ſecundo· tunc ſtringe comas, tunc brachia tende.Stringere decerpere·Virgilius geor.libro primo·Sed tamen & quernas glandes tunc ſtringere tempus, Et lauri baccas.Varro de re ruſtica libro ſecundo.Quod non ſolum celeriter præterire ſtringere uacant,ſed etiam te tranſglubit.Stringere radere·Virgilius libro octauo.ego ſum pleno quem flumine cernis Stringentem ripas·Stringere uulnerare·Virgi.lib.yiij.hunc primo leuis haſta Camillæ Strinxerat.

Succedere dicitur in alterius locum uenire. Virgilius libro x.Interea ſoror alma monet ſuccedere Lauſo Turnũ.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.& noſtris ſuccede penatibus hoſpes. Afranius excepto. Audite pueri, pauca uos ſuccedite· Subit in memoriam reducitur. Virgilius æneidos libro·ij. Subijt deſerta Creuſa, Aſcaniuſq;,omniſq; domus. Subire ſignificat ingredi· Virgilius libro octauo · hoc inquit limina uictor Alcides ſubijt. Lucilius lib.xxyiij·Pueri præterea noſtris qui ſubeant iubet.Subire,ſuccedere. Varro ſexageſi·In quarum locum ſubierunt inquilinæ impietas , perfidia,impudicitia,impudentia.Subire ſubdere,ſupponere. Vir· Aeneas ſubijt mucronem,ipſumq; morando ſuſtinuit· Subire naſci,ſuccreſcere.Virgi·geor.lib.i.Ne ſubeant herbæ,neu puluere uicta fatiſcat·Subire aggredi,ſuccedere.Virgilius. Phædumq;,Hebeſumq; ſubit.Subire reſiſtere,reſpondere·Marcus Tul.in Verrem diuinatione.Poteris ne eius orationem ſubire.

Secare dicitur excidere. Virgilius libro octauo. qualis Nereia Clotho, Et Galatea ſecant ſpumantem pectore pontum. Secare ſequi, unde & ſectatores bonorum ſectores dicti ſunt. Virgilius libro decimo. Quæ cuiq; eſt fortuna hodie, quā 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 hauſit apertum.

Scitum elegans. Terentius andria. Perecaſtor ſcitus puer natus eſt è Pamphilo. Marcus Tullius in Verrem actione Sicilienſium. ut etiam nos, qui rudes harum rerum ſumus, intelligere poſſumus ſcite facta, & uenuſte. Sedet ſignificatione habet claram. Virgilius, Turnus ſacrata ualle ſedebat. Sedet placeti. Idem quinto. Idq; pio ſedet Aeneæ, probat author Aceſtes. Suſtulit eſt ſuſum tulit, erexit. Virgilius æneidos libro ſecundo. Suſtulit exutas uinclis ad ſydera palmas. Suſtulit abſtulit. Marcus Tullius philipp. libro ſecundo. Eos, qui regni nomen ſuſtulerint, deferendo putatis. Virgilius geor. libro primo. Suſtulerit fragileis calamos, ſyluamq; ſonantem. Spargere ſignificat diſtillare. uel guttatim infundere. Virgilius libro. xij. ſpargit rapida ungula rores Sanguineos. Idem libro quarto. Spargens humida mella, ſoporiferumq; papauer. Spargere madefacere. Lucilius lib. xix. Latere pendens ſaxa ſpargens tabo & ſanguine atro. Virgilius ſpumant aſpergine cautes. Spargere ſeparare. Virgilius geor. libro quarto. Diſcerptum latos iuuenem ſparſere per agros. Spargere implere. Virgilius æneidos 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 geor. & ſummo ueſtigia puluere ſignent. Signare diſcernere ſeparare. Lucilius libro xix. Nam ut diſcrimen non facit, neq; ſignat linea alba.

Sodali 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 æneidos libro quarto. Meonia mentum mitra, crinemq; madentem Subnixus rapto potitur. Subnixum ſublime, hoc eſt ſuſum nixum. Cœlius annalium libro primo. Et latini ſubnixo animo, & uictoria inerti conſilium ineunt.

T

Andē ſignificat uix, ut apud Ciceronem. Tandem aliquando Quirites. Virgilius æneidos libro tertio. Ergo inſperata tandē tellure potiti. Tandem ſignificat tamen. Titinnius gemino. Symphonia odioſum tā dem ut moribus placeam uiro. Tamen ſignificat ſtatim. Plautus rudente, utinam fortuna nūc ego an thracina uterer, ut poſtquam exuiſſem ex aqua aerem tamen. Virgilius bucolicis. Hic hœdes depone, tamen ueniemus ad urbem. Tamen ſignificat tandem. Pacuuius periboea. Tamen obfirmato animo miteſcit metus. Salluſtius hiſtoriarum libro tertio. Nam qui enare conati fuerant icti ſæpe ferramentis nauium, tamen aut uulnerati à ſuis, aut aſflicti undarum ui mulctato fœde corpore poſtremo periere. Triſte. Virgilius. & pluuio contriſtat frigore cœlum. Idem bucolicis. Triſte Lupus ſtabulis, maturis frugibus imbres. Terentius Andria, caue ne te pater triſtē ſentiat. Ter. triſtis ſeueritas ineſt in uultu, atq; in uerbis fides. Triſte amarum. Virgilius georgi. libro primo. triſtisq; lupini. Suſtuleris fragiles calamos. Triſte minax. Virgil. æneidos libro ſecundo. Isq; adytis hæc triſtia dicta reportat. Triſte graue. Mar. Tullius de Repu. libro ſexto. Qui numero optimatum, & principatum obtulit his uocibus, & grauitatis ſuæ liquitillum triſtem, & plenum dignitatis ſonum. Triſte difficile. Marcus Tullius de ſenectute. Facilius in morbos incidunt adoleſcentes, grauius ægrotant, triſtius curantur. Triſte nigrum. Virgilius geor libro tertio. Aut tonſum triſti contingunt corpus amurca. Triſtis iratus. Afranius epiſtola. Iactauit ſeſe iactet, mihi erit triſtior. ideſt iratior. Idem eadem. Idem natura triſtiori paululo. Triſtis doctus. Varro triſodite triſolio περὶ δόξης. Illud uero quondam meæ, ut ego non metuam fulmen, non aruſpicem triſtem ſimul ac dici non quæro. Lucilius lib. xxyiij. Adde eodem triſtis, ac ſeuerus philoſophus. Trahere per terram ducere. Virgilius æneidos libro primo. Lora tenens tamē huic ceruixq; comæq; trahuntur per terram. Trahere rurſus leuare. Marcus Tullius de deorum natura libro ſecundo. Et regere, qui foſſione terram fumare calentem, atq; etiam ex puteis iugibus aquā calidam trahit. Plautus amph. Ego illi puteo ſi occepſo, animam omnem intertraxero. Tardum ſignificat pigrum lentum. Virgilius geor. libro primo. Sæpe oleo tardi coſtas agitator aſelli. Terentius eunucho. Fatuus eſt inſulſus tardus. Tardum diuturnum perſeuerantem. Virgilius geor. libro ſecundo. Media fert triſteis ſuccos tardumq; ſaporem. Tendere inhabitare, tabernacula, & hoſpitia ponere. Virgilius æneidos libro ſecundo. Hic Dolopum manus, hic ſæuus tendebat Achilles. Tendere inſidiari, decipere dictum, à tendicula. Terentius phor. Quia non rete accipitri tenditur, neq; miluo. Tendere eſt proprie laxitatem diſtendere, & ſine rugis facere. Virgilius æneidos libro tertio. Tendūt uela noti. Idem libro ſexto. Tendebantq; manus ripæ ulterioris amore. Tendere eſt dirigere. Virgilius æneidos 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 æneidos libro ſecundo. Ille ſimul manibus tendit diuellere nodos. Idem libro quinto. æquo diſcrimine Priſtis, Centaurusq; locum tendunt ſuperare priorem. Turpe eſt indecorum, informe. Virgilius æneidos libro ſexto. Et metus, & male ſuada famis, & turpis egeſtas. Idem geor. libro tertio, ſcabiemq; ferat, turpeisq; podagras. Turpe grande. Virgilius geor. libro tertio. optima toruæ Forma bouis, cui turpe caput. Idem georgi. libro quarto. & turpis paſcit ſub gurgite phocas. Tenerum ſignificat gracile, lentum. Virgilius geor. libro tertio. Et ros in tenera pecori gratiſſimus herba. Tenue uehemens. Virgilius geor. libro ſecundo. tenuisq; lageos Tentatura pedes olim, uincturaq; linguam. Tenue infœcundum. Virgilius geor. 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. Virgi. georgi. libro primo. Ne tenues pluuiæ rapidiue potentia ſolis Acrior. Idē libro tertio. Tum tenues dare rurſus aquas. Tenue paruum exiguum. M. Tul. in Hortenſio. Eundem non mediocri pecunia, Sed etiam tenui percipere poſſumus. Virgil. libro quinto. & tenueis Teucrum res eripe leto. Idem geor. lib. i Ni refugis, tenueisq; piget cognoſcere curas.

Tenet ſicuti eſt uſus, ſignificat comprenhendit 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. Virgilius geor. libro tertio. Texendæ ſepes, etiam pecus omne tenendum. Tenet compeſcit ſupprimit. Virgilius geor. libro quarto. Tenuitq; hinians tria cerberus ora. Tenet tegit. Virgi. georgi. libro primo. amnis abundans Exit, & obducto late tenet omnia limo. Tenet dirigit. Virgilius æneidos libro primo. Sed uos qui tandem? quibus aut ueniſtis ab oris? Quo'ue tenetis iter? Tenet intelligit, dicit. Terentius andria. Id paues, ne ducas illam, tu autem ut ducas, rem tenes. Tremere dicitur commoueri, agitari. Virgili. lib. xi. cur ante tubam tremor occupat artus. Tremere timere. Virgilius æneidos libro ſecundo. Hic aliud maius miſeris, multoq; tremendum. Plautus aſinaria. Non placet pro monſtro eſt, quando qui ſudat tremit. Trahere conſuetudine manifeſtam habet ſignificationem. Virgil. æneidos libro ſecundo. altaria ad ipſa trementem Traxit. Trahere dare. Virgl. æneidos libro primo. Partibus æquabat iuſtis, & ſorte trahebat. Tentare eſt exerceri. Virgl. georgi. libro quarto. Et tentat ſeſe, atq; iraſci in cornua diſcit Arboris obnixus trunco. Tentare experiri. Virgilius libro octauo. His fretus non legatos, neq; prima per artem Tentamenta tui pepigi. Tentare aggredi. Virgilius æneidos libro ſecundo. Extemplo tentanda fuga canit æquora Calchas. Tentare petere, dare. Virgilius æneidos libro tertio. unde laborum Tētare auxilium iubeat. Tetrum uitabile. Mar. Tullius de officijs libro tertio. Poſtremo hæ iam in liberis ciuitatibus regnandi exiſtunt cupiditates, quibus nihil tetrius, nihil fœdius excogitari poteſt. Tetrum dicitur illuuioſum fœtidum. Virgilius æneidos libro tertio. Tunc uox tetrum dira inter odorem. Idem libro decimo lauit improba teter Ora cruor. Marcus Tullius in Verrem actione. ij. Quàm multis iſtum ingenuis, quàm multis matribus familias in illa tetra, atq; 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. Mar. Tullius de officijs libro tertio. Promiſſum potius non faciundum, quàm tetrum facinus admittendum fuit. Torquere ſignificat inflectere. Virgilius geor. libro ſecundo. taxi torquentur in arcus. Terentius eunucho. illud uide os ut ſibi piſtorſit carnifex. torquere gyro celeri rotare. Virgilius æneidos libro primo. aſt illam ter fluctus ibidem Torquet agens circūm. Turquere iacere mittere. Virgi. 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, uarianq; 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 æneidos libro primo. Tergora diripiunt coſtis. Terga dorſa. Virgilius libro ſeptimo. hinc raptas fugientibus ingerit haſtas In tergum. Lucilius libro. xxyiij. Orationem facere cōpendi poſtes dū ſaluo in tergo, & tergi non licet. Tergum ſcutum. Virgilius libro octauo. & uenit aduerſi in tergum ſulmonis. Idem libro decimo. Dentibus infrendens, & tergo decutit haſtas. Tranſmittere trahere, derelinquere. Lucilius libro. xxyiij. Polemon & amauit mortem, & huic trāſmiſit ſuam ſtolam, quam ducunt. Temerarium ſicuti plerunq;, à temeritate. Temerarium metuendum, & ſolicitum. Plautus aſinaria. Sed quid hoc, quod picus ulmum tundit? haud temerarium eſt, & in ſequentibus. At mihi in mundo ſunt uirgæ, ut atrienſi ſaureæ.

Tegetes à tegendo. Varro de re ruſtica libro primo. Si quæ fiunt de cannabino iunco palma ſcirpo, ut funes, reſtes, tegetes, quæ fundo ſumi non poterunt. Taleas ſciſſiones lignorum, uel præſegmina Varro dicit de re ruſtica libro primo. Nam etiam nunc ruſtica uoce intertaliare dicitur diuidere, uel excidere ramum ex utraq; parte æquabiliter præciſum, quas alij clabulas, alij taleas appellant.

V

Olare eſt auium. Virgilius æneidos libro primo. humilis uolat æquora iuxta. Volare eſt celeriter currere. Terētius ecyra. Ne fruſtra illic expectet, uola. Virgilius æneidos libro quinto. Ecce uolat, calcemq; terit iam calce Diores. Vaſtum eſt magnum. Virgilius æneidos libro tertio. uaſtumq; caua trabe currimus æquor. Vaſtum horrens, & aſperum. Cicero de oratore, Ita uultu motuq; corporis uaſti, & agreſtes, ut etiam ſi ingenijs ualeant, atq; 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. Virgil. æneidos libro primo. Et mulcere dedit fluctus, & tollere uento. Ventus etiam ſignificat odorē. Plautus ciſtellaria. Ita muſtulentus uentus nareis obtigit.

Virtus eſt fortitudo. Virgilius libro quinto. Tunc pudor incendit uires, & conſcia uirtus. Virtus etiam ſignificat auxilium. Plautus milite. Deū uirtute euntem Hoſpitio accipere apud me eſt comitas. Virtus rurſum meritum eſt, & dignitas. Plautus milite. Sicuti merci pretium pro uirtute, ut ueneat, quæ improba eſt, pro meras uitio dominum pretio pauperat.

Veſci eſt edere. Virgilius libro octauo. Veſcitur Aeneas ſimul & troiana iuuentus. Accius atreo. Ne cum tyrāno quiſquam epulandi gratia accumbat menſam, aut eandem ueſcatur dapem. Veſci etiam ſignificat uti. Virgilius æneidos libro primo. Quē ſi fata uirum ſeruant, ſi ueſcitur aura Aetheria. Lucretius libro quinto. Quo'ue 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 ueſtimentum ueſceris. Accius armorum 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 liaro quinto. Si gerundis negotijs poſſit orbatus paratiſſimis ueſci uoluptatibus. Veſci iterum uidere. Accius athamente. Prius quàm infans eſſes, facinus oculi ueſcuntur tui. Velare eſt operire, unde & reuelare nudare dicitur. Velare rurſum ligare. Pomponius pānuceatis. Nunc rogas quid fiat reſtis eſt bilis ualet gulā.

Vola eſt media pars manus. Varro περὶ ἐπιταφίων. pleni libri inquam, ubi maneant tapeti eorum, quorum 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 geor. libro primo. ſed illos Expectata ſegis uanis eluſit ariſtis. Vanum eſt mendax

Virgilius æneidos 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 æneidos libro ſecundo. nec ſi miſerum fortuna Sinonem Finxit, uanum etiam mendacem'q; improba finget. Vanum obſcurum. Virgilius æneidos libro quarto. Et procul in tenuem ex oculis euanuit auram Marcus Tullius de Rep. libro quinto. Vt noſtra uero ætas cum Rempublicam ſicut picturam accepiſſet egregiam. Sed iam euaneſcentem uetuſtate.

Vaſtitas ſignificat uaſtationem. Accius aſtyanacte. Propter te tot, tantas'q; habemus uaſtitates funerum. Vaſtitas diſertio. 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. Quid quaſi cultores terræ conſtituti non patiūtur eam, nec immanitate belluarum efferarum, nec ſtirpium aſperitate ſaltari.

Vltimum uſu nouiſſimum dicitur. Virgilius æneidos libro octauo. Vltimus ille dies bello, genti'q; 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 author. Marcus Tullius de officijs libro primo. Efficitur'q; 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. xxyiij. Cæde hoſtium, gnato urgere reſtant, perimus. Quadrigarius annal. libro quarto. Sed acriter horas duas graui prælio urſerunt, deinde in fugam ſunt Coniecti. Vrgere eſt premere cogere. Virgilius geor. libro tertio. at Ima
Soluuntur latera, atq; oculos ſtupor urget inertes,
Verſaq; in obnixos urgentur cornua uaſto
Cum gemitu. Lucilius lib. xxix. urget grauedo ſæpius culpa tua. Varro antiquitate rerum humanarum. qua murum fieri uoluit urgemur in unum. Marcus Tullius in Hortenſio. Itaq; tunc Democriti manus urgebatur. eſt enim non magna. Vrgere eſt tegere. Virgilius geor. libro ſecundo. Qui ſaxo ſuper, atq; ingenti pondere teſtæ Vrgerent. Vrgere accelerare. Virgilius libro nono. tibi quam noctes feſtina, dies'q; Vrgebam. Vincere ſignificat ſuperare. Virgilius georgi. libro ſecundo. ubi aëra uincere ſummum, Arboris aut illæ iactu potuere ſagittæ. Vincere exprimere. Virgilius georgi. libro tertio. Nec ſum animi dubius uerbis ea uincere magnum Quàm ſit. Vincere animi compotem fieri. Virgil. geor. libro tertio. Illi uictor ego & tyrio conſpectus in oſtro. Idem libro ſeptimo. Iunonem uictrix affatur. Vertere dicitur conuertere contorquere. Virgilius libro octauo. Gorgona deſecto uertentem lumina collo. Vertere fallere decipere. Virgili. ænei. libro ſecundo. Seu uerſare dolo ſeu certe occumbere morti. Vertere mutare. Virgilius æneidos libro primo. quæ te genitor ſententia uertit? uerſat agitat commouet, uoluit Virgilius geor. libro tertio. Quid iuuenis, magnum cui uerſat in oſſibus ignem? Idem æneidos libro ſexto. Nunc fluctus me habet, uerſaut'q; in littore uenti. Vindicare eſt malefactum defendere. Marcus Tullius de officijs libro tertio. Atq; iſte dolus malus & legibus erat uindicatus. Vindicare trahere, liberare. Virgilius æneidos libro quarto. Gradiuum'q; ideo bis uindicat armis. Cicero academicorum libro. iij. Aliqua poteſtas ſi ſit, uindicet ſe in libertatem. Idem de ſenectute, & ſenectus eſt natura loquacior, ne ab omnibus eam uitijs uidear uindicare. Varro andabatis. Et me Iupiter olympia Minerua Athenis ſuis mſta gotis uindicaſſent Idem epiſtolis, latine ſi te in libertatem uindicare non potes, feres fortunam. Vindicare reuocare. Mar. Tullius ad Cæſarem iuniorem libro primo. Quaſi ſi me ad id beneficium acceſſeres, quo per te me unà cum Rep. 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. Virgilius geor. libro quarto. Nam neq; erat cerijs uſus. Vſus dicitur conſuetudo. Terentius Heauton. mihi ſic eſt uſus, tibi ut opus facto eſt face. Vſus opus. Virgilius libro octauo. Arma acri facienda uiro, nunc uiribus uſus, Nunc manibus rapidis.

Vitam manifeſtum eſt à uiuendo dictam. Salluſtius Catilinæ bello, uitam ſicuti peregrinātes tranſiere. Vitas umbras Virgilius libro ſexto. Et ni docta comes tenuis ſine corpore uitas Admoneat uolitare. Venire claram habet ſignificationem. Virgilius libro ſexto. Veniſti tandem. Venire imminere. Virgilius libro ſeptimo. Se ſatis ambobus Teucris'q; uenire Latinis'q;. Verrere eſt trahere. Virgilius æneidos libro primo. Quippe ferant rapidi ſecum, uerrant'q; per auras. Verrere ferire percutere. Virgilius æneidos libro tertio. Annixi torquent ſpumas, & cærula uerrunt. Lucilius libro. xxyij. Quam non ſolum deuorare ſe omnia. ac deuerrere. Verrere mundare. Titinnius gemina. Verrite ædeis, abſtergite araneas. Lucilius libro. xxyij. Lignum cædat, ædeis uerrat, ac uapulet. Via eſt iter. Virgilius æneidos libro primo. ſtrepitum'q;, & ſtrata uiarum. Via ratio cauſa. Virgilius libro decimo. Hæc uia ſola fuit, qua perdere poſſis. Terentius phor. Qua uia iſtuc facies. Via conſuetudo. Terentius Heauton. Sed ui, & uia peruulgata patrum quotidie accuſabam.

Veſtigium dicitur pedum impreſſio. Virgilius georgi. libro tertio. Et gradiens ima uerrit ueſtigia cauda. Veſtigium extrema pars pedis. Virgilius libro quinto. Veſtigia primi Alba pedis, frontem'q; oſtentans arduus albam.

Volutari dicitur uolui. Lucilius libro. xxx. Quid tu iſtuc curas, ubi ego obliniar, atq; uoluter. Voluere cogitatione perquirere. Virgilius bucolicis. Id quidem ago, & tacitus mecum Lycida ipſe uoluto. Lucilius libro. xxx. Hæc tu me inſimulas, non'ne ante in corde uolutas. Vis eſt celer impetus. Lucilius libro. xxyi. Romanus populus uictus ui, ſuperatus prælijs. Vis fortitudo. Virgilius æneidos libro ſecundo. Inſtat ui patria Pyrrhus. Idē Auxilio'q; leuare uiros, uim'q; addere uictis. Vis celeritas. Lucretius libro tertio Aut quid nam tremulis facere artubus hœdi Conſimili in curſu poſſint ac fortis equi uis. Vix cum labore. Virgilius æneidos libro quinto. Vix illum famuli Phegeus Sagaris'q; ferebant. Idem geor. libro ſecundo. Vix humiles apibus caſias, rorem'q; miniſtrat Vix ſtatim. Virgilius æneidos libro ſecundo. Vix ea fatus erā, gemitu cum talia reddit. Varro eumenidibus. Vix uulgus confluit, non perfugarum, ſed puerorum, atq; ancillarum.

NONNVLLARVM DICTIONVM IN SIGNIFICATO DIFFERENTIAE.

Cupido, & Amor idem ſignificare uidentur, & eſt diuerſitas. Cupido enim inconſyderatæ eſt neceſſitatis, amor iudicij. Plautus bacchidibus. Cupido te conficit an'ne amor? Idem Curculione diſcreuit, et uim eiuſdem

eiuſdem diuerſitatis expreſſit dicens. quod Venus, Cupido'q; imperat, ſuadet'q; amor. Afranius in homine. Amabit ſapiens, cupient cæteri. Cupidinem cum fœminino genere dicimus, cupiditatem ſignificamus. Virgilius æneidos libro ſexto. quæ lucis miſeris tam dira cupido? cum maſculino, deum ipſum. Plautus mercatore. Cupido quantus es. Næuius gymnaſyco. Aedepol 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 ἐμφατικώτερον dicam) ualde me amat. Idē ad Dolabellā. Quis erat, qui putaret ad eum amorem, quem erga te habebam, poſſe aliquid accedere? Tantū tamē acceſſit, ut mihi deniq; nūc 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 ſatietatem 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 libro octauo. Tollite cuncta inquit, cœptos'q; auferte labores. Turpilius philopatro. Simul circunſpectat ubi præter. ſe neminem uidet eſſe, tulit, aufert, ego clàm conſequor. Varro ſexageſi. Nunc quis patrem decem annorū natus, non modo aufert, ſed tollet niſi ueneno? Horrendum, & horridum habent plurimam diuerſitatem. Eſt enim horrendum tetrum, & euitabile. Virgilius æneidos libro tertio. Concilium horrendum. Horridum plerunq; extans, & prominens. Virgilius æneidos libro quarto. & glacie riget horrida barba. Plautus pſeudulo. Papillarum horridularum oppreſſiunculæ. Accius. Medea. Vt triſteis turbinum toleraret hyemes, mare cum horret fluctibus. Lucilius ſatyrarum libro xyi. & hi, quos diuitiæ producunt, & caput ungunt horridulum. Marcus Tullius de Repu. libro primo. Sed ut ille qui nauigat cum ſubito mare cœpit horreſcere. Idem de Rep. libro quarto. Horum inſeueritatem dicitur inhorruiſſe primum ciuitas. Varro epiſtola ad Cæſarem. Interea propè ad occidentem ſolem horreſcit mare. Siſenna hiſt. libro tertio. Subito mare ſubhorrere, cæcos'q; 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 ciſtel. manifeſtiſſime diſcreuit. Intro ad bonam meretricem aſtare in uia ſolam, 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 huc ubera circùm Ludere pendentes pueros, & lambere matrem. Plautus menæchmis. Ita forma ſimilis pueri, ut mater ſua non internoſſe poſſet, quæ mammam dabat, neq; 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 prodeſſe id piget. Turpilius demetrio. Pudet, piget'q; mei me. Pacuuius duloreſte. Quid quondam, & mihi piget paternum nomen maternum pudet proſari. Salluſtius Iugurthæ bello. Nam poſtea quæ fecerit incertum habeo pudeat'ne, an pigeat magis diſſerere. Varro parmenone. Pudet me tui, & muſarum agnoſcere, piget currere, & unà ſequi.

Oſculum & ſuauium his intellectibus diſcernuntur. quod ab ore oſculum, ſuauium à ſuauitate dicitur. Varro de uita populi Romani. Ideo'q; hoc ab ore dicitur oſculum non à ſuauitati, unde ſuauium, quod ſimile ſit ſuauitatis.

Inter ſacrificare, & litare hoc intereſt. ſacrificare eſt ueniam petere litare eſt propitiare, & uotum impetrare. Virgilius æneidos libro quarto. Tu modo poſce deos ueniam, ſacris'q; litatis. ideſt impetratis. Plautus pœnulo. Si hercle iſtuc unquam factum eſt, tum me Iupiter faciat, ut ſemper ſacrificem, neq; 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, Atq; explere bonis rebus, ſatiare'q; nunquam. Marcus Tullius de Repu. libro ſexto. Graues enim dominæ cogitationum libidines infinita quædam cogunt, atq; imperant, quæ quia expleri, nec ſatiari ullo modo poſſūt, ad omne facinus impellunt eos, qui illecebris ſuis incenduntur. Arcus, & arquus hoc diſtant. Arcus enim ſuſpenſus fornix appellatur. Arquus nonniſi 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 tēporalis, Fortuna dea ipſa. Accius aſtyanacte. Itera in quibus partibus (nanq; audire uolo) ſi eſt quem exopto, & quo captus modo, fortuna'ne, an forte reperitur. Idem andromeda. Multi in quo mulier animo ſibi mala auferre in malis. quibus natura praua magis, quàm fors, aut fortuna obſuit. Lucilius ſatyrarum libro. xiij. Cui parilem fortuna locum, fatum'q; tulit fors. Idem eodem. Aut forte omnino ac fortuna uincere bello. ſi forte ac temere omnino quid curſum ad honorē. Varro epiſtola ad Fuſiū. 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 Numidiam pertimeſcere. Virgilius æneidos libro ſecundo. ferus omnia Iupiter arges Tranſtulit. Idem libro quarto, & frena ferox ſpumantia mandit. Antiquus & Antiquior ut gradu, ita & intellectu diſtant. Nam antiquum ſignificat uetus. Virgilius geor. libro ſecundo. Antiquas'q; domus auium. Antiquior melior. Varro rerum humanarum libro uigeſimo. Neq; idonei ciues aliquid habent antiquius ſalute communi. Accius phœniſſis abdracontis, Surpe amata exoratus genere antiquior. Lucilius lib. xiiij. Quin potius uitam degat ſedatus quietam quàm tu antiquius facere, quàm hoc feciſſe uidearis. Mar. Tul. de amicitia. Hoc quidem eſt proprium amicitiæ, ſed antiquior, & pulchrior, & magis à natura profecta. Idem de Rep. libro primo. Sed quoniam plurima beneficia continet patria, & eſt antiquior parens, quàm ſiquis (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 æneidos libro ſexto. feſtos'q; dies.

de nomine Phœbi. Terentius, o fauſtum & felicem hunc diẽ.

Cuius, & cuiatis hæc eſt differentia. Cuius ad perſonam refertur hominis, Cuiatis unde ſignificat. Accius thelepho. Qui neq; 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 tributus.

Vultus & facies hoc diſtant. Vultus eſt uoluntas, quæ pro motu animi in facie oſtenditur, facies ipſa oris ſpecies. Salluſtius in Catilina. Prorſus in facie, uultuq; in uecordia inerat. Lucilius ſatyrarum libro primo. Vultus item ut facies mors citer morbus uenenum. Marcus Tullius de officijs libro primo. Præclaraq; eſt æquabilitas in omni uita, & idem ſæpe uultus eademq; frons. Sepũ, & unguentũ hanc habent 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 cælatum uelint. Virgilius libro decimo. Quid fortuna ferat populi ſed dicere muſſant. Et alibi flent mœſti, muſſantq; patres. Murmurare autem maioris ſoni. eſt proximi ad tumultum. Virgilius geor. libro primo. & reſonantia longe Littora miſceri, & nemorum increbeſcere murmur.

Priores, & primores hanc habent diuerſitatem. Priores, enim comparatiui ſunt gradus. Primores ſummæ quæq; res. Lucilius ſatyrarum libro octauo. Gallinaceus cũ uictor ſe gallus honeſte. Suſtulit in digitos, primoreſq; erigit ungueis. Turpilius demetrio Sandalie innixa digitis primoribus. Varro armorum iudicio. Vt in littore Cancri digitis primoribus ſtare Lucilius ſatyrarum libro xx. Calphurnij ſæua lege in Piſonis reprehendi, eduxiq; animam in primoribus naribus. Afranius uopiſco. Apage ſcis clitum tum animum in naribus primoribus uix pertuli ædepol. Marcus Tullius in Hortẽſio. Qui illum neſcio quid, quod in primoribus habent (ut aiunt) labris. Idem orat. 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. yiij.

Non hæc quid ualeat, quidue hoc interſiet illud
Cognoſcis primum hoc quod dicimus eſſe poëma
Pars eſt parua poëma. Idem epiſtola. Idem quæuis non magna poëma eſt illa. Poëſis opus totũ, totaq; illa ſumma eſt una θέσις, ut annales Ennij, At quæſtus unum.
Eſt maius multo eſt quàm quod dixi ante poëma
Qua propter dico nemo, qui culpat Homerum
Perpetuo culpat, neq; quod dixi ante poëſim
In uerſum unũ culpat uerbum entymemate malo cũ Var. parmenone. Poëma eſt λέξις ἔνρυθμος ideſt uerba plura modice in quãdam coniecta formã. Itaq; etiam diſtichon epigrammation uocant poëma. Poëſis eſt perpetuum argumentum, & rhythmis, ut ilias Homeri, & annales Ennij. Poëtice eſt ars earum rerum. Doctum, & Peritum cum ſimile uideatur, à Marco Tullio diſcretum eſt, ut ſit peritum plus quàm qđ doctum, de officijs libro tertio. Itaq; cum ſint docti, à peritis deſiſtunt facile ſententia. Inter urbem & ciuitatem hoc intereſt. Vrbs eſt ædificia, Ciuitas incolæ. Virgilius æneidos libro primo. Vrbs antiqua fuit Ennius thelepho, & Ciuitatem uideo Arguũm incendier. Pacuuius atalanta. Solicita ſtudio obſtupida ſuſpenſo animo ciuitas. Marcus Tullius de Rep. libro primo. Quam cum locis, manuq; ſepſiſſent eiuſmodi coniunctionem tectorum oppidum, uel urbem, appellarunt delubris diſtinctam, ſpatijs communibus, omnis ergo populus, qui eſt talis cœtus multitudinis, qualem expoſui, ciuitas eſt omnis ciuitas, qua eſt conſtitutio populi, & ſecundo, quo authore, & Principe uocitatur ciuitas. Siſenna hiſtoriarum libro quarto. Deniq; cum uarijs uoluntatibus incerta ciuitas trepidare. Pomponius. Cum uertice ſuperiorem locum incende.

Inter cogitare, & deliberare hoc intereſt. Cogitare eſt dubitare, deliberare, cõfirmare. 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, & oſtendunt.

Omen uero uotum eſt mentis & uocis. Vnde ſacrificantibus dicitur bona omina habere. ideſt ut circunſtantes, & mente recte uelit, & 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 porro adigendum. Virgilius æneidos libro tertio.
Sola nouum, dictuq; nefas harpyia cælæno
Prodigium canit, & triſtes denuntiat iras.

Iniuria à contumelia hoc diſtant. Iniuria enim leuior res eſt. Pacuuius periboea. Patior facile iniuriam, ſi eſt uacua à contumelia. Cæcilius fallacia. Facile erumnam ferre poſſunt, Si male abeſt iniuria etiam iniuriam niſi cõtra conſtent contumeliam. Fulmen, fulgur, & fulguritum his intellectibus ſecernuntur eſt enim fulmen telum ipſum quod iacitur. Vt Virgilius geor. libro primo. Ipſe pater media nimborum in nocte coruſcat Fulmina molitur dextra. Fulgur ignis qui coruſcat fulmine. Vnde & fulgetra dicuntur, & fulgur. 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 Repu. libro quarto. Admiror nec rerum ſolum, ſed uerborum etiam elegantiam ſi iurgant inquit beneuolorum concertatio non lis, inimicorum 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 lucrũ de merce. Mercatus autem locus, in quo agitur mercatura. Marcus Tullius de Rep. libro tertio. Phœnices primi mercaturis, & mercibus ſuis auaritiam, & magnificentiam, & inexplebiles cupiditates omnium rerum exportauerunt in Græciam. Varro ſexageſi. Vbi tum comitia habebant ibi nunc fit mercatus. Serenus opuſculis. Ad mercatum eo uillice, ecquid uis inde uehi, aut agi? Cicero Thuſculanarum libro quarto. Iter nos quaſi in mercatus quandã celebritatem ex urbe aliqua. Et de officijs. Quo tanquam ad mercaturam bonarum artium ſis profectus, inanem redire turpiſſimum eſt. Superſtitionis & religionis diſtantiam manifeſtiſſime diſcernit Marcus Tullius de natura deorum libro ij. Non enim Philoſophi ſolũ, uerũ etiam maiores noſtri ſuperſtitionem à religione ſepararũt. Nã q

totu die

totu die precatus & immolabat, ut ſibi ſui liberi ſuperſtites, eſſent, ſuperſtitioſi ſunt appellati, quod nomen patuit poſtea latius. Qui autem omnia, quæ ad cultum deorum pertinerent, diligenter retractarent, & aliquam rem eligerent, hi ſunt religioſi, ex eligendo, ſed uere ſuperſtitioſi proprietatem ex hoc habent, quod præ cultura deorum ſuperſedeant cætera, ideſt negligent. 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, quam id, quod placet. Virgilius geor. libro quarto. Deterior qui uiſus eum ne prodigus obſit Dedi neci. Idem libro octauo. Deterior donec paulatim ac decolor ætas. Hæc enim melioribus comparata ſunt.

Inter circum, & globum hoc intereſt, quod circus eſt planities rotunda, ut circuitus, globus ſoliditas undiq; uerſum rotunda, ut eſt ſphera. Marcus Tullius de natura deorum libro ſecundo. Cumq; duæ formæ præſtantiſſimæ ſint ex ſolidis globis ſic enim ſphæram interpretari placet. Ex planis autem circus, aut orbis. Virgilius libro quinto mediaq; in ualle theatri Circus erat. Et, Lucentemq; globum lunæ, titaniaq; aſtra. Manubias à præda hoc diſtare ueteres exiſtimauerunt, ut ſit præda, corpora ipſarum rerum, quæ capiuntur. Manubiæ uero pecuniæ ex præda uendita redactæ, & ſic apud plurimos. Nam & Marcũ Tullium de lege agraria, ita ſenſiſſe uoluerunt Prædas, manubias ſectiles, caſtra deniq; Cn. Pompeij ſedente imperatore cenſores. Peruicacia & pertinacia hoc diſtant. Peruicacia eſt interdum bonarum rerum perſeuerantia. Pertinacia ſemper malarum. Accius myrmidonibus. Tu pertinaciam eſſe Archiloche hanc prædicas, Ego peruicaciam aio & me uti uolo. nam peruicacem dicas me eſſe, & uincere perfacile patior. pertinacem nihil moror, hæc forteis ſequitur, illam indocti poſſident. tu addis quod uitio eſt, demis quod laudatur. Senſus, & ſenſa hoc ſeparantur. 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 ὅρμινον uel πάθος. uocant græci. Virgilius georgi. libro tertio. Et patiens operis, paruoq; aſſueta iuuentus. Idem eodem. Interea ſuperat gregibus dum læta iuuentas. Solue mares Salluſtius Catilinæ bello. ibiq; iuuentutem ſuam exercuit. Idem Catilina. Scio fuiſſe nonnullos, qui ita exiſtimarent iuuentutem, quæ domum Catilinæ frequentabãt. Varro Titoſiue περὶ γήρως. Quam dereliquit multicupida iuuenilitas. Morata morigera, & moroſa hanc habent diſtantiam, quod moroſa eſt contrarijs, peruerſiſq; moribus. Afranius uopiſco. Dum morigerandum moroſam præbeo, Deinde aliquid dedita opera controuerſiæ concinno, lædo interdum contumelijs. Marcus Tullius de ſenectute. Ac ſunt moroſi, & anxij, & iracundi & difficiles ſenes. Plautus aulularia. 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, atq; profeſto concelebras focum. Quærere & requirere hoc differunt, quoniã requirere eſt diu quærere. Afranius fratris. Proin tuum quæram, ne requiram te uide. Specula & ſpeculum ſicut genere, ita ſignificantia differunt. Nam ſpecula deſpicientiam ſignificat. Virgilius libro decimo. atq; leo ſpecula cum uidit ab alta Stare procul campis meditantem prælia Taurum. Speculum, quo imago redditur. Mar. Tullius in Clodium, & Curionem. Sed credo poſtquam tibi ſpeculum allatum eſt, longe te à pulcris abeſſe ſenſiſti. Varro eumenidibus. Sed nos ſimis, atq; in ſummam ſpeculam peruenimus. Videmus 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 Vlcus tecta, & clauſa eſt malignitas. Virgilius georgi. libro tertio. Quam ſiquis ferro potuit reſcindere ſummum Vlceris os alitur uitium, uiuitq; tegendo. Vulnus hians, & patens. Idem libro nono. Produxi, preſſiue 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. Mar. Tul. Manifeſtator eſt. Nam formam integritatem ſpeciei eſſe uoluit figurã formam noſtram. M. Tullius de offi. 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. Tull. ut dignitas uiris, uenuſtas fœminis ſit attribuenda de offi. libro primo. Venuſtatem muliebrem dicere debemus, dignitatem uirilem. Monſtra & prodigia & portenta hoc diſtant, quod ſunt monſtra oſtenta, & monita deorum Virgilius lib. iij. primumq; parentem Mõſtra deûm refero. Prodigia deorum minæ, uel iræ. Idem lib. iij. Sola nouum, dictuq; nefas harpyia celæno Prodigium canit, & li. yi. Prodigijs acti cæleſtibus oſſa piabunt. Portenta oſtenta, quæ aliquid imminere ſignificant. Lucil. lib. xxy. Niſi portẽta, anguiſq; uolucres, ac pinnatos ſcribitis. Celare, & cælare hãc habẽt diſtantiam, qđ celare eſt tegere, & abſcõdere. Ter. an. Bene diſſimulatum amorem, & celatum indicans. Vir. æn. lib. yi. Secreti celant calles. Cælare inſculpere. Virgi. æn. libro primo. Cælataq; in auro Fortia facta patrum. Varro agathone. Nummam cælatus in manu dextra ſcyphus cœlo dolitus artem oſtentat Mentoris.

Ignoſcere & concedere quemadmodum inter ſe diſtant aperit M. Tul. ad Cæſarem Iuniorem lib. i. Quod mihi, et Philippo uacationem das, bis gaudeo. Nam & præteritis ignoſcis, & concedis futura. Contẽnere & deſpicere eo diſtant, quod eſt deſpicere grauius, quàm contẽnere. Mar. Tulli. in Verrem actione iij. Quemq; contempſerit deſpexerit liberum eſſe nunquam duxerit. ijdem ad Cæſarem lib. iij. Amici nonulli 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 nunquam tollitur, quod cupiditas pars quædam ſit temperatior defluens ex cupidine.

Aemulatio ab imitatione hoc diſtat quod imitatio ſimplex eſt, & liuorem atq; inuidiam non admittit. Aemulatio autem habet quidem imitandi ſtudium ſed cum malitiæ operatione. Virgi. lib. yi. Aemulus exceptum Triton (ſi credere dignũ eſt) Inter ſaxa uirum ſpumoſa immerſerat unda. M. Tullius in Cæſarianis, quaſi quodam æmulo, atq; imitatore ſtudiorũ & laborum meorum, & comite abſtracto. Probatum & ſpectatum uis maioris eſt. Lucilius lib. xxyi. Tuam probatam mihi, & ſpectatam maxime adoleſcentiam. Bellum & præ=

lium hoc differunt, quod prælia partes ſunt belli. Hoc eſt in bello congreſſiones. Lucilius lib. xxvi. Vt populus Romanus uictus ui, & ſuperatus prælijs ſæpe eſt multis, bello uero nunquam, in quo ſunt omnia. Vir. lib. xi. Infantem fugiẽs media inter prælia belli. Inter cauere & uitare. Lucilius eſſe diſtantiam uoluit lib. xxvi. Et eſſe plus uitare, quid cauendum tibi cẽſere, quid euitandum maxima. Vetuſtiſcere & ueteraſcere quid interſit Nigidius commentator grammaticus lib. x. deplanauit. Dicemus quæ uetuſtate deteriora fiunt uetuſtiſcere, Inueteraſcere quæ meliora. Mar. Tul. ad Hircium. Cum. n. nobilitas ſit nihil aliud quàm cognita uirtus, quis in eo quem ueteraſcentem uideat ad gloriam generis antiquitate deſyderet?

Nocens à nefario & impio diſtare, uti nocens leuius uideri poſſit, M. Tul. de offi. lib. ij. uoluit nec tamen ut hoc fugiendum eſt. Item eſſe habendum religione nocentem aliquando, modo nefarium impiumq; defenderes. Innuere & annuere hoc diſtant, quod eſt innuere facie ſignificare. Ter. adelphis. 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 læta retorſit. Mar. 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. Neq; illa ulli homini nutet, nictet, annuat. Flagrare, & fragrare, ita diſcernuntur, quod flagrare eſt incẽdi, & ardere. Fragrare uero olere, & in plurimis inuenitur iſta diſcretio.

Noxa & noxia hanc habent diuerſitatem, quod eſt noxa peccatum leue. Virgilius æneidos lib. primo. Vnius ob noxam & furias Aiaci Oilei. Noxia nocẽtia. Virgilius libro octauo. iræq; & crimina noxia cordi. M. Tul. in Hortenſio. & cæteris quidem rebus, in quibus peccata non maxime affirũt 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 geor. libro primo. Multum adeo raſtris glebas qui frangit inertes. Plus ſicut in pleriſq;, quæ maioris modi eſt quàm neceſſarium, atq; ideo M. Tullius diſcreuit epiſtola ad Catonem. Nec idcirco mihi deſyderandam eſſe dignitatem meam, quod eam multi impugnarint, ſed eo magis recolendam, quod plus deſyderarint. Inter ſperatã & dictam & pactam et ſpõſam 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 æneidos libro ſecundo. Cui pater & coniux quondam tua dicta relinquor? Et idem in alio loco & gremijs abducere pactas. Titinnius diuortio qui exacta ætate ſponſa ſit deſponſa. Mutuũ à fœnore hoc diſtat, quod mutuum ſine uſuris, fœnus cum uſuris ſumitur, & eſt quaſi 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. Salluſtius 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 geor. libro ſecundo. Caſta pudicitiam ſeruat domus. Et æneidos libro ſexto. Quiq; ſacerdotes caſti dum uita maneret. Et libro ſeptimo. Præterea caſtis adolet cum altaria tedis, atq; ideo plus eſt caſtitas à pudicitia, quod par ſit cum alijs cæteris caſtitas. Paſcere & alere hoc diſtant authoritate 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. Virgil. Os, humeroſq; deo ſimilis. & libro duodecimo. Ora citatorum dextra detorſit equorum, quoties fœmininum cuiuslibet rei fines. Virgilius æn. 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 primũ 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 utiq; aut temporis, aut contagij, ut uitium perpetua & inſanabilis, atq; 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 exciderit, non niſi homines poſſe. Die quarta, & die quarto hoc differre prudentes uolũt, quorũ tamen authoritas 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, quantum 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 quicquid mature tranſigit, is properat, qui multa ſimul incipit, nec perficit, feſtinat. Verum utroruną; uerborum ratio ſub hac ſignificãtia 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 æneidos lib. ij. Feſtinate uiri, nam quæ tam ſera moratu Segnities? Matronæ, & matresfamilias diſſimilitudinem hoc modo ueteres docti ſeparant quidam, ut ſit matrona quæ peperit ſemel, mater familias quæ ſæpius, ſed hæc definitio uidetur abſurda. Ad hæc fidelius locupletiores matronam, quæ in matrimonio ſit mariti etiam ante ſuſceptos liberos dictam meliore tamen matris futura ſpe. Mar. Tul. in 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 auẽdo, quod eſt etiam honeſte cupiendo. & à delectatione intelligi poteſt, ac per hoc aliquando malis, aliquando bonis adiungitur cauſis. ut Virgil. georg. libro. ij. paſcuntur oues, auidæq; iuuencæ. Salluſtius 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, Audentes fortuna iuuat. &, audentior ibo in caſus omnes

omnes. quanquam & audaciam pro fortitudine legimus, ut Virgilius lib. ix. Irim de cœlo miſit Saturnia Iuno Audacem ad Turnum. & Aude hoſpes contemnere opes. Proſpicere, & 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 Thuſcu. lib. iij. oſtendit. Itaq; non eſt ſcriptum inſanus, & furioſus eſſe incipit. Inſaniam enim cenſerunt inconſtantiam, ideſt ſanitate uacantem. tamen poſſe tueri mediocritatem officiorum, & uitæ communem cultum, atq; uſitatum furorem eſſe rati ſunt mentis ad omnia cæcitatem, quod cum maius eſſe uideatur, quàm inſania, tamen eiuſmodi eſt, ut furor in ſapiẽtẽ cadere poſſit, inſania nõ poſſit.

Confidentiæ, & fidentiæ diſcretionem pandit Mar. Tull. Thuſ. lib. iij. Qui fortis eſt idem fidens, quoniã 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 Thuſcu. libro iij. Poſſet etiam in miſericordiam, poſſet in inuidiam, non dixi in inuidẽtiam, quæ tum eſt, cum inuidetur. ab inuidendo autem inuidia recte dici poteſt, ut fugiamus ambiguum nomen inuidiæ. & libro quarto, ut ægritudini inuidentia, utendum, eſt enim docendi cauſa uerbo minus uſitato, quoniã inuidentia nõ 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 & 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, gaudiũ in ſapiente, & in rebus bonis ſemper eſt, lætitia etiam in malis, & turpibus rebus eſſe poteſt. Pernicitatem & uelocitatem Cicero diſcreuit Thuſ. libro v. Præſtans ualetudine uiribus forma acerrimiſq;, integerrimiſq; ſenſibus, adde etiã, ſi lubet, pnicitatem. & Virgilius geor. li. iij. hoc ſenſit. Dura iacet pernix inſtrato ſaxa cubili, ut illud ſit celeritatis, hoc patientiſſimæ fortitudinis. Metum, timorem, formidinem, pauorẽ Cic. diſcreuit Thuſcu. lib. v. in quem autem metus, in eum formido, timiditas, pauor, ignauia. Innocens & innocuum hoc diſtant, qđ ſit innocens nõ nocens, & innocuum illæſum. Virgilius libro. x. & ſedere carinæ Omnes innocuæ. Legere & eligere non ſub ea ſignificatione intelligi uult Varro de re ruſtica libro primo. atrica prius debet defendere uite, in uindemia diligentis, una non ſolum legitur ad bibendũ, ſed etiã eligitur ad edendum, ut ſit legitur colligitur, ut plerũq; 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 nemoras formidas tibi te commiſerabar magis, quàm miſerabar mei, & multis mei & aliquãdo uexata generibus. Acceroſum & acceratum utrunque noue poſitum, ſed diſtanti proprietate ſignatũ. Acceroſum naq; panem farre minus purgato, ac ſordibus à candido ſeparato dicendum ueteres putauerunt. Lucilius lib. xxv. Quæ Gallam uiuere, ac rugis cõducere uentris. Farre acceroſo olei decumano, pane cumano coẽgit, tunc græci ὑπόπυρον uocant. Acceratum uero eſt lutum paleis miſtum, ut laterarij uſus eſt. Lucilius lib. ix. Latere qui ducit habet nihil amplius. Nam quam commune lutum à paleis, cenumq; acceroſo. Multum & ſatis eo diſtant, quod multum infinitum eſt, ſatis finitum Auaris illud, hoc parcis ſe continentibus applicandum eſt. Lucilius lib. v. Nã ſiquod 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 atq; totum, ut ab omni plus eſſe totum putent, uolunt quidam eſſe ſeiunctum, cum indiſcrete inter authores frequenter poſitum legerimus, & utrunque cum ſignificantia uniuerſitatis. Lucretius libro primo. Totum per inane geri res. Virgilius bucolicis. Omnia uincit amor. & idem geor. lib. tertio.

Omne adeo genus in terris hominumq;, ferarumq;,
Et genus æquoreum, pecudes, pictæq; uolucres
In furias, ignemq; ruunt, amor omnibus idem.

Et æneidos. libro ſexto. totamq; infuſa per artus Mens agitat molem, et magno ſe corpore miſcet. Quid quod totum, quod plus putatur nõ pro cuncto alicubi accipi poteſt? Virgilius geor. libro. 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, quanquam in aliquibus grauius audiatur, ut ſint enixæ pariendi labore defunctæ, inniti autem incumbere manifeſtum eſt. Virgilius libro ſexto. Ille uides pura iuuenis qui nititur haſta. Obniti uero eſt contra aduerſum obluctari. Virgil. Sæpe uſq; adeo obnixi non cedere, & alibi Obnixi torquent ſpumas, & cærula uerrunt. Teren. andria. Pedibus, manibuſq; obnixe omnia facturum.

Illix & illex hoc diſcernuntur, ab illiciendo illix, illex uero à quo lex non ſeruetur. Plautus pœnulo. Qui malæ rei antefuimus 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 geor. libro. ij. Fluctibus, & fremitu aſſurgens Benace marino. Frendere alicubi cum gemitu, uel iracundia miſerum aut minax ſonare. Virgilius æn. lib. iij. Luminis effoſſi fluuidum lauit inde cruorem Dentibus infrendens gemitu. Pacuuius antiopa. Frendere noctes miſera, quas perpeſſa ſum. Plautus. nec machærã audes dẽtes frendere. Pacuuius 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 eſt in primis menſibus, ſum conceptui exordium factum eſt. Abortus propè tempus pariendi, Tunc enim moritur, quod naſcitur, in plu=

ſtrimis hoc reconditum inuenimus.

DE IMPROPRIIS.

DOLARE Fabrorum eſt uerum uerbū, cum materiarū cōplanatur aſperitas uſi ſunt eo laudandi ſcriptores uetuſtatis etiam ad alias fabricas rerum. Varro bimargo. cum tot comœdias ſine ulla fecerimus, ego unū libellum non edolem, ut ait Ennius? Sulcus omne quicquid in longitudine aculeatum eſt, dici poteſt ueterum authoritate doctorum. Varro bimargo. & pater diuūm triſulcum fulmen ignis feruido actutum mittat in tholum Marcelli. Virgilius æn. lib. ij. & linguis micat ore triſulcis. Penulam abuſiue omne quicquid tegit nobiliſſimi ueteres tranſtulerunt. Varro Manio. Et cum corrigia diruptas tenet aridum reliquum pede penula ſcortea pertegere. Vitreum pertenue, & perlucidum quicquid eſt, authoritate ueterum dici poteſt. Varro modio, quam iſtorum uitrea æſtate os tendat unicæ clauos.

Tela etiam lapides dici poſſe authoritas docuit, & omnia, quæ iaciuntur. Siſenna hiſtoriarum libro tertio. Manuales lapides diſpartit, propterea quod is ager omnis eiuſmodi telis indigebat. Silentium fieri conſuetudine ſumptum eſt. Siſenna de contrario hiſtoriarum libro quarto. Oriri de contrario ſilentium. Cæcum non ſolum oculis captum, ſed & inſidioſum, & occulte malum uel latens, & tectum, quid ueteres dicendum exiſtimauerunt Siſenna hiſtoriarum libro iiij. Subito mare perſubhorreſcere, cæcoſq; fluctus in ſe prouoluere leniter occepit. Virgil. æn. lib. vi. Cæca regens filo ueſtigia. Labra non hominum ſolum, ſed margines, uel fines dici poſſe authoritas 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 authoritate poſuerunt. Plautus menæchmis. Occiſa eſt hæc res. Lucilius. Durum malle uoras fragmenta interficiat panis. Virgil. geor. lib. iiij. Fer ſtabulis inimicum ignem, atq; interfice meſſes. Salluſtius hiſto. lib. ij. Multiq; commeatus interierant inſidijs latronum. Plautus mercatore. Mihi harum ædium interitus interfectus eſt. Cicero œconomico. Nullo modo facilius arbitror poſſe, neq; herbas areſcere, & interfici, neq; terram ab ſole percoqui. Idem ad Hirtium lib. ix. Dicis quaſi iſtuc intereat neſcio, niſi tamen erat mihi iucundum ſeuerius, nequi caſum perimeret ſuperioris. Lucilius intereunt, labūtur euntur omnia uerſum. Gannire cum ſit proprie canum, Varro Aſinos rudere, canes gannire, pullos pipare dixit. Lucretius lib. v. 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. author eſt, cuius artem cum indotatam eſſe incomitatam, & incomptam uideris uerborum eam dote locupletaſti, & ornaſti. Putidum & ſenſibus & auribus probari. Cicero de orat. libro tertio ſcribit. Quoniam hæc ſatis ſpero uobis quidem certe maioribus natu inhoneſta, ut putida uideri. Cinnos ac fucum, quod eſt aliud coloris etiam non talium rerum Tullio authore dicimus de orat. libro tertio. Atque eo citius in oratore, aut poëtæ cinnis ac fuco offenditur. Abdicare non ſolum de patris facto poteſt dici, quod eſt familia abijcere, ſed rem quanlibet 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 paluſtrē, quam nautici equiſones per uiam conducerent loco. Meridiem mediam diei partem omnes ſolummodo dicendum putant, cum et noctis eſſe eam temporis partem doctorum authoritas dixerit. Varro marcipore. Repente noctis circiter meridiem cum pictus aër feruidis late ignibus, cœli ore anaſiricæ oſtenderent. Nos in epiſtolis quæ inſcribuntur à doctrinis de peregrinando, & uigilia igitur aliquando, & morantium cogitationum prius quàm ætas in meridie & torpidinem pelleret.

Rhedam pro curru Varro marcipore dixit. Regi Medeam aduectam per aëra in rhedam anguibus. Faſceam pro cortice Varro γέροντος διδασκάλου. In quibus libris ſacra turri faſcijs cingit forem, librum pro cortice. Virgil. geor. libro ſecundo. udoq; docent inoleſcere libro. Viſcum poſitum pro rete à tenacitate. Varro parmenone, Lepuſculi timētes 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 nō uinolentos, aut ſi nociuo, ſed expletos qualibet re poſſumus dicere. Varro eumenidibus, & cæteris ſcholaſticis auribus ſcholica dape, qua ebrijs feſtice ἀπεραντολογία conſurgia conſurgimus ieiunis oculis.

Torrere non ſolum ignis, ſed etiam frigus poteſt authoritate Varronis eumenidibus. Capite operto eſſe iubet, ante lucem ſuſcitat, frigore torret uenatum eijcit, ieiunio uellicem. cuius authoritatis grauitatem ſecutus Maro à uero nō aberrauit geor. lib. i. aut Boreæ penetrabile frigus adurat. Gibberum pro extanti, & eminēti. Varro eumenidibus. Item tragici pro deum 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 æneidos libro. ij. Inſtar montis equum diuina Palladis arte Aedificant. Squalere non ſordium plenum eſt tantummodo, ut nunc conſuetudine perſuaſum eſt, ſed honeſta re abundare, & refertum eſſe ueteres honeſta authoritate poſuerunt, duciq; hanc ſignificantiam à ſquamis putant, ut enim eſt in corporibus ſordiū alta congeries, qua ſqualere dicuntur, ita qđ fuerit qualibet re dēſatum, oneratum inculcatumq; ſqualere uoluerunt. Vir. lib. xi. Per tunicam ſqualentem auro. Accius pelopidis. Eius ſerpentis ſquama ſqualido auro, & purpura textæ. Tranſgreſſus à pedum gradu proprie dicitur, ſed authoritas uetuſtatis liberiorem uſum loquendi dedit, ut Salluſtius hiſto. lib. i. Et de ijs, qui nauigaſſent, & de ipſis nauibus eo uerbo uti uoluit, in quibus gradus nō 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 ſicco 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 authoritate literata etiā arida, an ſiccat, & quibus hauſtus non ſit bibere poſitum inuenimus. Virgilius libro undecimo.

Haſta ſub exertam donec perlata papillam
Hæſit, uirgineumq; alte bibit haſta 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, atq; conuiuijs libidinem habent.

Vſus abutendo, 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 Virgil. geor lib. 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 authoritate Plauti poſſumus dicere in amph. Nihil te pudet ſceleſte populi in conſpectum ingredi? Obſequia non ſolum minores maioribus exhibere, ſed etiam minoribus per uicem ueterum excellens authoritas uoluit. Plautus Aſinaria. Ego ſanè cupio obſequi gnato meo. Verſutos non ſolū ad malitiam callidos, uerum & recte peritos intelligi poſſe Plautus informat aſinaria, Nec magis uerſutus, quo caueas ægrius eidem homini ſiquid recte curatum uelis, mandes. Deuorari non ſolum cibus gutture ſed & uox auribus poteſt. Plautus Aſinaria. Auſcultate, atq; 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 fæcibus. 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 improbū propoſuerit malo, quod grauius putatur, in eadem, quid factis neq; malis, neq; improbis. Belluam indifferenter poſuit authoritas ueterum, Plautus aulul. quo quidem agno ſat ſcio magis nuſquam curioſam eſſe ullam belluā.

Crocire cum ſit coruorum, Plautus aulul. Cantare eos dixit. Non temere eſt, qđ coruus cantat nunc mihi ab læua manu. Roſtrum hominis dici non debere conſuetudo præſumpſit apud Plautum menæchmis poſitum. Si caput menſam plenam hominis roſtrum diligas. Turpilius pedio, nec nunquam uidit roſtrum hæc tragœdia tantum uti. Lucilius ſatyrarum libro. v. Ne deſignati roſtrum prætoris, pedeſq; ſpectes. Idem libro. ix. Arripio & roſtrum labe, atq; hoc Zeferiat impercutio, denteſq; aduerſos diſcutio omneis. Varro περίπλους lib. ij. περὶ φιλοσοφίας. Itaq; uideas barbato roſtra illum commentari, & unumquodq; uerbum ſtatera auraria pendere. Idem ſerano περὶ ἀρχαιρεσιῶν. Roſtrum in protrudendum ceſſerent. Fatum ſi uti communiter intelligitur, ſignificantiam decreti habet, à doctis tamen indaganter inuenimus poſitum pro uoluntate. Virgil. lib. vi. Heu ſtirpem inuiſam, & fatis contraria noſtris Fata Phrygūm Nec enim Iuno aut quiſquam deorum fatum habet quod ipſi faciunt. Et eodē. Filius huic fato diuum, proleſq; uirilis Nulla fuit. & in alio. Et ſi fata Iouis poſſunt, hic terminus hæret. Rictum ferarum dici uolunt, cum Titinnius etiam author ſit hominis dici debere. caue ex corde frontem labeat ſemper facto rictus. Item Pomponius proſtibulo. Quis hic eſt quamobrem hic proſtat rictum & labeas cum conſydero. Lucilius ſatyrarum lib. iij. Malas tollimus, animo atq; utimur rictu. Varro παπια πάππω περὶ ἐγκωμίων. ante auris modo ex ſobolibus paruuli intorti dimittebantur, ſed cincinnio culis ſupetulis, nigellis pupillis, quam hilaritatem ſignificantes animi rictus paruiſſimus 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 ſolū accipi putatur, cum & in mala poſitum ſit. Plautus epidico. Cædo manum, accipe erumnarum, & miſeriarum compotem. Nouius danæ. Eam nunc eſſe inuentam opprobrijs compotem ſcis. Viua poſſe dici ea, quæ neq; animo, nec ſpiritu moueantur, Virgilius author eſt æneidos libro. i. Intus aquæ dulces, uiuoq; ſedilia ſaxo Nympharum domus. Idolem adoleſcentiam tantum conſuetudo dicit, quaſi noua ſoboles. indoles autem eſt incrementum, ueteres autem ſenum dixerunt. Plautus milite. Si albus capillus hic uidetur, neutiq; ibi ingeniū ſenis eſt, in hoc emuſſitata ſua ſibi ingenua indoles. Alacritatem in malis habendam. Cicero Thuſ. oſtendit. Vir igitur temperatus conſtans ſine metu, ſine ægritudine, ſine alacritate, libidine ulla nō uexatus. Catuli non ſolum canum diminutiue, uerum omnium animalium appellantur. Virg. geor. libro. iiij. Tempore non alio catulorū oblita leæna et 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 ſcyraniſq; leonum. Lucilius ſatyrarum lib. iiij. Concurſaret ægros catulos, fœtumq; ferarū. Idem lib. vij. Rate ad catulos acceleret inultum. Compreſſus cum uirgine admiſſus dicitur. Plautus truculento etiam coitum cum meretrice compreſſum dici uult. Num ad amicam decimo menſe poſt Athenas atticas uiſo, quam grauidam hic reliqui meo compreſſu, quid ea agat?

Opificem ex ope poſſe dici Cicero Thuſcu. lib. v. author eſt. Aduena quidam, & ignobilis uerborum opifex inſinuaſſe in antiquam philoſophiam uidetur. Semina pro uirgultis, uel malleolis, uel ſurculis dici poſſe authoritatem Virgili. dedit georgicorum libro ſecundo.

Seminibus poſitis ſupereſt deducere terram
Sæpius ad capita, & duros iactare bidentes.

Sumen proprie à ſugendo dictum. Nam mulieris mammā ſumen ueteres dici uolunt. Lucilius ſatyrarum libro quarto.

Quod ſi nulla poteſt mulier tam corpore duro
Eſſe, tamen tenero moueat ſucuſſa lacerto,
Atq; manus uberi lactanti in ſumminæ ſidat.

Exuuias & ſpolia non ſolum hominum tegmina, aut ueſtes dici poſſe, Virg. author eſt geor. libro. ij. 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 uere uolitantibus auctas.

Diuortia non coniugij diſtractionem ſolum, ſed etiam omnium inflexionum, quæ à recto detorquentur, Virg. author. 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 ἐσαγωγῆς. Quàm ſymphatiam lubiat oculus haberet, quid imaginū intereſſet. puer utrum eſſe deuirginatum uſurus, an monucæ ῥώσαι purus dū cogito.

Enixas non in partu ſolum poſſumus dicere, ſed etiam omni labore exercitas authore Virgil. æn. libro tertio. Stirpis achil-

leæ faſtus,iuuenemq; ſuperbum Seruitio enixæ tulimus.

Pranſi non ſolum qui pranderent,dicuntur,ſed etiam quibus nihil deſit. Varro ſlexabulis περὶ ἐπαρχιῶν. Quare ô Marce Pranſum,ac paratum eſſet hoc minime oportet.

Os roſtrum,uel faciem hominum tantum dici putant,ut de roſtro Virgilius lib.ix.donec Rutuli clamantis in ore Cõtudit aduerſo,ſed de facie. Idem æneidos libro.i. Os humeroſq; deo ſimilis,cum authoritate ueterum & pecudum,& ferarum dici poſſit. Virgilius lib.xij.ora citatorum dextra detorſit equorum os etiam alicuius rei omne patens accipi poteſt. Virgilius geor lib.iij.Quàm ſiquis ferro potuis reſcindere ſummum Vlceris os. & Idem de leone lib.xij.Impauidus frangit telum & fremit ore cruento. Idem lib.ij.& ingentem lato dedit ore feneſtram. Mar.Tul de ſupplicijs in Verrem. Nam in ipſo aditu, atq; ore partus. Dorſa,& tergora hominum, & aliorum animantium conſuetudo putat,cum & aquarum dici poſſit. Virgilius geor.lib.iij.Vndaq; iã tergo ferratis ſuſtinet orbes. & æneidos libro primo Dorſum immane mari ſummo.

Omne caſtum ueteres incorruptum ſub uirginis uocabulo appellauere. Cicero orat. Philoſophia caſta,uerecunda, incorrupta uirgo. Nidos non ſolum domicilia auium, ſed etiam fœtus earum Virgilio authore dicere poſſumus geor. libro.iiij. ipſæq; uolantes Ore ferunt dulcem nidis immitibus eſcam.

Imbres conſuetudo agmen cœleſtium aquarum,& pluuiarum induxit ſolum dici,cum authoritas uariat. Virgil. omnium aquarum dixit geor.lib.iiij.ipſe feraces Figat humo plantas,& amicos irriget imbres. Pecudes non ſolas quadrupedes,ſed etiam alia animalia dicere Virgilio authore poſſumus geor.lib.iiij.Quem mihi uix frugum,& 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 lib.i.mutæq; natantes Squamigerũ pecudes. Profundum non ſolum in imum altum,ſed etiã ſummum dici poſſe authoritas uſurpauit. Virgil.æn.li.i.Maria, ac terras, cœlumq; profundum. Procacitatem non animantium ſolum à procãdo,& poſcendo dici poſſe Virgilius authoritatem dedit æn.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 authoritas uetuſtatis admiſit. Cicero orat. Quonam igitur modo audiretur myſus,aut phryx Athenis,cum etiã Demoſthenes agitetur putidus? Pacẽ peti et à dijs poſſe Virg.ſignificat geor. lib.iiij. tu munera ſupplex Tende petens pacem,et æne. libro quarto. Hic Helenus cæſis primum de more iuuẽcis Exorat pacem diuũm. Plautus amph. Vt Iouis ſupremi multis hoſtijs pacem expetam. Deuotum ad proſperum tantum uſus trahit,ſed authoritas & aduerſu ſignificare uoluit. Virgilius æne.lib.i. Præcipue infelix peſti deuota futuræ. Reos non ſolum crimini & culpæ obnoxios,ſed etiam honeſti,uel uoti debitores promiſſi authoritas uoluit. Virgilius lib.v.Conſtituam ante aras uoti reus. Dapes non tantum opiparos apparatus, aut religioſos,ſicuti plerunq; ſignificare,ſed et uitabiles, & infandos cibos authore Virgil. poſſumus dicere æn lib.iij.De Cyclope. Nam ſimul expletus dapibus,uinoq; ſepultus. Et bucoli. Quas illi Philomena dapes,quæ dona pararit. Domum cõſuetudo hominum tantum habitacula dici putat,cum authoritas & templum,& nidos domos dixerit. Virgil.æn. libro.vi. Hoſtia iamq; domus patuere ingentia centum Sponte ſua. Et geor.lib.ij. Antiquaſq; domos auium cum ſtirpibus imis Eruit.

Inceſtum uſu dicitur flagitium in affines admiſſum,ſed & inceſtare funere polluere authore 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 Raucũ ſonans , reuocatq; pedem Tyberinus ab alto. & Plautus remos nauium pedes dixit.

Murices uetuſtas etiam ſaxorum aſperitates tela omnia uoluit poſſe dici. Virgilius lib.v.et acuto in murice remi Obnixi crepuere. Dentes non ſolum quibus cibus atteritur , ſed omne,quo aliquid execari,uel teneri poteſt Virgil. dici uoluit georgicorum libro ſecundo.

De falce,& curuo Saturni dente relictam
Perſequitur uitem attendens,fingitq; putando.

& æne. lib.vi. Tum dente tenaci Anchora fundabat naues. Locupletes non magnarum opum tantummodo, ſed & ad quamlibet rem firmos,& certos. Mar.Tul.dici uoluit ad Cæſarem iuniorem lib.ij.Nihil omnino certi,nec locupletem ad hoc authorẽ habebamus. Et de officijs lib.iij. A cedit eò teſtis locuples Poſſidonius. Monimenta & templa dici poſſe M.Tul. author 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 lib.xxx.uoluit dici poſſe. Lana opus omne perit, pallor, tineæ omnia cædunt. Bonus & fortis,& pius dici poteſt. Lucilius lib.xxx. Caluus palãtino quidam uir nobilis bonus bello. Virgil.geor.lib.ij.& bona bello Cornus. Multare cum ſit condemnare,poſitum eſt augere,uotis compotem reddere. Næuius collace. & aſſiri laudes ago cum uotis me multatis meis,quod præter ſpem quẽ uellẽ audiebam 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 cum benignitate ſolicito propoſitus. Teren.adelphis. Quàm ut ea,quæ parentes propitij.

Cachinnare non riſu tantum,ſed & de ſono uehementiore uetuſtas dici uoluit. Accius phœniſſis. Simul & circum magna ſonantibus excita ſaxis Sæua ſonando cum crepitu clangentes cachinnant. Tacere etiam ea poſſumus dicere, quæ ſine uoce,uel ſono ſunt. Virgilius æn.lib.iiij.totamq; 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 perpetuere. Virgilius æn.lib.iiij. I ſoror, atq; hoſtem ſupplex affare ſuperbum. Faſtigia conſuetudine ſummæ altitudines dici putantur, cum ſint & imæ,ſignificant & fines. Virgil.geor lib.ij.Forſitan & ſcrobibus quæ ſint faſtigia quæras. Mar.Tul.de officijs lib.iij.Sed quoniam operi inchoato et propè iam abſoluto faſtigium imponimus. Numerum & de ijs,quæ non numerantur,ſed admetiuntur,dici authoritas uoluit. Mar.Tul.de offi.libro tertio. Si exempli gratia, uir bonus Alexandria Rhodum magnum frumenti numerũ 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. Virgil.geor.libro.i. Omnia tunc pariter uento,nimbiſq; uidebis Feruere. Templum & ſepulchrum dici poteſt ueterum authoritate. Virgil.æn.lib.iiij. Præterea fuit in tectis de marmore templum Coniugis antiqui. Veſtigia conſuetudine ſigna impreſſorum pedum dicimus,lectum inuenimus partes extremas pedum dicta ueſtigia. Virgil lib.v.ueſtigia primi Alba pedis,frontemq; oſtentans arduus albam.

Parere etiam uiros dici poſſe,Cæcilius author eſt. Calchis ſat hic uicinus ſe autem peperiſſe,& uobis datũ id prudẽter,et uatum ab Home. ἰλιά ζ. αὐτὰρ γλαῦκος ἔτικτεν ἀμύμονα βελλεροφόντην. Parere etiam dictum ea,quæ non concipiant. Virgilius libro.xi. Ite ait egregias animas,quæ ſanguine nobis Hanc patriam peperere ſuo. Viros etiam de animalibus poſſe dici Virgilij authoritas iubet in bucolicis. Vir gregis ipſe caper deerrauerat,cum poſſet maritum dicere. Sicut geor. lib. quarto. Quem legere ducem,& pecori dixere maritum.

Grundire cum ſit proprie ſuum,ut Laberius dicit. Grũdientem aſpexi ſcropham. Et Claudius libro.xvi. Agni grundibant dixit grunniter pecus ſuillum,etiam hominum eſſe grunditum Cæcilius ebrijs deſignauit. Inſaniam non hominibus ſolum,aut animalibus,ſed ex ijs , quæ ſine anima ſunt. Virgilius bucoli. Huc ades inſani feriant ſine littora fluctus.

Elegantes non ſolum ut conſuetudine elegantia ingenij, aut cultus electione & delectus plerunq; dici poteſt,ſed à ueteribus etiã uitio datur. M.Tul.in Clodiũ,et Curionem,tu elegans tu ſolus Vrbanus quẽ decet mulieris ornatus,quẽ inceſſus Pſaltriæ,qui leuare multum,mollire uocem potes. Cato de moribus, auaritiam omnia uitia habere putãt,ſumptuoſus,cupidus,elegans,uitioſus. Amarum non ſolum ex ſapore triſte , ſed ex quacunq; cauſa terribile,& impenſum Maronis authoritate dicimus lib.x. Hoſtis amare qd increpitas?mortemq; minaris?

Multitudo cum ſit numeri populorum,ut quidam uolunt, Varro pro multo non abſurde aſcripſit de uita populi Roma. 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. Ita propter amorem imperij magiſtratus gradatim ſeditionibus ſanguinolentis, aut dominatus quo appellarent. Pondus pro numero. Varro de uita populi Romani lib.iiij. È Græcia aſiaticas in uillas comportaſſe magnum pondus omnium artificum. Audiendi ſenſum etiam ijs rebus Virgilius dedit,quæ nec aures habent,nec ſenſum. geor. lib.i. & 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 etiam de incorporalibus, quæ ſunt inania tantum,uel obſcura dici poſſe teſtatur lib.vi.

Et ni docta comes tenues 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 authoritas poſuit pollere. Virgilius geor. libro tertio. Lauit ater uulnera ſanguis. et libro.x. lauit improba teter Ora cruor. Plautus pſeudulo. eas lachrymis laui. Ennius Hecuba. Heu me miſerum,interij,pergunt lauare ſanguinem ſanguine. Varro ἑκατόμβη. Pater ut cruore lauere terrarum aggeres. Afranius ſuſpecta uident ut lauere lachrymis metu collum pater. Animas pro corporibus. Virgilius lib.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 Actiuum poſitum pro paſſiuo. Titinnius ueliterna. Id ego aucupaui,plenas aureis affero. Plautus truculento. Lapide ecaſtor aucupaui,atq; è mea ſententia. Idem Menæchmis. Vt concedamus ex inſidijs aucupa. Ennius Medea Fructus uerborum aures aucupauit. Pacuuius Chryſe. Incipio ſaxum tentans ſcandere uorticem in ſummis,dein hominis partes proſpectum aucupo. Accius Aſtyanacte. Nunc in conſilio id regis Argiuũm aucupauit,id quærunt. Idẽ Medea. Ego me extollo in abietem alte ex tuto proſpectãs aucupo. Vagas pro uagaris. Plautus milite. Te alloquor uitij,probriq; plenus,qui contra uicinos uages. Serenus opuſculis. Rure puella uagat arido. Accius Tereo. Fama nam nobilitas lata ex ſtirpe præclare uagat Idem Medea,uagant pauore pecuda in tumulis deſerunt. Idem bacchis. Deinde omnis ſtirpe cum inclyta Cadmi deuagant matronæ percitatæ tumultu uecordi uagat inſania. Pacuuius Medea. Quid tãdem ubi ea eſt,quod receptat exul,incerta uagat. Turpilius leucadia,multu uecordi uagas inſania. Ennius Hectoris lytris. Conſtitit,Credo,Scamander,arboris 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 Mappo,præterito populi uoluntas hæc eſt,& uulgo datas. Refragabunt pro ſuffragabunt. Siſenna hiſtoriarum libro.xxiij. Multi populi plurimæ conciones dictaturam omnibus animis,& ſtudijs refragabunt.

Meret pro meretur. Plautus menæchmis. Item hic uitro fit, ut meret,potiſſimus noſtræ domi ut ſit. Idem eodem. Adibo,atq; hominem accipiam dictis,quibus meret. Turpilius philopatro, Vtinam poſſint tibi referre gratias,ut de me meres. Idem Hetera. Meret me merito,ut diligare. Auſpicaui pro auſpicatus ſum,Plautus perſa. Lucro faciendo ego aſpicaui. Idem ſticho. eam ego auſpicaui in re capitali mea Atta lucubratione, cum primo luci hodie ut exornata ſit,atq; ut auſpicetis cras eſt communis dies. Cæcilius plotio. Inſanum hoſpitiũ aliter hiſtrionum eſt,atq; ut magiſtratus publice cum auſpicant. Næuius belli pœnici libro tertio. Virum prætor adueniet,auſpicat auſpicium proſperum. Deluctaui pro deluctatus ſum. Plautus trinumo.cum.hiſce erumnis deluctauit. Idem uidul.quid multa uerba plurimum luctauimus? Ter.ecyra. Dicitq; illi annulum ſeſe,dum luctat,detraxiſſe. Scruto Plautus Aulula. Poſtremo hunc iam perſcrutaui. Auguro, Accius œnomao. Aqit ea coniectura auguro. Idem amph. Si ſatis recte aut uera ratione augurent. 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,te augurat quodãmodo,quæ futura ſit ſuauitas. Virgilius lib.vij. Et ſiqd ueri mens augurat,opto. Marcus Tullius de Rep. libro quarto. Cui quidem utinam uere fideliter abundante augurauerim. Aſſenſit & paſſiuum. Accius neoptolemo. Vbi nihil contra rationem,& quam habuit aſſenſit ſilens. Idem erigona. Aſſentio age nunc tu tuam progeniem & ordine. Pomponius ſponſa,Pape pol magis ubi cognorit omnes unà aſſentiant.

Cunctat pro cunctatur. Accius Alpheſibœa, Ita territa membra animo ægroto cunctant ſufferre laborem. Ennius ambracia. Bene mones,tute ipſe cunctato.uide fortem uirum. Idẽ He

ctoris Lyteris, qui cupiãt dare arma Achilli, ut ipſe cunctent. Accinge pro accingere. Pomponius macchis geminis. Iã ego mihi adero, dum ego reuertor, agamus, accinge ad molas.

Contempla, Accius Philocteta. Contempla hanc ſedem, in qua ego nouem hyemes ſaxo ſtratus pertuli. Neuius Danee, cõtemplo placide formam, et faciem uirginis. Titinnius fullonia. Specta formam, atq; os contempla 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 Alcmenone. Poſtremo amplexa fructum, quem dij dant, cape.

Amplexari pro amplecti. Cicero de orat. lib. iij. Nec uoluptatem tuentur, quam amplexari poſſunt. Criminat, Ennius ſatyr. lib. iij. Nam is nõ bene uult tibi, qui falſò criminat apud te. Dignaui pro dignatus ſum, uel dignum duxi. Accius Meleagro, Remanet gloria apud me, exuuias dignaui Atalantæ dare. Pacuuius Hermiona, cum neq; me aſpicere æquales dignarent meæ. Miſerarent pro miſerarentur. Accius Athamante, atq; ita de illis merui, ut iure hæc nunquam miſerarent mala. Largi pro largire. Lucilius lib. xiiij. Quod uiſcus dederas tu quidem. hoc eſt uiſcera largi. Accius Diomede. Benigne, & pro beneficio largi aquæ ampliter. Cato lege bebia. Pecuniam inlargibo tibi. Intui, & contui pro contueri. Turpilius podio. tamen oculis longa intercapedine appetunt cupide intui. Pomponius macchis geminis. Incepi contui. conſpicio coleatam cuſpidem. Proficiſceret pro proficiſceretur. Turpilius æthera. Hortatur hominẽ, quam primum proficiſceret. Sortirent pro ſortirentur. Varro rerum humanarum lib. xx. Cum uenerint cenſores inter ſe ſortiant. Moderant pro moderantur. Pacuuius Periboea. Neq; tuum te ingenium moderat, neq; fraternum ira exilium leuat. Sortiunt. Ennius Creſphonte, an inter ſe ſortiunt urbem, atq; agros. Polliceres pro polliceris. Varro Anoputio πολιτίκλιτε ἐδίδαυς. Nam in omnibus legi πολίτε κλος πέρβαιτον. Nec dares, ne polliceres quid datum eſt.

Populat & paſſiuum populatur. Virgilius georgi. libro. i. Populatq; ingentem farris aceruum Curculio. Cæcilius aſoto. iãdudum depopulat macellum. Ennius ambracia. Agros audaces depopulant ſerui dominorum dominis. Quadrigarius. Agrum nolanum 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 offic. lib. i. Neq; ad eius, qui punitur aliquem, uerbis fatigat, ſed ad Reip. utilitatem referri. & Thuſcu lib. i. Quo multi inimicos etiam mortuos puniuntur. Ruminat, Virg. bucolicis. Ilice ſub nigra pallenteis ruminat herbas. Fabricantur. Marcus Tul. de offi. lib. i. Vt enim pictores, & ij, qui ſigna fabricantur. Plautus Aſinaria, Fabricare, quid uis comminiſcere. Cicero de oratore lib. iij. Capitolij faſtigium illud, et cæterarum ædium non uenuſtas, ſed neceſſitas ipſa fabricata eſt. Palpatur pro palpat. Lucilius lib. xxix. Hic me ubi uidet, ſublanditur, palpatur, caput ſcabit. Luctant pro luctantur. Ennius libro. ix. Viri à ualidis uiribus luctant. Bellantur pro bellant. Virgi. lib. x. Et pictis bellantur Amazones armis.

Partires 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. xxyiij. Soſpitat, impertit ſalutem plurimam, & pleniſſimam. Cohortarent. Quadrigarius annali. libro. y. Et dicerent caſtra facta eſſe, atq; hos cohortarent, uti maturarent. Moderant pro moderantur. Accius epigonis. Viden' ut te impietas ſtimulat? nec moderat metus. Pacuuius periboea. Neq; tuum te ingenium moderat, neq; fraternum ira exilium leuat. Commiſereſcimus. Virgilius æneidos libro. ij. His lachrymis uitam damus, & miſereſcimus ultro. Ennius Hectoris lytris. Seruos & ueſtrum imperium, & fidem Myrmidonum, uigiles commiſereſcite. Præliant. Ennius Achille Ariſtarchi. Ita mortales inter ſeſe pugnant, præliant.

Complectite. Pomponius fullonibus. quin ergo, quando conuenit, complectite. mi frater ſalue, o' ſoror ſalue mea. Expergiſceret pro expergiſceretur. Pomponius Agamemnone. Suppoſito nequis miraretur, cum tam clare tonuerit, ut ſiquis dormitaret, expergiſceret. Labaſcor pro labor. Accius. Nullum eſt ingenium tantum, neq; cor tam ferum, quod non labaſcatur lingua, miteſcat malo. Varro rerũ diuinarũ lib. yij. Poſtquam uidit miſericordia labaſci mentem infirmã populi. Congredias. Plautus epidico. Quid ſi adeã? haud ſcio an congredias, ſi hæc ea eſt. Certatur pro certat. Pacuuius armorum iudicio. An quis eſt, qui te eſſe dignum, quicum certetur putet? Fruſtro pro fruſtror. Pomponius maiali. Miſeret me eorum, qui ſint fruſtris, uentrem fruſtrarent 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 pretium pro noxa dabis. Conſolare. Varro Oedipo Thyeſte. Per idem tempus Oedipus Athenas exul uenire dicebatur, qui conſolaret. Minitas pro minaris. Næuius Danae. Etiam minitas? mitte ea, quæ tua ſunt magis, quàm mea. Plautus amph. Quid minitabas te facturum, ſi iſtas pepuliſſem fores?

Percontat, Næuius maleuolis. Si percontaſſem, malum hoc me præteriſſet. Næuius belli punici lib. iij. Blande, & docte percontat. Ennius quo pacto Troiam urbem reliquiſſet.

Ominas. Pomponius Cretula. uel petiture bene eueniat. Ita ſit, & tibi bene ſit, qui recte ominas. Paciſcunt. Næuius belli punici lib. yij. 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 ſatyrarũ lib. i. Malo hercle ſuo magno conuiuat ſine modo.

Mirabis. Pomponius patruo. Mirum facies fateæ ſi ſtudium mirabis diu. Vrinantur. Cicero academicis lib. ij. ſiquando enim nos demerſimus, ut qui urinantur, aut nihil ſuperum, 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. Inueni opino eſſe optumum, Oreſtes ut hæres, ſed tamẽ Ennius eumenidibus. Tacere opino eſſe optumũ & pro uiribus ſapere, atq; fabulari tute noueris. Cæcilius aſoto. Nihil fore opino inter me, atq; illum.

Promeres pro promereris. Plautus trinummo. 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. xyi. Iliados. Socij nunc fite uiri. Liuius Odyſſea. fit quoq; 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. iiij. Tu partem laudis caperes, tu gaudia mecum Partiſſes. Accius Chryſippo. Aeternabilẽ diuitiam partiſſent. Ennius telamone. Eandem me in ſuſpicionem ſceleris partiuit pater.

Recorduit. Quadrigarius annali. lib. y. Is, ubi Dacium cognouit, & patria eum recorduit. Poti pro potiri. Pacuuius Iliona. Vt ſi onere credo adhuc ſeptrum patientur poti. Præſtolat pro præſtolatur. Turpilius pedio. Ego præſtolabo illi, ut catenæ opicium. Liuius Tereo. Nimis pol imprudenter ſuis præſtolaras. Reuortit, Pomponius maiali. Cœnam queritat, 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. Partis non erat, quod corpus tremulum famula tueret toga. Pacuuius periboea. Tu mulier tege, & tuta templa Liberi. Patitor pro patere. Plautus aſinaria. Patitor tu item, cum ego te referiam. Copulantur pro copulant, paſſiuũ pro actiuo. Plautus aulul. Adeũt, cõſiſtunt, copulãtur dextras.

Præſagitur pro præſagit. Plautus bacchidibus. 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. Saluum 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. Plautus truculento. Ego expedibo, rem perdidi apud uos. Pacuuius periboea. 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 ſatyr. lib. iiij. Aſſequitur neq; opinantem in caput inſiluit commanducatum totum. Idem lib. xiiij. Cũ illud, quid faciat, quod manducamur in ore. Afranius fratris 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. thraſyleone. Dat ultro, ac munerat, quod ab illo abſtulit. Rixat pro rixatur. Varro armorũ iudicio. Ille uiros hortari, ut rixarent præclari philoſophi. Idem Serano. περὶ ἀρχαιρεσιῶν. Dormit alius, nimirum uigilant, clamant, calent, rixant. Idem de rerum natura libro. i. Nec familiæ rixent cum uicinis. Adiutatur pro adiutat. Pacuuius duloreſte. Illum quæro, qui adiutatur. Afranius inimicis. Hæc obſecro igitur, ut me adiutamini. Lucilius libro. xxyij. Nec ſi Paulo minus uſuras, et magna adiutatus diu.

Pigneraretur pro pigneraret. Mar. Tul. de Rep. lib. i. Sed ut plurimas, & maximas noſtri animi, ingenij, conſilij, prima ipſa ſibi ad utilitatem ſuam pigneraretur. Murmurari pro murmurare. Varro heurenulo paſto poma περὶ ὑπτῶν μυκήτων. Ita, uti ſoliti eramus, Romæ in balneis plodere cœpimus, & murmurari. Quadrigarius annali lib. yiij. In eo loco populus murmurari cæpit. Varro παπίᾳ πάππῳ περὶ ἐγκωμίων. Hoc græcis renuntiato, ut facile intelligeres, nos ab his amari, commurmurantur. author idem uirgula diuina. Præſertim, cum uentrem meum coerceam, nec murmurari patiamur. Excalceatur pro excalceat. Varro Pſeudulo Apolline περὶ θεῶν διαγνώσεως. Quod in eius dei templa calceati introeunt. Nam in oppido, quæ eſt ædes Apollinis, & quæ ibi ad Herculis introeat, nemo ſe excalcetur. Nutritur & nutricatur pro nutrit, & nutricat. Varro teſtamento περὶ διαθήκης, ἢ περὶ φιλοφθονίας. Natis quos Menippe hæreſis nutricata, & tutores do, qui rem Romanam, latiumq; adoleſcere uultis. Mar. Tul. de deorum natura lib. ij. Omnium autem rerum, quæ natura adminiſtrantur, ſeminator, & ſator & parens (ut ita dicam) atq; educator, & altor eſt mundus, omniaq; ſicut membra, ſuas & partes nutricatur, & continet. Afranius uopiſco. Nam nutricatur oliua. Lucilius lib. xxx. ſenſu nutricatum ſanè caput opprimit ipſe. Volam pro uelim. Lucilius lib. xxyiij. Atq; dolo attonitos uincere Epicuri uolam. Plautus aſinaria. Meo modo loquar quæ uolam, quoniam intus non licitum eſt mihi. Commanducatur. Lucilius lib. iiij. Aſſequitur nec opinantem in caput inſilit ipſum commanducatur totum complexum. Idem libro. xxy.

Villicum Ariſtocratem mediaſtinum, atq; bubulcum
Commanducatur, corrupit ad incita adegit.

Eſuribo pro eſuriam. Pomponius augure. Immò mane non eſuribis diutius quare rogo. Nouius mortis & uitæ iudicio. Ita uobis otioſus ſum mihi algebo, & mihi eſuribo. Fatiſcuntur pro fatiſcunt. Accius ἐπὶ ναυσὶ μάχῃ, Tamen aut fatiſcam quin tuam implorem fidem. Varro antiquitate humana libro xiiij. Altera ita. Altera uulneribus fatiſcuntur. Accius duloreſte. Vereor ſi unquam fatiſcatr facere quodquod quibo boni.

Conſecrabor pro conſecrabo. Plautus perſa. Sed quis hic anſatus ambulat magnifice conſecrabor. Fruticari pro fruticare. Cicero ad Atticum lib. xy. Exciſa enim eſt arbor, non euulſa, itaq; quàm fruticetur uides. Exugebo. Plautus epidico.

Iam ego me uortam in hirudinem.
Atq; eorum exugebo ſanguinem.

Copulantur pro coniungunt. Plautus aulul. Adeunt conſiſtunt copulantur dexeras.

Inuenibo pro inueniam. Pomponius bucone adoptato. ſæpe annuit, inuenibit ſæpe. Puniuntur pro puniunt. Mar. Tul. Thuſc. lib. i. Tenendum eſt igitur, nihil curandum eſſe poſt mortem. cum multi inimicos, & mortuos puniuntur. Sacrificantur pro ſacrificant. Varro antiquitatem 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 cibis, & potione initiarent pueros, ſacrificabantur ab idibus Edidicæ, & Potinæ. Diſcrepuit pro diſcrepauit. Cicero de orat. libro tertio. Nihil ſanè ad rem pertinet, ſiqua in re diſcrepauit ab Antonij diuiſione. Spolior pro ſpolio. Afranius crimine. Quos impune depopulatur, & diſpoliatur dedecus. Quadrigarius annali. Ita per ſexennium lucaniam polam, atq; agrum campanum, quod his per militem licebat, expoliabatur. Verecundantur. Mar. 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 Theohera.

Miras pro miraris. Varro eumenidibus. Hoſpes qd miras animo curare. Serapim quid quaſi non curat tantidẽ Ariſtoteles. Idem eiuſdem aut ambos mira, aut noli mirare de me de eodẽ. Nolitote pro nolite. Siſenna hiſtoriarum libro. 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 inimica ardore igneſcitur. Luxuriabat pro luxuriabatur. Tubero hiſtoriarum lib. xiiij. Pars omnis luxuriabat. Virgilius libro. ij. Luxuriatq; toris animoſum pectus. Focillatur pro fouet, Varro de uita populi Romani lib. ij. Propter ſecundas ſublato metu non in communi ſpectant, ſed ſuum quiſq; diuerſi commodum focillatur. Emungerentur. Varro de liberis educan-

dis. Eo conſecuti corporis ſiccitatem, neq; ſpuerent, neque emungerentur libertatem. Libertatem uti, pro uti libertate. Titinnius lib. y. Item uti eum oportet libertatem qui ſapit. Nouius, Zonam, atq; facilitatem uideo utier uulgariā. 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 quorum unus Homerus Sceptra potitur. Nouius lycurgo. 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, bonum mihi opus eſt. Et captiuis omnis maritimi milites iam opus ſunt tibi. Lucretius libro. ij. Scire licet nil principijs opus eſſe colores. Turpilius Lyndia, me uis potiri, fac ergo potiar quod uolo. ſic & Callet illam rem pro illa re Pomponius pictoribus. Mirum in hæc Marſa eſt in colubrans callet canticulam. Afranius epiſtola. quanquam iſta hæc malitioſa non tum calleo, tamen non feſelli.

DE MVTATA DECLINATIONE.

PRICATIO Pro apricitas. Mar. Tul. de ſenectute. Vbi enim poteſt illa ætas aut caleſcere apricatione melius uel igni. Itiner dictum pro iter. Varro pranſo. Parata luna expectans Adria ſe itiner longū leuare. Plautus mercatore. Quin tu ergo itiner exequi meū me ſines? equidem mutata declinatio non eſt ab eo, quod eſt iter iteris, ſed eſt ab eo, quod eſt itiner iteneris. Lucretius libro ſexto. Obuia diſcutiat gladijs, itineriq; ſequatur. Accius œnomao Coniugum tiſis pater eat te itiner tendere. Idem Meleagro. Labore aut minuat itiner ingreſſum uia. Turpilius thraſyleone. Age age egredere, atque utinam iſtuc perpetuum itiner ſit tibi.

Feſtinem pro feſtinantem. Titinnius lib. y. Nunc hoc uror, nunc hæc res me facit feſtinem. Lacte pro nominatiuo caſu ab eo, quod eſt lac. Ennius lib. xi. Etſi mulier erubuit ceu lacte, & purpura miſta. Hemina annalium lib. iiij. Ex Tyberi lacte haurire. Cæcilius. Tite præſertim quæ non peperit, lacte non habet. Varro andabatis. Cādidū lacte papilla cum fluit.

Manſuete, & Manſues pro manſuetus, ut ſit nominatiuus manſues. Plautus Aſinaria. Reddam ego te ex fera fame manſuetem. Accius Meleagro. Nunc me matrem manſues miſericordia capſit Varro ὄνος πρὸς λύραν. Non uidiſti ſimulachrum leonis ad idam è loco ubi quondam ſubito eum cum uidiſſent, quadrupedem 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 aulul. Nam hic apud nos nihil eſt quæſti furibus. Nouius. Per deam ſanctam lauernam, quæ cultrix quæſtuis ſit. Ter. 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. Idem cætera. Simulari me à ſe amari quæſti gratia. Cæcilius uenatore. Satis'ne huic ordine etſi nihil egi quæſti, quia ſunt æmuli. Varro de liberis educandis. Non in ſuarum manu opificio, quibus alme lino quid faciunt aut palma. Nam lib. ij. Quæſtuis cauſa deridebant ſuas res pueris. Tumulti pro tumultus, Plautus Caſſina, quid intus tumulti fuit. Teren. andria. Nihil ornati, nihil tumulti. Pomponius piſcatoribus. Quid hoc eſt tumulti? Accius æneadis, uel decio. Nihil neq; periculi, neq; tumulti eſt, quod ſciam. Idem. Cuius uos tumulti cauſa acie timeo quid parum aduorti. Victi pro uictus. Plautus captiuis. Pro uicti quotidiani uentrem ad me afferas. Aeſti pro æſtus. Pacuuius chryſe. æſti forte ex arido. Senati, uel ſenatuis pro ſenatus. Plautus epidico. Senati qui columen cluent. Salluſtius Catilinæ bello. Igitur ſenati Decreto. Q. Martius Rex feſulas. Metell. Creticus in Appuliam circunq; ea loca miſi. Siſenna hiſtoriarum libro tertio. Lucius Calphurnius Piſo ex ſenati conſulto duas nouas tribus. Idem. Simul & ſenatis conſultis clariſſimis amplificati. Varro de uita populi Roma. libro. i. Poſteaq; Q. Fabio Maximo dictatore. Vas pro uades. Mar. Tul. de offic. libro. i. Vas factus eſt alter eius ſiſtendi, ut ſi ille non reuertiſſet, moriendum eſſet ipſi. Sumpti pro ſumptus. Plautus trinummo. Quod ebibit, qđ comeſt, quod facit ſumpti. Turpilius philopatro. Ecce autem tuum ore uti ſoles uidere mihi ægre id pati, quia hoc dies compluſculos intercapedo ſumpti faciundi fuit. Lucilius lib. xxx. Quid dare, quid ſumpti facere, ac præbere potiſſet. Cæcilius plotio. quid hoc futurum obſonio, & ubi tantum ſumpti factum. Varro bimargo, cum nouiſſime mitteret, quantum ſumpti fecerit. Iteris poſitum pro itineris, & quidem recte ab eo quod eſt iter iteris ficut itiner itineris. Nouius lycurgo. Ignoti iteris ſumus, tute ſcis. Accius œnomao Præſtò etiam adſum exprome quid fers, nā te lōgo itere cerno uadere. Idem thelepho. Studiūq; iteris reprime. Varro περὶ ταφῆς. tua templa ad alta fani properans citus itere. Exerciti, uel exercituis pro exercitus. Accius armorum iudicio. In quo ſalutis, ſpeſq; ſummas ſibi habet ſumma exerciti. Idem ἐπὶ ναυσὶ μάχη. Contra quantum obfueris, ſi uictus ſcies, conſydera, & quò reuoces ſummam exerciti. Varro de uita populi Roma. lib. ij. Quibus cum turpe fœdus ſine publico conſilio 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 hoſtificumq; diem obuium turbā, aſpecti atq; horribilem. Scriptio pro ſcriptura. Cicero de orato. lib. ij. Illud autem eſt huius inſtitutæ ſcriptionis ac temporis. Lucti pro luctus. Accius pelopidis. Ceſſo hinc ire, & rapere lucti ueſtem in lecto coniugis. Idem nyctegreſia. Tunc 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, ut Virgilius geor. libro ij. Præterea cum frons tenera, imprudensq; laborum. Varro Parmenone. Creditur lucos alta frons decidit platanus ramis.

Ibus pro ijs minus latinum putat conſuetudo, cum ueterū authoritate plurimum ualeat. Titinnius gemina. Euæ Caſtor ſi moratæ ſitis ambæ ibus, ut pro ego maioribus. Plautus milite. Latrones ibus denumerem ſtipendium. Pomponius papo. Agricola nunc quando uoluiſti facere fac uoluptati ſi es ibus.

Excelſitas Mar. Tul. de offic. lib. iij. Etenim magis eſt ſecundum naturam excelſitas animi & magnitudo. Campans pro campanum Plautus trinummo. Credo ego iſtuc Staſime, ſed cāpans genus multo ſyrorū iā antro it patientia. Pernici pro perniciei. Mar. Tul. pro Sexto Roſcio. Quorum nihil pernici cauſa diuino conſilio, & ui ipſa ac magnitudine rerum factum putemus. Siſenna hiſtoriarum libro ſexto. Romanos in re certe pernici cauſa ueniſſe. Hærem pro hæredē, Næuius gymnaſtico, atq; meis bonis omnibus ego te hærem faciam. Gelu ars monoptoton eſſe uult, contra ſentit authoritas. Lucretius lib. y. Aſſiduuſq; geli caſus mortalibus aufert. Idem libro ſexto. Deniq; ſæpe multus fragor, atq; ruina geli. 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 aduenienteis timos, uaposq;. Accius andromeda. Qui neq; terra eſt datus, nec cineris cauſa unquam euaſit uapos. Varro manio. Sternit iuuencus quam labos mollem facit. Peruico pro peruicaci Accius armorum iudicio. Sed pmico Aiax animo atq; morabilioni. Plautus aulul. hic quidam peruicus cuſtodem addidit. Antiſtitam Accius aſtyanacte. Vtinā unicam mihi antiſtitam arcitenens ſuam tutetur. Gemiti. Plautus aulula. Tantum gemiti & mœſtitiæ mihi hic dies obtulit. Specis pro ſpecubus. Accius alemeone. quid dij interdum inferam penitus depreſſum altis clauſere ſpecis. Gallum pro gallorum. Varro eumenidibus. Puditatem, an pudorem gallum cœpit mihi uideri. Generibus pro generis. Accius alemeone. Qui ducat cum te uiderit ſocerū generibus tantum eſſe impietatem?

Argus pro argiuus. Plautus amphitryone. Amphitryo natus argus ex argo patre. Virgilius æneidos 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 biſulcis ungulis ne ſe humu uideant. Varro ταφῆ μενίππου. In pauimento non ædes facere lacunam, & in humu calceos facis elixos. Flucti pro fluctus. Accius telepho. Flucti cruoris uoluerent mihi. Idem Clytemneſtra. Flucti immiſericordes iacere, & ætra ad ſaxa allidere. Pacuuius chryſe. Interea loci flucti flacciſcunt, ſileſcunt uenti, mollitur mare. Piſcati pro piſcatus Pomponius piſcatoribus. Quid habes in ſcyrpiculis calue omne piſcati genus. Turpilius Demetrio. Antehac ſufflabat aquilo, aut auſter inopia tum erat piſcati. Poëmatis. Mar. Tul. lib. iij. quod idē in poëmatis in picturis uſu uenit.

Cultio pro cultura. Marcus Tul. de ſenectute. Nū igitur horum ſenectus miſerabilis, qui ſe agri cultione oblectabantur?

Vulgariam pro uulgarem. Næuius. Zonam, atq; facilitatem uideo utier uulgariam. Turpilius thraſyleone. Non eſt mediocris res, neq; uulgaria fallacia hæc Afranius priuigno. Dehinc temeritatem repudio uulgariam. Pānibus pro pannis. Pomponius macchis geminis. bono animo es uideo eripuiſti primitus de pannibus. Indecoris pro indecora. Accius athamante. 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 cœlū obſcurabat. Ab eo quod eſt labos laboſum facit nō laborioſum. Lucilius ſatyrarum libro tertio. præterea omne iter hoc eſt laboſum. Idem, Tantalus laboſas pœnas.

Neſantia pro nefanda. Lucilius ſatyrarum libro tertio. Tantalus, qui pœnas ob facta neſantia pendit. Idem libro. xxix. Diſſociat atq; omnia ac neſantia. Varro σκιομαχία περὶ τύφου. Ego inquit, eam ſuppetias quæ tunc mihi nec res, nec ratio eſt diſſociat atq; omnia neſantia. Gracila eſt pro gracilis. Lucilius ſatyrarum libro octauo.

Quod gracila eſt pernix quod pectore puro.

Quod puero ſimilis.

Bacchanaliorum pro bacchanalium, ut uectigaliorum, & nonaliorum, uulcanaliorum. Salluſtius. Exaudiriq; ſonus bacchanaliorum. Idem hiſtoriarum libro quarto. Curio uulcanaliorum die ibidem moratus. Tumulti pro tumultus. Ennius hectoris lytris. Quid 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 cōſcripſerat in frōtem poſitas, cæterum exercitum in ſubſidio locat. Afranius uopiſco. Hem quid hòc, perij, pertimui, quid tumulti exaudij? Progenij pro progeniei. Pacuuius, paulo pater ſupreme noſtræ progeniei 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. Deūmq; de conſilio hoc itiner credo conatum modo. Pacuuius atalanta. 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, atq; ferocia. Marcus Tul. de Rep. libro quinto. Qui comperit eius uim & effrenatam illam ferociam. Deliritas pro deliratio. Laberius. Quænam mēs, quæ deliritas uos ſuppilatores facit, cum cano eugio uelitari. Holerorum pro holerum. Lucilius ſatyrarum libro. xy. Tintinabulum abeſt hinc ſurpiculiq; holerorum. Miſtura pro moderatura. Varro de uita populi Romani libro primo. Sed quod ea & propter talē miſturam 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. Frucli uel fructuis pro fructus. Turpilius canephoro. Satis frucli reddūt Idem hetera. Hæc ſi impetro abs te, ut faciat, ſatis frucli cepero ex te. Varro de re ruſtica libro 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 mēſionem. Volutabundus pro uolutans. Mar. Tul. de Rep. libro ſecundo. Cupido autem & expetenti, & lubidinoſo, & uolutabundo in uoluntatibus. Porti pro portus. Turpilius demiurgo Neque nautæ cum eſſent circumuenti uentis incerto itinere porti indigentes. Domuis pro domus. Varro ταφῆ μενίππου. Perrexit in interiores partes domuis.

Soni & ſonus pro ſonitus, & ſona. Pacuuius duloreſte. Quidnam autem hoc ſoniti eſt? quod ſtridunt fori. Cæcilius calcis, Nam quidnam fores fecere ſoniti. Siſenna hiſtoriarum libro tertio. Poſtquam in ſonu ſignorum prælium magno cum clamore uirorum commiſſum eſt. Glutino pro glutine. Lucilius libro. xxyi. 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 reſciat mihi eſſe ex illa cautio. Gelo pro gelu Varro ſeſquiulyſſe. Pueri dum comeſq; tenet cata gelo putri montium laxa. Ceſtis pro ceſtibus. Varro uæ uictis περὶ φιλαργυρίας. Pugilis ſpectatoris, qui miſerum putatis uinci, quæro à uobis, ſi aduerſarius ſupercilia ceſtis diſcombinarit, num quis ueſtrum ſuam mihi eſt daturus. Fructuis pro fructibus. Varro Meleagis. Quæro utrū fructuis, an delectationis cauſa, fructus ut uēdatis. Idem ταφῆ μενίππου. Aliquot Romæ ſunt, qui cellas uinarias fructuis pa-

rant, ut uendant. Quæſti pro quæſtus. Varro prometheo. Aemulum illius artis, atq; obſtrigilatorem, quæ propter aliquot annos quæſti nihil fecerit. Senectam pro ſenectute. Virgilius libro ſexto. uires ultra ſortemq́; ſenectæ. Lucilius libro. xxviij. Proſpiciendum ergo in ſenecta nunc adoleſcentia eſt. Inermis pro inermibus. Salluſtius Iugurthæ bello. Neq; quenquam decere, qui manus armauerat, ab inermis pedibus auxilium petere. Siſenna hiſtoriarum libro quarto. Pleriq; inermis 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 uopiſco. Cuius te ſuſcitat imago? cuius effigia cognatus patre? Intemperia pro intemperantia apud ueterem authoritatis 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 uis ueritatis, atq; acritas.

Largitas pro largitio. Terentius adelphis. Quod pro lunium? quæ iſta hæc ſubita eſt largitas? Dextrabus pro dexteris. Laberius odyſſea. Deq́; manibus dextrabus. Curatura & curatio pro cura. Terentius Eunu. Tametſi bona eſt natura, reddunt curatura iunceas. Cicero Thuſculanarum libro tertio. nam ut medici cauſa morborum curationem eſſe inuentam putant. In uerbi pro uerbis. Lucilius libro xxx. Maximus ſi argẽto in uerbi androgyni barbati mœcho cinædi. Varro epiſtola ad Fabium. Quod facis ſaturnorum ſimiles ſunt, quod maxima fiunt, idemq́; in uerbi. Sexcentum pro ſexcentorum. Lucilius libro. xxx. Maximus ſi argenti ſexcentum, ac mille reliquit. Idem libro. xxx. Quid uero eſt centum ac ducentum poſſideas millium. Pauperies pro paupertate. Ennius Hecuba. Senex ſum, utinam moriar. mortem oppetam prius quàm eueniat, quod in pauperie mea ſenex grauiter gemam. Aedis nominatiuo ſingulari. Varro de uita populi Romani lib. 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 lib. ſecundo. Multo præditi pudore & pudicitia adoleſcentis, dixerunt cum maiore patre eius graduis, & ætate ad te ſtipendia facerent. Puerilitas pro pueritia. Varro de liberis educandis. Velim mehercules inquit ipſe uſu magno puerilitatis formulam audire. Anuis pro anus. Varro de liberis educandis. Eam nutricem oportet eſſe adoleſcentem, Anuis enim ut ſanguis deterior, ſic lac. lac enim, ut quidam dicunt phyſici, ſanguinis ſpuma eſt. Præcantrix. Varro de liberis educandis, ut faciunt pleræq; ut adhibeant præcantrices nec medico oſtendunt. Rituis pro ritus. Varro de liberis educandis. Itaq; 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 hiſtoriarum libro quarto. Qui tamen, quibus litibus fœdera maiorum ſuum diſſoluta. Titinnius ueliterna, omnium uitium expertem, conſilij plenum prohibui. Idem gemina. Non execratis paraſitum, nec uirum aſpellit domo. Lucretius libro ſexto. Flamma tempeſtas ſeclum dominata per agros. Plautus perſa. Pol deum uirtutem dicam & maiorem meum. Terẽ. ecyra. Propè iam remotum ab iniuria aduerſarium. Accius euryſace. Reprime parumper. Millia ſex numûm in arcam diniſi numariam. Idem ἐπὶ ναυσὶ μάχῃ. Ab claſſe ad urbem tendunt, neq; quiſquam poteſt fulgentium armorum armatus ardorem obtui. Turpilius epiclero. In caliphonis nunc te miſeræ liberum. Pacuuius atalanta, Parentum incertum inueſtigandum gratia. Idem periboea. Regnum imperator æternum morum ſator. Varro παπία πάππω περὶ ἐγκωμίων. Omi optanti miniſterio inuidum tabes. Idem de uita populi Romani libro quarto. Hortenſius ſupra decem millia cadũ hæredi retulit medimnum uini mille cadum. Salluſtius hiſto. lib. nono. Cuius duas inſulas propinquas inter ſe, & decem ſtadium procul à Gadibus ſatis conſtabat ſuopte ingenio alimenta mortalibus gignere. Afranius uopiſco. Antiquitas petenda in principio eſt mihi, maiores ueſtri incupidiores liberum fuere. Marcus Tullius de officijs libro tertio. An emat denario, quod ſit mille denarium. Accuſatiuus poſitus pro datiuo. Ignoſcamus illam rem, pro illi rei ignoſcant. Plautus amphi. Velatis manibus orant, ignoſcamus peccatum ſuum. Terentius eunu. Haud ne comparandus hic quidem ad illum eſt?

Genitiuus caſus poſitus pro accuſatiuo. Titinnius pſaltria. Dicis tu queſo, quo à te auortiſti mei faſtidis. ſi meæ delitiæ. Plautus Aulularia. Faſtidit mei, pro me faſtidit. Lucilius ſatyrarum libro ſeptimo Triſtis 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 occepi. Sic ueretur illam rem, ſicuti & conſuetudo, & Terentius phor. author 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, me ad te miſit oratum peteret. Idem emancipato, optandum uxorem, quæ non uereatur uiri. Pacuuius Hermiona. Tyndareo fieri contumeliam, 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 Alpheſiboea. 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 trinummo. Sequere hac cine gnata, ut munus fungas tuum. Lucilius ſatyrarum libro primo. Munus tamen fungi, & muros ſeruare. Idem libro quinto. Læuius Pauperem ait ſe ingentia munera fungi. Turpilius epiclero. Sed uola, ut familia noſtra officia fungatur ſua. Idem pedio, nuptias abieci, amicos utor primores uiros. Pacuuius duloreſte. Non'ne officium fungar uulgi, atq; ægre madefactum feram? Accuſatiuus uel nominatiuus poſitus pro ablatiuo. Turpilius Demetrio, meos parentes careo. Marcus Tullius de Rep. libro quinto. Sed tamẽ ut bono patriſamilias colendi, ædificandi, ratiocinandi quidam uſus opus eſt. Varro κύνος περὶ ταφῆς, Deniq; ſi ueſtimenta ei opus ſunt, quæ fert, cur conſcindis? Si non opus ſunt, cur fers? Idem prometheo libro. i.

bro primo. Id ut ſcias, audi hoc, quod falſum dicis eſſe, nemini oculos opus eſſe, ſi habet. Salluſtius hiſtoriarum libro ſecundo. Ruina, que pars magna ſuiſmet, aut proxumorum telis cæteri uice pecorum obtruncabantur. Afranius uopiſco. Tandem, ut poſſimus noſtra fungi munera. Idem fratrijs. Id aurum me condonat literis. Lucilius libro. xxvi. Hæc tu ſi uoles, per aures pectus irrigarier. Genitiuus poſitus pro ablatiuo, uel aduerbio loci. Plautus trinummo. Non ego ſum dignus ſalutis. Cicero Thuſc. libro quarto. Aliquod malum metuis exanimatus pendet animi. Plautus amph. Vt ſalui potiremur domi. Pomponius 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, atq; abſit. Pacuuius periboea. Poſtquam eſt honoratus frugũ, & floris liberi. Marcus Tullius de Repu. libro tertio. Noſter autem populus ſocijs defendendis terrarum iam omnium potius eſt. Afranius excepto. Quod uitæ ſtudium, aut quod præſidium in poſterum mihi ſupponebas, mecum priuis tui. Varro de uita populi Romani libro ſecundo. ut 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 potius hoſtis eſt. Salluſtius Iugurthæ bello, ut prius quàm legatos conueniret, adherbalis potiretur. Idem eodem Ager autem aridus, & frugum uacuus. Marcus Tullius de officijs lib. primo. Hæc ſunt opera magni animi, & excellentis, & prudentia æq;, conſilioq; fidentis. Idem. Omnium autem rerum, ex quibus aliquid acquiritur, nihil eſt agricultura melius. Virgilius æneidos libro primo. Implentur ueteris bacchi, pinguisq; ferinæ. Marcus Tullius in Hortẽſio. Et qui expectat, pẽdet animi, quia ſemper quid futurum ſit, incertum eſt. Varro eumenidib. Ego autẽ qui eſſem plenus uini, & ueneris. 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 ſit cenſor, qui uiros doceat moderari uxoribus. Salluſtius Catilinæ bello. Breui ſpatio legiones numero hominũ expleuerat, cum initio non amplius duobus millibus habuiſſet. Lucilius libro. xxvi. Si miſerãtur ſe ipſi, uide, ne illorũ cauſa ſuperiore loco collocauerit. Ter. facite ita, ut uobis decet. Titinnius aratro. Vbi ambitioni uirtuti uideas antecedere. Terentius andria. Interea mulier quædam ab hinc trienniũ ex Andro commigrauit huic uicinæ. 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 buc. alternos muſæ meminiſſe uolebant. 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. Miſeror ſæpe ſtulitos uolo, & adamante, ueritus ſum arbitror, atq; utinã meminet poſſim obliuiſcier. Et in nyctegreſ. An ego Vlyſſem obliuiſcar unquam, aut quenquam præponi uelim? Turpilius pedio. Iam deſine meminiſſe illius formam. Marcus Tullius de Rep. 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. Quot res uis hunc priuari pulchras, quas uti ſolet. Ablatiuus pro genitiuo. Plautus pſeudulo. uino modo cupidæ teſtis. Lucilius ſatyrarum libro primo. Porrò quæcũq;, & 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 geor. libro primo. Ille ferax oleo eſt. Accuſatiuus pro nominatiuo. Pomponius præcone poſteriore. Quot lætitias inſperatas modo mihi irrepſere in ſinum. Virgilius æneidos libro primo. Vrbem quam 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 pythagoreum nomen. Varro de re ruſtica libro primo. Centum iugeribus uinearum opus eſſe quindecim mancipia. Genitiuus pro datiuo. Accius neoptolemo. Quid ſi ex græcia omne nomẽ Iliũ par nemo reperiri poteſt? Turpilius pedio. Neq uirũ educta, ut par eſt, expers malitijs metuens ſui. Virg. æn. lib. i. Diues opũ, ſtudijsq; aſperrima belli. Plau. aſina. uolo amori obſecutũ illius, uolo amet me patrẽ. Idem pſeudulo Duorũ labori ego hominẽ parſiſſem lubens me interrogãdi, & tu reſpondendi mihi. Cicero de orat. lib. ij. Bonorũ uirorũ plenũ forũ. Varro de uita po. Ro. lib. iiij. Ipſa Italiæ oppida ſunt uaſtata, quæ prius fuerũt hominũ referta.

Nominatiuus pro genitiuo. Turpilius epiclero. At enim ſcies, ea quæ fuiſti inſcius. Ter. phor. Ita pleriq; ingenio ſumus omnes, noſtri noſmet pœnitet. Sic & potior illam rem. Pacu. periboea. Regnum potior, coniugem macto inferis. Ablatiuus pro datiuo. Lucil. quod ſumptum, atq; epulas dictu præpones honeſto. Virgil. lib. vi. teq; aſpectu ne ſubtrahe noſtro.

Genitiuus pro nominatiuo. Mar. Tul. de Rep. lib. vi. Vt quemadmodum ſcribit ille, quotidiano in forũ mille hominũ cũ pallijs cõchylio tinctis diſcederent. Ablatiuus pro accuſatiuo. Virg. lib. V. Gratior & pulchro ueniẽs in corpore uirtus Adiuuat. Accuſatiuus pro genitiuo. Accius myrmidonibus. Mea fata in acie obliti. Sallu hiſt. lib. iij. Sed Põpeius à prima adoleſcentia ſermone fautorũ ſimilẽ fore ſe credẽs Alexãdro regi. Virgil. æn. lib. viij. Et uocẽ Anchiſæ magni, uultumq; recordor. Accuſatiuus pro datiuo. Lucilius lib. xxvi. ſuſpendat'ne ſe, an in gladiũ incũbat ne cœlũ uideat. Plau. amph. uelatis manibus orant ignoſcamus peccatum ſuum. Afranius uopiſco. Male merentur de nobis heri, q nõ tantopere indulgẽt in pueritia. Cæci plotio. Dũ ego eius mortẽ inibo. Virg. æn. lib. iij.

Tres adeo incertos cæca caligne ſoles
Erramus pelago, totidem ſine ſydere noctes.

Cicero de orat. libro tertio. Locutus eſſe dicatur homo copioſus aliquot horas. Datiuus pro ablatiuo. Siſenna hiſto. lib. iiij. Alij ſaltui, ac uelocitati certare. Varro de re ruſtica li. i. A quo qđ indigẽt potui poma dicta eſſe poſſunt. Idẽ 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 potius. Idem. hoſtis

loca ſuperiora potiti. Virgilius æneidos libro decimo. ſaxumq́; undis immane minatur.

DE MVTATIS CONIVGATIONIBVS.

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Eruit 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 ahenū quando feruit, paula confutat trua. Accius meleagro. Heu cor ira feruit cæcum amentia rapior feruorq́;. Pomponius agricola. Domus hæc feruit flagitijs. Afranius priuigno. Hoc potius, hoc nunc feruit minus, hæc uolo. Varro ſexageſi. Quod leges iubent, non faciunt, faciant doſceláue feruit omnino. Ab eo quod eſt feruit breuiato accentu feruĕre facit, ut ſpernit ſpernere. Afranius epiſtola. ego miſſo Clandeſtinorum pictor ferè matera menſtra. Feruĕre. Lucilius ſatyrarum libro octauo. Feruĕre ne longum uero hoc littoribus tradā. Virgilius æneidos libro quarto. Iam littora feruĕre flammis. Lucretius libro ſecundo. Feruere cum uideas claſſem, lateq́; uagari. Næuius lycurgo, late, longeq́; trans noſtros feruere. Accius telepho. Acre, atq; ferro feruct igni inſignibus florere. Varro deſultorio περὶ γράφειν. Feruere piratis uaſtariq́; omnia circūm. Lauit pro lauat. Virgilius geor. libro tertio. lauit improba teter Ora cruor. Plautus pſeudulo. Eas lachrymis lauis. Lucretius libro ſecundo. Littoris incurui bibulam lauis æquor arenam. Accius phœniſſis, ſalſis cruorem guttis lachrymarum lauit. Varro cœſmoterine περὶ φθορᾶς κόσμου. Atq; ægeus fluctus, quam lauit ante aquilo Sebus ubi poſuit Neptuni filius urbem. Salluſtius hiſtoriarum libro ſecundo. Dubium, an inſula ſit, quod euri atq; auſtri ſuperiactis fluctibus circūm lauit. Næuius Danae. Animã iubeo fonte lauere memini manum. Lauere inde tractum eſt. Enni. telamone. Strata terra lauere lachrymis ueſtem ſqualidam, & ſordidam. Idem Hecuba. Heu me miſerum interij, pergunt lauere ſanguinem. Lucretius libro quinto. Lubrica proluuie larga lauere humida ſaxa. Accius medea. Lauere ſalſis uultum lachrymis. Varro ἀνθρώπου αὐτε περὶ τεθλίδιως. Et Hymeneus, qui primo lauere aluum marſupio ſolet. Idem ἑκατόμβη περὶ θυσιῶν. Pater, ut cruore laueret ararum aggerem. Afranius ſuſpecta. Vident lauere lachrymis me tuum collum pater. Lauerent etiam inde manauit. Ennius andromeda. Nam ubi introducta eſt, puerumq́; ut lauerent, locant in clypeo. Afranius phratrijs. Aquam ex cœno haurire, qui lauerent manus. Plautus amph. Poſtquam peperit pueros, lauere iuſſit nos, occepimus. Inde imperatiuo modo lauite facit. Titinnius pſaltria. Manus lauite muliĕris, & capite uelate. Laui etiā poſitum pro lauari. Pomponius petitore. Hæredem ita uelim facias, iampridem uolo, latrinam laui. Feruat pro ferueat. Pomponius fullone. Facite, ut ignis feruat, ligna in ſtipite, far cōcidite. Accius Achille, Ne tum cum feruat pectus iracundiæ. Sonit pro ſonat. Accius æneadis Aut decio clamore, & gemitu templum reſonit cœlitum. idem phœniſſis. Ac ubi curuo littore latratū unda ſub undis labunda ſonit. Ennius hectoris lytris. Et ſonit, franguntur haſtæ, terra ſanguine ſudat. Pacuuius duloreſte. Hymeneum fremunt æquales, reſonit crepitu muſico. Expedibo pro expediam. Pacuuius atalante. Nam quod conabar, cum interuentum eſt dicere, nunc expedibo. Accius nyctegreſia. Cūcta expedibo, id modo iuſiurandum date. Pomponius uernionibus, 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 neq; irati, neq; 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. Aut qua egi ago, uel axim auerruncem.

Feruitur pro feruit. Afranius uopiſco. Quanti uociferati omne feruitur? Hei miſeræ mihi. Mantat pro manet. Cæcilius hypobraſtaria. In uoltu eodem, in eadem mantat militia. Artuit pro artauit. Næuius dotata. Artiuit linguam in palatum, cœpit labia ſugere. Idē hetera. Conatus artiuit matri inter fœmina fortiter. Audibo pro audiam. Ennius telamone. More antiquo audibo, neq; aureis tibi contrariorum 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 cum in cœlo fulgit propter lunam lucifer. Lucretius libro ſexto.

Fulgit item nubes ignis cum ſemina multa.
Fulgit item cum rareſcunt quoq; nubila cœli.

Fulgere correpte. pro fulgere. Lucretius libro quinto.

Multa uidemus enim cœleſtibus inſita flammis
Fulgere, cum cœli donauit plaga uagare.

Pacuuius medo. linguæ biſulcas actu criſpo fulgere. Accius bacchis. Lætum in parnaſſo inter pinos tripudiantem In circulis ludo, atq; tedis fulgere. Lucilius ſatyrarum libro undecimo. Conuentus pulcher baccæ ſaga fulgere torques. Magni.

Es pro eſto. Lucilius libro. xxyiij. Conijce te intro, ac bono animo es. Pomponius macchis geminis. bono animo es, uideo de repis primiter de pānibus. Amplant pro amplificant. Pacuuius teucro. Vbi poëtæ pro ſua parte falſa conficta 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 arctu Naturæ primum portarum clauſtra cupiret.

Dicebo pro dicam. Næuius de pathicis. Primum quod dicebo recte, ſecundum, quod dicebo eo melius. Edim pro edam. Cæcilius aſoto. Nihil'ne tibi eſſe quod edim? Næuius bucula, 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. Idē chryſe. Dij monerint meliora. Niuit pro ninguit. Pacuuius. Paulo ſagittis plumbo, & ſaxis grandinat, niuit.

Obedibo pro obediam Afranius maritis. 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 authorato, ſi prægnans non es, paribis nunquam.

Peruenibunt. Pomponius pithone gorgonio. Hominem beatum quò illæ peruenibunt diuitiæ.

Reddibo. Plautus uidularia. 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 enim uero 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 uirgine prægnante. Quando ego plus ſapiui, quin fullonem compreſſi quinquatribus. Venibo pro ueniam. Pomponius macchis geminis. Serò eſt, ſexta, ſi tibi placet, uenibo.

Poteratur pro poterat Cæcilius annali. libro primo. Cū iure ſi[illegible] periculo bellum geri poteratur. Poteſtur pro poteſt. Pacuuius chryſe. Siqua poteſtur inueſtigari uia. Quadrigarius annali libro tertio. Adeo memorari uix poteſtur, ut omnes ſimul ſuum quiſq; negotium aduorti eſſent.

Soluerit pro ſolutus ſit. Cœlius annali. libro ſeptimo. Duos & ſeptuaginta lictores domum deportauiſſe facis, qui ductoribus hoſtium ante ſoluerint ferri. Videbo Næuius de pathicis, tibi cum uidebo 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.

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Vmaniter. Tullius ad Panſam libro primo. De animo feciſti humaniter, quem quidem ego ſemper dilexi, meq́; ab eo diligi ſenſi. ad Atticum libro ſecundo. Inuitus literas tuas ſcinderem, ita ſunt humaniter ſcriptæ. Diſerte & conſuetudine dicitur, & Afranio authore diuortio. Quod uult diſerte pactum aut dictum. Diſertim dicere planè palàm Lucilio authore poſſumus ueliterna. habui recte diſertim. Plautus ſticho. Fuit diſertim id uſu perdidi. Accius euryſace. Diſertim id unum incōmodum deſit meis. Liuius. Tumq́; mihi narrato omnia diſertim. Inſaniter Pomponio authore. Metuo illum iocari neſcit, ludit nimium inſaniter.

Seueriter pro ſeuere dici authoritas ueterum iubet. Titinnius prælia, Seueriter hodie ſermonem amicat mecum contulit. Communitus pro communiter. Varro rerum diuinarum. Etenim ut deos coleret, debet communitus ciuitas, ſic ſingulæ familiæ debemus. Blanditer pro blande. Titinnius gemina. iu unda 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 uigeſimo primo. 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. Poſtquam auida libido rapere, ac concidere cœpit, ſeq́; opifice non probiter ſtrepere. Munditer pro munde. Plautus pœnulo. Nam cum ſedulo munditer nos habemus, uix, ægreq́; amatorculos inuenimus. Sæuiter pro ſæue. Plautus pœnulo. Aha tam ſæuiter. Idem trinummo. Ah nimium Staſime ſæuiter. Accius aſtyanacte Ferum feroci contundendum ſæuiter.

Sæuum pro ſæuiter. Ennius phœnice. Sæuū ſuſpicionem ferre falſam futilium eſt. Afranius. Simulanter ſæuum ferre hæc te ſimul, & gnatum ab illo abducere. 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, atq; cum accumbimus menſam. Pomponius hærede petitore. Heu aptate pueri munde, atq; ampliter conuiuium. Plautus ſticho. Sat eſt ſeruo homini modeſte facere ſumptum quam ampliter. Accius Diomede. Benigne, & pro beneficio largi, atq; ampliter.

Aliquantiſper. Quadrigarius annalium libro ſexto. Aliquantiſper pugnate, nihil promouet pœnus. Cæcilius fallacia. Nam ſi illi, poſtquam 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 quam duriter nunc conſulito tergo meo. Ennius phœnice. Quàm tibi ex ore orationem duriter dictis dedit. Cæcilius fallacia Nam quàm duriter uos educauit, atq; 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 quæq; memoria digna uidebantur, perſcriberem. Firmiter pro firme. Lucilius ſatyrarum libro decimo. Fluctibus à uentiſq́; aduerſis firmiter eſſent. Idem libro duodecimo. Firmiter hoc pariterq́; tuo ſit pectore fixum. Marcus Tullius de Rep. 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 dacurſim 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, atq; chorago publicitus, qui mihi atq;

Epiſco præbeat aurum. Idem libro decimoſexto. Publicitus uendit atq; extrema liguris. Plautus amphitryone. Ita peregre ueniens hoſpitio publicitus accipiar. Cæcilius plotio. Ibo domum ad plebem pergitur publicitus defendundum eſt. Pompo. campanus. Dat ordo ſennio, et 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 annali. libro ſecundo. Et qui ibi erant non ignauiter. putando eum diem pro meliore habuerunt. Mutuiter pro mutuo. Varro octogeſimo πȢὶ νομίσματος. Viue meq; ama mutuiter.

Perſpicace pro perſpicaciter. Afranius diuortio. Quàm perſpicace, quàm benigne, quã cito, q̃ blãdo, q̃ miti eſt pectore.

Aſperiter. Næuius pullis, ubi tu nequaquam cubares aſperiter. Celeranter pro celeriter. Accius antenoridis, ſed quis hic eſt, qui matutinum curſum huic celeranter rapit?

Dapſile. Pomponius ruſtico Quid nunc uis fieri? Verrem ſume dapſile, ac dilucide. Exquiſitim. Varro Aiace, ſtramentitio acre æger medicos exquiſitim conuocabas, ut conualeſceret. Hilare. Marcus Tullius de orat. Quis unquam res præter hunc tragicas penè comice, triſtes 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, præter 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 didaſcalicorum libro primo. Placare hoſtem ferocem inimiciter accenſum. Memore pre memoriter. Pomponius philoſophia. Sed ne cum iſta hæc memore meminiſti, indicat qui illud aurum abſtulerit, non didici ariolari gratis. Immortalitus. Turpilius hetera. Sat me, ut meum cor uoluptatibus dat immortalitus ſe obtulit mihi hæc facultas. Largitus pro large. Afranius materteris. Quod iſtuc eſt? quid fles? quid lachrymas? largitus proloquere. Iracunditer. Cæcilius ſubditiuo. Quæſo ne temere hanc rem agas, & ne iracunditer.

Minutim pro minute. Lucilius libro quinto. Dic quam cogit uis ire minutim per commiſſuras rimarum noctis nigrore. Parciter pro parce. Pomponius Verre. Salbeolo parciter tanquam frater mihi ſis medium abdomẽ cum diuidam. Superbiter. Afranius purgamento. Illa ſuperbiter imperat. Næuius belli punici libro ſexto. Superbiter contemptim conterit legiones. Longinque, & longiter pro longe. Accius andromache. hæc malo annos multos 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 ſcottino ſcribit. Saniter. Afranius megalenſibus. Adeſto aſſentio te amare me adorare ſaniter. Rarenter. Cæcilius pauſi-

macho. 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 uilliarier quò herus rarenter uenit. Liuius terco, rarenter uenio.

Contemptim pro contemnunter. 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 fermè ſedere melius conſultoribus, quàm reſtrictim cogitata atq; omnibus rationibus. Præclariter. Quadrigarius annalium libro quarto. Et ita rebus præclariter geſtis Romam reuerterunt. Toruiter. Pomponius authorato. 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 iandudum manus. Næuius uirgine prægnante. Sequere me, puriter uolo facias igni, atq; aqua uolo hunc accipere. Verecunditer. Pomponius macco. Virginem præteriens uidit duos ſenſim in ludo uerecunditer non docentem diſcipulum, uerum ſcalpentem nateis. Certatim. Virgilius æneidos libro quarto. Certatim ſocij feriunt mare, & æquora uerrunt.

Abunde. Siſenna hiſtoriarum libro quarto. Perfuſe atq; abunde ſparſi uſi magnum pondus auri, argentiq;.

Miſeriter pro miſere. Laberius marco. Mens incorrupta miſeriter corrumpitur. Properiter. Catullus Animula miſerula properiter abit.

DE DOCTORVM INDAGINE.

Omnes artem ſecuti negant aduerbijs præpoſitionem addi oportere, ſed authoritas ueterum præponi iubet. Deſubito Titinnius prælio. ſed amabo, qui deſubito tam repente ad me ueniſti? Ennius pancratiaſte. Cum deſubito me orat mulier lachrymãs, quæ 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 utriſq; nuntiatur ipſorum copias adeſſe. Næuius tripartita. Poſtquam 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 Rep. libro ſexto. In his, ut meminiſtis, concurſu leuiſſimæ multitudinis ære congeſto funus deſubito eſſet ornatum. Accius euryſace. Tot trophæa tam deſubito ſummam gloriam eurotis ſines. Pomponius pappo Agricola uolo ſcire ex te, cur urbanas res tam deſubito deſeris. Idem piſtore. Fit deſubito hilarus, triſtis ſaltat, ridens ringitur. Næuius danae. Deſubito famam tollunt, ſiquam ſolam uidere in uia. Derepente. Turpilius bœtuntibus. Eum derepente uxorem audio ducere. Ennius Phœnice. Ibi tum, derepẽte ex alto in altum deſpexit mare. Afranius incendio. Non uſquequaq; idoneum inuenias locum. Vbi derepente, cum uelis, facias lutum. Idem. homine. Atq; ille derepente in iumentum exilit. contendit oculos. derepente abit cœlo. Ennius Hectoris lytris. Ecce autem caligo oborta eſt, omnem proſpectum abſtulit

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. Næuius macco, ſcalpis dentes derepente in cœnam ſi peccaueris. Terentius ecyra. Ita corripuit derepente tacitus ad filiam. Pomponius præcone poſteriore. Vis facere, ut nouercat uetulum derepente deſerat. Picumnus eſt auis Marti dicata, quã picum, 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 pontifex libro tertio. Pilumno, & picum. Varro de uita populi Romani libro tertio. pedius petus cum eſſet prætor urbanus, & ſedens in ſella curuli ius diceret, populo picus Martius aduolauit, atq; 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 νωσὶ μάχῃ. probis probatum potius quàm multis fore. Lucilius ſatyrarum libro decimoquarto. Non pauci: male ac ſi à ſapientibus eſſe probatum, κοὐ πᾶσιν γινώσκει κατορθοῖ μέτοισιν ἀνδάνειν. Idem libro decimo tertio, Vnus modo de multis, qui ingenio ſit. Mar. Tullius de Repu. lib. quarto. Nec in hac diſſenſione ſuſcepi populi cauſam, ſed bonorum. Idem de Rep. libro ſexto. Et uero in diſſenſione ciuili cum bonis plus quàm multi ualent, expendendos ab his, non numerandos puto. Afranius ſuſpecta. Noli ex ſtultitia multarum credere eſſe animum meum. Cenſere, & arbitrari ueteres cognatione quadam ſocia, ac ſimilia eſſe uerba uoluerunt. Varro de Rep. libro uigeſimo. Quod uerbum cenſeo & arbitror idem poterat ac ualebat. Plautus rudente. Non uidiſſe undas maiores cenſeo. Idem menæchmis. Demam hanc coronam, atq; abijciam ad læuam manum, ut ſi ſequetur me, hac abiſſe cenſeant. Varro de uita populi Romani libro ſecundo. Itaq; quod hos arbitros inſtituerunt, populi cenſores appellarunt. idem enim ualet cenſeri, & 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. ideſt 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 argẽtei, atq; aurei primum conflati, atq; 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, aurigatq; 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 poſ

tum in magnis authoribus aucupauimus. Varro de liberis educandis. Omnia inquam in docendis pueris, quæ damna non perhibent uerum bonum fieri, Mediocria modica ſunt.

Prouentum etiam malarum rerum dici ueteres uoluerunt. Lucilius libro uigeſimo ſexto. Deinq; adeo male me accipiunt decimæ, & proueniunt male. Imbuere conſuetudo inducere, uel inficere exiſtimat, cum ſit proprie maculare, uel polluere, uel inficere. Accius armorum iudicio. Inter quos ſæpe & multo ſæpe ſanguine imbutus. Idem Menalippo. Credite me amici mortem imbuturum manus. Pacuuius periboea. Nam ſi te tegeret 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 ἱκατόμβη πȢὶ θυσιῶν. At regis enſis ſanguine imbutus nigro. Salluſtius Catilinæ bello. Quaſi uenenis malis imbuta corpus, animumq; 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, talibuſq; doctrinis ante excoli animos, & ad ſapientiam concipiendam imbui, & præparari decet. Varro agathone, ne ideo quod maiores noſtri uirginis acerbe aureis ueneris uocabulis imbui uoluerunt.

Compotem bonæ rei ſolum dici exiſtimatur, cum etiam mala re poſitum ſit. Accius Clytemneſtra. Cur me miſeram irridet magis compotem & multis malis?

Mira & miracula ueteres pro monſtris uel horrendis ponebant. Lucilius ſatyrarum libro primo. Miracula ciet thelephantas. Plautus amph. Nimia memoras mira, ſed uidiſtin' uxorem meam? Virgilius geor. 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. ideſt ipſum tempus. Pacuuius duloreſte. Gnatam deſpondit nuptijs, hanc dat diem. Virgilius æneidos libro ſecundo. Ergo dies infanda aderat mihi ſacra parari. Victorem altæ rei ſuperatorem dici uoluit Virgilius geor. libro ſecundo. Inde ſecutus Per monteis Victor, atq; alta cacumina regnat. Ver ſacrum quidam dictum putant, ut plerunq; uitabile, & excerandum, Sed Siſenna Religioſum dicit hiſtoriarum libro quarto. Quondam Sabini feruntur nouiſſe, ſi res communis melioribus locis conſtitiſſet, ſe uerſacrum facturos. Apud ad Lucilius lib. xxx. Aut cum iter eſt aliquò & cauſam commentaui, ut apud aurificem, ad matrem, communem cognatam ad amicam.

Error conſuetudinis apud pro in utitur. Itaq; uitioſe dicimus, cum nos in foro fuiſſe dicamus apud forum fuiſſe ſe, cum apud iuxta ſignificet. Accius euryſace. Apud ipſum addiſcas. Turpilius leucadia. Vtinam nunc apud ignem aliquem magnum aſſidam. Marcus Tullius de Rep. libro tertio. Cuius etiam focum. Cato ille noſter cum uenerat ad ſe in Sabinos, ut ex ipſo audiebamus, uiſere ſolebat, apud quem ſedens Samnitum quõdam hoſtium tum iam clientium ſuorum dona relegauerat. Accius Diomede. Adſum apud te genitor. Salluſtius Iugurthino bello. Cæterũ apud aquam Syllã cum equitibus nocte agitari iubet. Apud pro in etiam dictum inuenimus. Vt Terentius andria. apud forum modo è Dauo audiui. Marcus Tullius de ſignis. Cœnam. iſti dabat apud uillam 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, & conſoueri, ſoluo operam Dianæ. Virgilius geor. libro primo. lætis operatus in herbis. Lucilius libro xxx. Aut operat aliquo in celebri cum æqualibus fano.

Sexagenarios per pontem mittendo: 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 deniq; erant à publicis negotijs liberi, atq; otioſi. Ideo in prouerbium quidam putant ueniſſe, ut diceretur ſexagenarios de ponte deijci oportere. ideſt quod ſuffragium non ferant, quod per pontē ferebāt. Stricturæ proprie dictæ ſunt ſcintillæ, quæ de ferro feruenti micant, cum maſſa malleis cuditur, unde & incus eſt appellata, dictæ autem quod ſtrictius emittantur, 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 æneidos 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 bucoli. 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 tentopere 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. An dubito ah quid agis, caue ne in turbam te implices. Idem [illegible], uel tropheo. Non uides, quantam turbam, quantos'ue fluctus concitis? Turpilius thraſyleone. Nemo unquam uidit ebrium ire interdiu, neq; turbam facere, neq; fores exurere. Ter. eunucho Nequam ille hodie inſanus turbā faciat, aut uim Thaidi. Marcus Tullius de ſenectute. cum in illum diuinorum animorum concilium, cœtumq; proficiſcar, cumq; ex hac turba, & colluuione diſcedam. Plautus aulularia. Redeo intro, nequid hic turbæ fiat. Cæcilius imbris. Mirum adeo niſi frater domi ebrius turbam aliquam dedit. Demenſum Terētius phor. quaſi deminutum poſuit. Quod ille unciatim uix demenſo ſuo ſuum defraudans genium comperſit miſer. Cicero de orat. æſtimatum, 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. GN. magnam. Quoties per accuſatiuum caſum annos uel dies loquimur, iuges annos, uel dies ſignificamus. Quoties per ablatiuum per interuallum interiectis aliquibus annis uel diebus. Itaq; qui optantes multis annis dicūt, multos annos melius dixerint. Virgilius geor. libro ſecundo.

Ergo non hyemes illam, non flabra, neq; imbres.
Conuellunt. immota manet, multoſq; per annos
Multa uirum uoluens durando ſecula uincit.

Plautus trinu mo. Quia ruri dum ſum ego, uno ſex dies me abſente, atq; 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 facundi fuit Idem hetera. Rus ad illas cōmigrat, habitamus hyemem totam cum mulierculis. Virgilius geor. libro quarto. Septem illos totos perhibent ex ordine menſes Fleuiſſe. Cicero de Rep. libro primo. Nec tantum Carthago habuiſſet opum ſexcentos ferè annos ſine conſilijs, & diſciplinas Idem de Rep. libro ſecundo. Itaq; illa præclara inſtitutio Romuli, cum ducentos annos & .xxx. ferè firma manſiſſet. Salluſtius hiſt. libro primo. Et deponere ualidā urbem multis dies reſtantem 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, ſubitoq; accenſa furore, cum huic ſententiæ aduerſetur uerſus eius cum opinione ſentiens plurimorum. Fortuna omnipotens, & ineluctabile fatum, uerum ſenſibilitatis eius non leuis ratio eſt, quæ prima ſententia philoſophica accipit, intellectumq; ait, ſui cuiq; 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 fatum morum mutabilitate conuerti, ut ex his aut celere, aut tardum, aut bonum fiat, aut peſſimum. Accenſa enim furore Dido amoris iniqua uiolētia, ga, ut ipſe ait, Omnia uincit amor, ante diem merito uideretur occidere, quod etiam Homeri eiuſmodi eſt, quem Virgilius noſter omni æmulatione ſectatur σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. quod ὑπὲρ μόρον. ultra decretum. quod eſt admittitur ut ulterius protendatur, quoniam id ex moribus factum eſt, quod ſignificat σφῇσιν 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 authoritas dedit. Siſenna hiſt. libro tertio. Sublatus lætitia nimia, atq; impotentia commotus animi. Inuenimus, & in Varrone multis annis continuis dici [illegible]. Cuius ibi annis multis maſculi ueſtigium inuentum eſt. Dona conſuetudine hæc habentur, quæ aut propitiandis dantur, aut hominibus pro benefactis redduntur. Sed authoritate pro ultione poſitum manifeſtum eſt. Virgilius bucol.

Aut ut mutatos Terei narrauerit artus?
Quas illi Philomela dapes, quæ dona pararit,

Quando pro quoniam dici poteſt. Virgil. libro ſexto. Vnico oro quando hic inferni ianua ditis Dicitur. Et rurſus idem. Hic tibi fabor enim, quando hæc te cura remordet.

Vel pro etiam eſt. Marcus Tullius epiſtola ad Brutū libro octauo. Et quod te tantum amat, ut uel me audeat prouocare. Lucilius libro .xxxix. 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 Nicomacum tyrium hoſpitem meum fortiorem. Virgilius georgi. libro tertio. Belgica uel molli melius feret eſſeda collo. Varro eumenidibus. Ex his, atq; 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 coniugalibus pilūno & picūno in ædibus lectus ſternebatur.

Caduceus

Caduceus pacis ſignum Varro pronuntiat de uita pop. Rom. lib. ij. uerbēarius ferebat uerbenā. id erat caduceus pacis ſignū, Nā Mercurij uirgā poſſumus exiſtimare. Qui liberi fiebant ea cauſa calui erant, quod tempeſtatem ſeruitutis uidebantur effugere, ut naufragio liberati ſolent. Plautus amph. ut ego hodie raſo capite caluus capiam pileum. Luces numero plurali ſunt quod dies. Varro hebdomadum ſub imagine Demetrij. Hic Demetrius eſt natus quod luces habet annus abſolutus.

Quoties genere neutro plurali numero opera legerimus ſignificantur fabricæ. Virgil. æn. lib. iiij. pendent opera interrupta, minæq; Murorum ingentes. Cum genere fœminino numero ſingulari, intelligendum eſt opus, uel labor pro mercede ſumpta. Plautus Aſinaria. Par pari hoſtimentum datum eſt opera pro pecunia. uel occaſio. & facultas, aut opportunitas. Plautus aulu. Da mihi operam parum, ſi opera eſt. Euclio id quod te uolo. Afranius uopiſco. Deinde id quod dedita opera controuerſiæ concinno. Vile poſitum legimus pro frequenti. Varro uirgula diuina. Atabos cum uolucres uenit, apud illos uſq; ad limina indicat uilis. Virgilius geor. lib. i. uilemq; phaſelum.

Præter pro ante, uel per. Varro eumenidibus. En domum præter matrem deūm ædem exaudio cymbalorum ſonitum. Cicero Verrinis libro ſecundo. Præter loculos ſoli ferebant.

Fœciales apud ueteres Romanos erant, qui ſancto legatorum officio ab ijs, qui aduerſum populū 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 denuntiatum. Varro de uita populi Romani lib. ij. Itaq; bella, & tarde, & nulla licentia ſuſcipiebant, quod bellū nullum, 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 cognoſcerēt, iudicarent, & ſtatuerent, & conſtituerent. Atq; particula, ſi diligentius intelligitur, multam habet ſignificantiā ut uel illud eſt Ennij. Atq; atq; aſcendit muros romana iuuētus, qđ eſt feſtine, & intrepidanter aſcendit, ſignificat etiam celeriter, & ſtatim, ut Virgil. geor. lib. i. Si brachia forte remiſit, Atq; illum 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 etiā 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 nō tam claris ſcriptoribus inuenitur. Negatiuas duas negatiuam noue ſignificantiam habere. Varro bimargo [illegible]. 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 turbà orantibus, & nullo ut in terrore ſemet generis, aut imperij diſcrimine per calonū corpora ad mediū, quaſi deinſuper ſtantium manibus in murum attollitur. Sifilare, quod nos uilitatem uerbi utantes ſibilare dicimus, & eſt maledica uocis ſignificatio, uel contumelioſa popularium cum ſifilationibus quis exploditur, à græco ducere originem inuenimus. huius rei author eſt uenerabilis Homerus Iliados.

Nubentes ueteri lege romana aſſes treis ad maritū uenietes ſolebāt ferre, atq; unū, quē 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 Virgil. 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 etiā iuxta. Varro de uita populi Romani libro primo. Tullum Hoſtilium in uelis, ubi nunc eſt ædis deūm penatium ancium in palatio ad portam mugoni ſecundum uiam ſub ſiniſtra. Virgili. geor. libro tertio. Paſcuntur uero ſyluas, & plena ſecundum Flumina. Fornum, & fornaces dicuntur à forno, quod eſt calido, Inde forcipes, quod candentes teneant ferrū, ut Virgi. lib. viij. uerſantq; tenaci forcipe maſſam. Varro de uita populi Roma. libro primo. Cocula, quæ coquebat panem, primū ſub cinere, poſtea in forno, cuius utriuſq; uocabulum à forno ductum. i. à calore. Aerediruti appellabantur milites, quibus propter ignominiam ſtipendum, ideſt merces menſtrualis, aut annua, quæ eſſet in numis æris, ſubtrahebatur. Varro de uita populi Romani libro. ij. Stipendium appellabatur, quod 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 ſolum uinarias, ut nunc dicimus, ſed omnes, quæ ſunt popularis uſus, authoritas Romana patefecit. Varro de uita populi Romani lib. 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? quē interuortam? quò hanc celocem conferam? Idē captiuis. uidi in publica celocem, ibidem illū adoleſcentulum. Idem pœnulo. Obſecro hercle operam celocem hanc mihi, nec corbitam date. Turpilius lemnijs. Remulis ſenſim celox ab oppido proceſſerat. Var. Hercules. Tuā fidem procella frigida arte obruat celocem. Idem bimargo. Nautæ remuagam 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 hominis portenta in Homeri uerſificata Monſtra putant, quorū in primis Polyphemus ducentos Cyclopes coclites, & porrò huic maius bacillū, Quàm malus nauis in corbita maximus ulla. Horia dicitur nauicula piſcatoria. Plautus rudente. Saluete horia mari fluctuoſo. Idem eadem. Mea opera laborare, & rete, & 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. Rerum flumē, atq; uti ipſo diuortio ligneis pedibus cercurum concurret æquis. Idem

libro.xiiij. Ad regem legatus Rodium, Ebathanam, ac Babylonem ibo, cercurum ſumam. Plautus mercatore. Aedificat nauem cercurum, & merces emit. Lembus nauicula breuis piſcatoria. Accius deiphobo. Eo ante noctem externa retia, ut proueherem, & ſtatuerẽ 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. geor. lib. i. Quàm qui aduerſo uix flumine lembum Remigijs ſubigit. Siſenna hiſtoriarum libro tertio. Otacalium legatum cum ſcaphis, ac lembis. Plautus mercatore. Dum hæc aguntur, lembo aduehitur tuus pater pauxillulo. Myoparo eſt nauicula piratarum. Mar. Tul. de Rep. lib. iij. Nam cum quæreretur ex eo, quo ſcelere impulſus mare haberet infeſtum uno myoparone, eodem inquit, quo tu orbem terræ. Salluſtius hiſtoriarum libro tertio. Et forte in nauigando cohors una grandi faſelo uecta à cæteris deerrauit, mariq; placido à duobus prædonum myoparonibus circunuenta. Siſenna hiſtoriarum libro quarto. Nauisq; triginta biremis, totidem myoparones. Faſelus nauigium Campanum. Varro de ſultorio περὶ τρυφῆς. In alijs domini delitias faſelo nactum tonſili remo uilem flictam ſoluit. Salluſtius hiſtoriarũ 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 hiſtoriarum libro ij. Ad hoc pauca piraticæ actuaria nauigia. Siſenna hiſtoriarũ libro tertio. Quibus occiſis actuarias ad uiginti naues, item complures onerarias incendunt. Lintres naues fluminales. Virgil. geor. lib. ij. 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 percuntatum 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 flumẽ Euphratem, qua in parte Cappadocia ab Armenia diſiungitur, & quanquam ad id naues codicariæ occulte per hyemem fabricatæ aderant. Varro de uita populi Romani libro tertio. Quod antiqui plures 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 Romanarum libro 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 lucas piſcatoriam uenio, iacitur anchora inhibent leuiter. Marcus Tullius de officijs libro ſecundo. Cymbarum ante pedes multitudo, pro ſe quiſque quod cœperat afferebat. Onerarias de oneribus tardas. Siſenna hiſtoriarum libro quarto. Quibus occiſis actuarias ad uiginti naues, item complures onerarias incendunt. Anchoræ uincula, quibus antemnæ tenentur. Lucilius Armamenta tamen uel omnia ſeruo, funis enim præciſus cito, atq; anchora ſoluta. Proſumia nauigij genus. Cæcilius meretrice. Cui progubernator propere uertit proſumim. Idem amph. De nocte ad portum ſum prouectus proſumia.

DE GENERE VESTIMENTORVM.

TVNICA Eſt ueſtimentum ſine manicis. Titinnius ueliterna. Tunica & cingula obuncula adimetur, pãnos poſſidebit fœtidos. Cicero in Catilinam. Manicatis, ac talaribus tunicis. Virgil. Et tunicæ manicas, & habent redimicula mitræ. Titinnius Quin togis cum candidis tunicis ſordidis ſint, & dicis. Plautus pſeudulo. Manuleatam tunicam habere hominem addecet. Et icarco manuleatam addidit, ne improprie uteretur. Lucilius ſatyrarum libro primo. Prætextæ, ac Tunicæ Lydorum opus ſordidum omne. Idem lib. xv. Scit poëticon eſſe, uidet tunicam, & toga quid ſit. Varro Meleagris. Cum etiam alis Menandri tunicam demiſſam habet ad talos. Ennius probro. Carthaginienſiũ tunicatam iuuentutem uoluit dicere. Varro modio. Quàm iſtorũ, quorũ uitreæ togæ oſtentant tunicæ clauos. Calantica eſt tegmen muliĕbre, quod capiti innectitur. Mar. Tul. in Clodium. Tu'ne, cum uincirentur 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 uirgula 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 attica aulæa, chlamydes, pallæ aureæ. Virgil. geor. lib. iij. Purpurea intexti tollunt aulæa Britãni. & eſt tanquam paludamentum barbarici habitus militaris. Plagæ grande linteum tegmen, quod nunc torale, uel lectuariam ſyndonem dicimus, quarum diminutiuum eſt plagulæ. Varro de uita populi Roma. libro tertio. Chlamydes, plagæ, uela aurea. Stolam ueteres non honeſtam ueſtem ſolum ſed etiam omnem, quæ corpus tegeret. Ennius Thelepho. Cedo & caueo, cum ueſtitus ſqualida ſeptus ſtola. Idem eadem. Regnum reliqui ſeptus medica ſtola. Varro Coſmoterine περὶ φθορᾶς κόσμου. Muliĕres aliam cerneres cum ſtola oloſerica. Idem eumenidibus. Partum uenuſta muliĕbri ornat ſtola. Palla eſt honeſtæ muliĕris ueſtimentum, hoc eſt tunicæ pallium. Plautus menæchmis. Pallam ad phrygionem fert confecto prandio. Lucilius ſatyr. lib. xv. Cum tectum eſt quid uis, ſatis eſt uiſuri alieni ſint homines ſpiram Pallas redimicula promit. Virgil. æn. lib. i. pallam ſignis, auroq; rigentem. Strophium eſt faſcia breuis, quæ uirginalem tumorem cohibet papillarum. Turpilius philopatro. Me miſeram qd agam? inter uias epiſtola excidit mihi, infelix inter tuniculã, ac ſtrophium collocarã. Mar. Tul in Clodium. Cũ ſtrophio accurate præcingere. Plautus aulul. Pro illis crocotis ſtrophijs. ſumptu uxorio. Varro ſeſquiulyſſe. Suſpendit laribus marinas mollis 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 viij. Virgatis lucent ſagulis. Mar. Tul. ad Cæſarem iuniorẽ libro primo. Pridie nonas Februarias cum ad te literas mane dediſſem, deſcendi ad forum togatus, cum reliqui conſulares ſagati uellent deſcendere. Varro uirgula diuina. Cum neq; aptam mollis humeris fibulam ſagus ferret. Siſenna hiſto. lib. iij. Senatus authoritate ſegaria nunc.

Paludamentum eſt ueſtis, quæ nunc Chlamys dicitur. Salluſtius hiſto. lib. iij. Et eodem tempore Lentulus duplici acie longum editum multo ſanguine ſuorum defenſus, poſtquam ex ſarcinis paludamenta aſtari, & delectæ cohortes intelligi cœpere.

Mar. Tul. ad Cæſarem iuniorem libro ſecundo. Antonius demens ante lucem paludatus. Chlamys. Virgil. æne. libro quarto. Sydoniam picto chlamydem circũdata limbo. Varro Hercule ſocratico. Cubo in Sardinia iſta pedibus chlamyda, ſed purpurea amicula. Regilla ueſtis diminutiue à regia dicta, ut & Baſilica, an regillam tuniculam indutam, an mendiculam. Varro ταφὴ μενίππου περὶ ἐγκωμίων. Collum procerum fictum leui marmore Regillam tunicam diffingitur purpura. Ralla ueſtis dicta à raritate. Plautus epidico. Tunicam Rallam, tunicam ſpiſſam. Rica eſt, quod nunc ſudarium dicimus. Plautus epidico. Rica baſilicum, aut exoticum. Serenus opuſculo libro primo. Aut zonulam, aut acum aut ricam. Nouius pedio. Mollicinam crocotam, chirodotam, ricam. Ricinum. Lucilius ſatyrarum libro ij. Ricini aurati cicæ & oraria mitræ. Turpilius ueliterna. Ducit me ſecum, poſtquam ad ædem uenimus, ueneratur deos, interea aſpexit uirginem geſtantem in capite riculam indutam oſtrinam. Varro prometheo libro primo. Aliæ mitram tricenam, aut mitram mellitenſem. Cæſicium linteolum dicitur purum & candidum à cædendo, quod ita ad candorem perueniat, uel qd oras circunciſas habeat. Plautus epidico. Linteolum cæſicium.

Induſium eſt ueſtimentum, quod corpori intra plurimas ueſtes adhæret, quaſi intuſium Plautus epidico. Induſiata, patagiata, caltulam, aut crocotulam. Patagium aurea chlamys, quæ pretioſis ueſtibus immitti ſolet. Plautus epidico. Induſiata patagiata. Nouius lycurgo. Pallis patagijs Crocotis manicas mortualibus. Supparũ eſt linteum femorale uſq; ad talos pendens dictum, quod ſubtus appareat. Plautus epidico. Supparum autem ſubnimium eſt ricam Baſilicam, aut exoticum. Næuius pedio. Supparum purum bellienſem interim eſcam meram. 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. Næuius epidico. Mollicinam, crocotam, chirodotam, ricam.

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. Alterum bene acceptum dormire ſuper amphitapa bene molli. Toga non ſolum uiri, ſed etiam fœminæ utebantur. Afranius fratrijs. Equidem prandere ſtantem nobiſcum incincta togam. Varro de uita populi Romani libro primo. Præterea quod intellecto togas ante habebant. ante enim olim fuit commune ueſtimentum, & diurnũ, & nocturnum, & muliĕbre, & uirile. Læna ueſtimentum militare, quod ſupra omnia ueſtimenta ſumitur. Virgilius æneidos libro quarto. tyrioq; ardebat murice læna.

Meretrices apud ueteres ſuccinctiore ueſte utebantur. Afranius excepto. Meretrix cum ueſte longa peregrino in loco ſolent 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 chlamydemq;, ſinusq; crepãtis Carbaſeos fuluo in nodum collegerat auro. Mar. Tul. in Verrem de ſupplicijs. Tabernacula carbaſeis intenta uelis collocabat. Varro de uita populi Romani libro quarto. Eadem poſtea carbaſineo magis ut pellibus tegerentur togæ. Prætexta inſigne romanum, quod ſupra tunicas honorati quiq; ſumunt. Mar. Tul. de ſupplicijs. Sentẽtiæ dicendæ loco togam prætextam, ſellam curulem uis imaginis ad memoriam, poſteritatemq; prodendam. Limbus, ut annotatum inuenimus, muliĕbre ueſtimẽtum, quod purpuram in imo habet. Plautus aulul. Textores limborarij, arcularij. Flammeus ueſtis uel tegmen, quo capita matronæ tegunt. Plautus aulul. Flammearij, uolarij, cerinarij. Reticulum tegmen capitis muliĕbre. Varro ſeſquiulyſſe. Suſpendit laribus marinas mollis pilas, reticula, ac ſtrophia. Ricinium, quod nunc maſurtium dicitur palliolum fœmineum breue. Varro ταφὴ μενίππου. Nihilo magis dicere muliĕbre, quàm de muliĕbri ricinio palliolum ſimplex. Idem de uita populi Romani libro primo. Et quo muliĕres in aduerſis rebus, ac luctibus cũ omnem ueſtitum delicatiorem, ac luxurioſum poſtea inſtitutum ponunt, ricinia ſumunt. Tapete tegmen unice pictum de coloribus uarijs. Varro Hercule ſocratico. In omnibus rebus bonis quotidianis cubo in Sardinianibus tapetibus. Virgili. libro ix. qui forte tapetibus altis Extructus toto proflabat pectore ſomnum. 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 quam 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. Neq; id ab orbita matrum familias inſtituti, quod ex pectore, ac lacertis erant apertis, nec capitia habebant, hæc & capitula appellauit. Encombomata, & parnacidis 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, quã nos ollam dicimus eſt capaciſſimum uas. Plautus amph. Optimo iure infringatur aula cineris in caput. Varro γέροντος διδασκάλου. Sed ſimul manibus trahere lanam, nec non ſimul oculi obſeruare ollam, pultis ne aduratur. Idem bimargo. Vulcanum, nec cum nouæ lagenæ ollarum franguntur, ter precatur. Matella aquarium uas. Plautus amph. Ne tu poſtules matellã unam tibi aquæ infundi in caput. Varro Endymionibus. Diuitum Aphocaſchias ad communem reuocat matellam. Idem manio. Lecto ſtrato matella lucerna, cæteras res huius ubiq; præ ſe portant. Mortarium, in quo teruntur quæ ſoluenda ſunt. Plautus aulul. Cultrum, ſecurim, piſtillum, mortarium. Peluis ſinus aquarius, in quo uaria perluuntur, unde ei nomen eſt. Laberius uirgine. Amore cecidi, tanquam blatta in peluim. Cœlius fœneratore. Peluim ſibi popoſcit. Fidelia ſamium uas ad uſus plurimos. Plautus aulul. Mulſi congialem, plenam faciam tibi fideliam. Patella. Varro eumenidibus. Patella eſurienti poſita, prouocat neapolitanas piſcinas. Idem manio. Quo circa 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. Idẽ. Mori longa cum operculo 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, uini mille cadum. Virgilius æneidos li

bro primo. Vina bonus, quæ deinde cadis oneraret Aceſtes. Varro de uita populi Romani libro tertio. Hortenſio ſupra decem millia cadum hæredi reliquit. Vrnarium. Varro ταφῆ μενίππου. Sed quæ neceſſitas te iuuet aquam effundere domi tuæ, ſi uaſa habes pertuſa, plumbum non habent, ad quam rem nobis eſt confluuium, ad quam rem urnarium.

Polubrum, quod græci χέρνιβα, nos trullam uocamus. Liuius, argento Polubro aureo, & glutro. Fabius pictor libro xyi. aquam manibus, pedibusq; dato, polubrum ſiniſtra manu teneto, dextera uaſum cum aqua. Simpuuium eſt uas ligneum. Varro eſt modus matulæ περὶ μέθης. Non uides ipſos deos ſiquando uolunt guſtare uinum, deripere ad hominum fana, & tamen tum ipſi illi libero ſimpuuio uinitari.

Lenas uaſi 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 μέθης. Dolia, atq; apotheas tricliniares, melicas, calenas, obbas, & cumanos calices. Idem epiſtola ad Marullium, utrum meridie, an ueſperi libentius ad obbam accedas. locus actus aduentus declarauit. Cantharus. Virgilius bucolicis. Et grauis attrita pendebat cantharus anſa. Dolia uaſa grandia, quibus uinum reconditur. Varro eſt modus matulæ περὶ μέθης. Dolia, atq; apotheas tricliniares, melicas, calenas, obbas. Idem manio. Hæc aduentoribus accedunt cællæ, claues, clauſtra, carnaria, dolia.

Alabaſter. Cicero academicorum libro ſecundo. Quibus etiam alabaſter plenus unguenti putere uideatur. Scyphus Virgil. Et ſacer impleuit dextrā ſcyphus. Batiola, Plautus colace. Batiolam auream octo pondo habebat, accipere noluit.

Calices. Varro eſt modus matulæ περὶ μέθης. Apotheeas tricliniares, melicas, calenas, obbas, et cumanos calices. Cicero Thuſ. lib. iij. Quid hic calix mulſi impingendus eſt, ut plorare ſe deſinat? Cymbia. Virgi. lib. y. Cymbiaq; argento perfecta, atq; aſpera ſignis. Varro de uita populi Romani libro primo. Item erant uaſa uinaria, ſicut cymbia aquilinæ pateræ, gutti, ſextarij, ſimpuuium. Crateræ uaſa uini. Virgilius æneidos libro primo. Crateras læti ſtatuunt, & uina coronant. Crateres uaſa olearia. Virgil. bucol. Crateresq; duos ſtatuam tibi pinguis oliui. Idem æneidos libro ſexto. fuſo crateres oliuo. Orcas. Varro de re ruſtica libro primo. Sæpe ubi conditum uinum nouum orcæ, ut in Hiſpania feruore muſti ruptæ. Naſſiterna uas aquatile. Varro de re ruſtica libro primo. Vt ex ære ahena, urceas, & naſſiternam, itē alia. Catinus, Varro de re ruſtica libro primo. Promendum n. frumentum, quod curculiones exeſſe incipiunt. id enim cum promptum eſt, in ſole ponere oportet aquæ catinos, quod eò conueniunt, ut ipſi ſe necent. Idē de uita populi Romani libro primo. Dicuntur enim patellæ, ſalini, acetabula, 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 duo rite mero libans carcheſia Baccho. Et geor. libro. iiij. mater cape mœonij carcheſia Bacchi. Aliâs ſumma pars mali. i. 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 amphytrione. Cadus erat uini, inde impleui cyrneam.

Miſtarium, quo miſcemus. Lucilius libro quinto. Vrceus aut longe gemino miſtarius paulo. Calpar nomine antiquo doliū. Varro de uita populi Romani libro primo. Quod ante, quàm nomen dolij prolatum, cum etiam id genus uaſorū calpar diceretur, id uinum calpar appellatum. Trulleum, quo manus perluuntur. Varro de uita populi Romani libro primo. Itaq; ea ſibi modo ponere, ac ſuſpendere, quæ utilitas poſtularet, trulleum, matelliorem, peluim, naſſiternam. non quæ luxuriæ cauſa eſſe parata, eius urceolum aquæ manalem uocamus, quod eo aqua in trulleum effundatur. Vnde manalis lapis appellatur in pontificalibus ſacris, qui tunc mouetur, cum pluuiæ exoptantur, ita apud antiquiſſimos manalem ſacrum uocari quis non nouerit, unde nomen illius? Armillum urceoli genus uinarij. Varro de uita populi Romani libro primo. Etiam nunc pocula, quæ uocant copulas, ac capides, quod eſt poculi genus, item armillum, quod eſt urceoli genus uinarij.

Sinum & galeola uaſa ſinuoſa. Virgilius bucol. Sinum lactis et hæc tibi liba Priape quotānis Expectare ſat eſt. Varro de uita populi Romani libro primo. Vbi erat uinum in menſa poſitum, aut galeola, aut ſinu? Lepiſtæ. Varro de uita populi Romani libro primo. Vt ferè habent æneum aliqui uenditant oleum, lepiſtæ etiam nunc Sabinorum fanis pauperioribus pleriſq;, aut fictiles ſunt, aut æneæ. Craterra eſt, quam nunc ſitulam uocant. Nouius lycurgo. Nam ut luderelætanters inter ſe uidimus præter amnē craterris ſumere aquā ex ponte. Varro de uita populi Romani libro tertio. Ad ſibaritanam prædam, 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.

c VMATILIS Aut marinus, aut cœruleus à græco tractum, quaſi fluctuum ſimilis. Fluctus enim græce κύματα dicuntur. Titinnius ſetina, & quē colos cumatius deceat. Plautus epidico. Cumatile, & plumatile.

Molochinū à græco color eſt flori ſimile maluæ. Cæcilius pauſimacho. Carbaſina, molochina, amperina. Plautus aulularia infectores molochini coloris molochinarios appellauit. Impluuiatus color, quaſi fumato ſtillicidio impletus, qui eſt mutinenſis, quem nunc dicimus. Plautus epidico. Impluuiatas, ut iſtæ faciunt ueſtimentis nomina. Caltulam, & crocotulam utrunq; à generibus florum translatum à calta & à croco. Virgil. bucolicis. Mollia luteola pingit uacinia calta. Plautus epidico. Induſiatam, patagiatam, caltulam, aut crocotulā. Nouius pedio. Mollicinam crocotam, chirodotam, ricam, ricinium. Nouius lycurgo. Pallis, patagijs, crocotis, malatijs, mortualibus, ſed caltulā. Varro de uita populi Romani libro primo, palliolum breue uoluit haberi. Caſtula eſt palliolum præcinctui, quo nuda infra papillas præcinguntur. Quo mulieres nunc, & eo magis utuntur, poſtquam ſubuculis deſierunt. Cerinum à ceræ colore. Plautus Epidico. Plumatile, aut cumatile cerinū, aut melinum. Ferrugineum colorem ferri ſimilem eſſe uolunt. Vere autem ferrugineus color cœruleus eſt. Virgilius geor. libro quarto Et ferrugineos hyacinthos. Plautus milite, Palliolum habeas ferrugineum, nam is colos thalaſſicus eſt.

Oſtrinam ab oſtro colore, qui eſt ſubrubeus. Turpilius ueliterna. Interea aſpexit uirginem geſtantem in capite ricu̇lam indutam oſtrinam. Varro Eumenidibus. Aurora oſtrinam hic indutus ſupparum. Murex color purpureus. Virgilius bucolicis. Ipſe ſed in pratis Aries iam ſuaue rubēti Murice. et æn. libro quarto tyrioq; ardebat murice læna. Luteus color proprie croceus eſt. Virgil. buc. iam croceo mutauit uellera luto. Et æneidos libro ſeptimo. Aurora in roſeis fulgebat lutea

bigis. Varro eumenidibus. Nam ut arquatis, & lutea quæ non ſunt, æque ut lutea uidentur, ſic inſanis ſani, & furioſis eſſe uidentur inſani. Idem modio. Sed cynicis inuolucrum & pallium luteum non eſt. Crocota crocei coloris ueſtis. Plautus aulul. Cum incedunt infectores crocotarij. Violatia à uiolæ colore. Plautus aulularia. Flammeari, uiolari, coriari.

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 lugentium ueſtis. Varro de uita populi Romani libro tertio. Propinquæ adoleſcentulæ etiam anthracinis proxumo amiculo nigello, capillo demiſſe ſe querentur luctum.

DE GENERE CIBORVM, ET POTVVM.

ſ PARAGOS. Varro uirgula diuina, oleū in lucubrationem ſeruauimus, quod in ſparagos totum legitime uertamus. Blitum eſt holus lene. Varro Eumenidibus. Empedocles natos homines ex terra ait, ut blitum. Lapathium. Varro modio. Hanc eandem uoluptatem tacitulus taxim conſequi lapathio, & ptiſana poſſum. Menæ. Mar. Tul. de finibus bonorum, & malorum libro ſecundo. Qui enim uoluptates ipſas contemnunt, eis licet dicere, ſe acipenſerē menæ non anteponere. Acipenſer piſcis genus Cicero Thuſcu. libro primo. Et ſiquem tuorum affectum mœrore uideris, huic acipenſerem potius, quàm aliquem ſocraticum libellū dabis.

Naſturtium, Cicero Thuſc. libro. y. Quos negat ad panem adhibere quicquam, præter naſturtium. Mariſcæ. Varro de re ruſtica libro primo. Vt nuces græcæ, ac mariſcæ fici.

Ocinum, quod ocimum dicimus. Varro de re ruſtica libro primo. Primum ocinum ferracinum, uiciam nouiſſime fœnum uocari. Ocinum dictum à græco uerbo ὠκὺς, quod ueticos ſimiliter quod ocinum in chorto. Lopades genus conchæ marinæ. Plautus paraſito medico. Addite lopades echinos, oſtreas. & Murrhina potio confecta. Varro antro populi. Non modo uinum dare, ſed etiā (ut Plautus ait) murrhina paſſum, deſrutum. Varro de uita populi Romani libro primo. Tu autem murrhina. Loram dicebant in uindemia cum expreſſiſſent acinis muſtum, & folliculos in dolium conieciſſent.

Portulaca. Varro diſciplinæ libro octauo. Manducata portulaca cito tollit. Lora confectæ potionis genus grandæuis aptū. Varro de uita populi Romani libro primo. Antiquæ mulieres maiores natu bibebant loram aut ſapam, aut deſrutum, 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. Deſrutum ſi ex duabus partibus ad tertiam redegerant, deferueſciendo. Paſſum. Varro de uita populi Romani libro primo. Paſſum nominabāt, ſi in uindemia uuam diutius coctam legerent, eamq; paſſi eſſent in ſole aduri. Moriolam. Varro de uita populi Romani libro primo. Vino abdito 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 paneficij. Varro de liberis educandis. Alij afferunt libum, ac turundam.

DE GENERE ARMORVM.

c ATAPVLTA Iaculum celer, uel ſagitta. Plautus curculione. Atq; ita te neruo torquebo, ut catapultæ ſolent. Titinnius ſetina. Quē procul aſpexit, mittere uoluit, reuortit, quoniā catapulta uolat. Plautus captiuis. Nā meus eſt baliſta pugnus, cubitus catapulta eſt mihi. Næuius paceuo, ut ſole horreſcit cera, caſtra crebro catapultæ impulit. Lucilius ſatyrarum lib. y. Cuſtodem claſſis catapulta inſtila ſariſſas. Siſenna hiſtoriarum 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 ægatis inſulas, cum ipſe catapulta ictus eſſet. Veles leuis armatura. Titinnius barbato. Ita Spurius animatur in prælium, ueles equis recepit ſe, nec ferit quenquam hoſtem. Salluſtius Iugurthæ bello Cumq; his permiſti uelites. Varro ἀμουμενεῖος 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 cœlū rorare incipiat. Lucilius ſatyrarum libro ſeptimo. Quinq; haſtæ aureolo cinctu rorarius uelox. Idem libro decimo. Ponē paludatus ſtabat rorarius uelox. Varro de uita populi Romani libro tertio. Rorarij appellati, quod imbribus ferè primum rorare incipiat. Anteſignanorum proprietas aperta eſt. Varro ἀμουμενεῖος περὶ μαρτυρίας. Quem ſequuntur cum rotundis uelitis leues parmis anteſignani quadratis multis inſignibus tecti. Funditores ſunt qui fundis magnis dimicant. Salluſtius Iugurthæ bello. Ipſe cum expeditis cohortibus, dehinc funditorum, & ſagittariorū 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 Liuentis plumbi ſpargit.

Scorpio eſt genus teli. Salluſtius hiſtoriarum libro tertio. Quarum una epiſtola forte cum ſeruo nacti prædatores ualeriani, ſcorpionam in caſtra miſere. Siſenna hiſtoriarum libro tertio. Longus ſcorpios catapultas concitat. Tragula eſt haſta. Salluſtius hiſtoriarū libro tertio. Auidiſſimis, atq; promptis ducibus, ut Metellus ictu tragulæ ſauciaretur. Varro Meleagris. Aut ille ceruum, qui uolabile currens, ſparo ſecutus tragulaue traicit. Pugio eſt gladius breuis. Salluſtius hiſtoriarum libro tertio. At oppius, poſtquam orans nihil proficiebat, timide ueſte tectū pugionem expedire conatus à Cotta, Vulſcioq; impeditur. Aclides iacula breuia. Virgilius libro ſeptimo. teretes ſunt aclides illi Tela, ſed hoc lento mos eſt aptare flagello. Ancyle ſcutum grande, unde etiam 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 quoſq; 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. yiij. Eurialus phaleras Ramnetis, & aurea bullis Cingula. Parma eſt ſcutum breue. Salluſtius hiſtoriarum libro quarto. Hi locorū perignari, & ſoliti nectere ex uiminibus uaſa agreſtia. ibi tum, quod inopia ſcutorum fuere, ad eam arcem ſe quiſq; in formā parmæ equeſtris armabat. Virgil. libro octauo. Enſe leui nudo, parmaq; in glorius alba. Ferentarij leuis armatura, ꝙ quicquid opus eſſet, auxilia ferrent excurſu leui, armis grauibus nō impediti. Cato de re mi-

literi. 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. Saxáq; ingentia, & axe iunctæ trabes per pronum incitabantur, axibúsq; eminebant in modum ericij militaris ueruta binum pedum. Varro ὄνος πρὸς λύραν. Acerbus, qui tibi nihil mali fecit uerutus ob artem præclaram. Cetra ſcutum breue. Virgilius libro. viij. Læuas cetra tegit. Peltæ ſcuta amazonica. Virgilius æneidos libro primo Ducit amazonidum lunatis agmina peltis. Geſa tela galliarum. Virgilius lib. ix. alpina coruſcat Geſa manu. Varro de uita populi Romani libro tertio. Qui gladijs cincti ſine ſcuto cum binis geſis eſſent. Falarica telum maximum. Virgilius æn. lib. ix. Sed magnum ſtridens contorta falarica uenit Fulminis acta modo. Ennius. Quæ ualide ueniunt. falarica miſſa, & dictum hoc genus teli à falis, ideſt turribus ligneis. Sparus telum agreſte. Virgil. lib xi. Agreſtísq; manus armat ſparus. Varro Meleagris. Aut ille ceruum, qui uolabile currẽs ſparo ſecutus eſt, tragulâue traijcit. Siſenna hiſtoriarum libro tertio. Sparis, ac lanceis eminus peterent hoſteis. Baliſtæ ſaxa maiora, & grauiora, quibus iaciuntur. Lucilius lib. xxviij. Quid fit baliſtas iactas centenarias. Siſenna hiſtoriarum libro quarto. Baliſtas quatuor talentarias. Venabulum uenantium telum latiſſimum à cæteris aciei longiſſimæ. Virgilius libro. ix. Supra uenabula fertur. Varro ὄνος πρὸς λύραν. Nempe ſuis ſaluaticos in montibus ſectaris uenabula, aut ceruos.

Conti haſtæ longiores, & robuſtæ. Virgilius lib. ix. ac duris detrudere contis. Manipuli ſunt manus militum, uel collecti uiri. Siſenna hiſtoriarum libro tertio. Conuictus tamen & tempora ſingula conſtituit, & ſicut ſteterat, manipulos obuerti iuſſit. Idem libro quarto. Materetæ grauia bellica manipulorum. Lancea, Siſenna hiſtoriarum libro tertio. Gallia materibus ſani lanceis confingunt. 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 ſarmentorum incenſos ſupra uallum frequentes.

Cataphrattæ. Siſenna hiſtoriarum libro quarto. Cuſtodiæ in muros ſtatuuntur cataphrattarum. Salluſtius hiſtoriarum libro quarto. Qui prægrediebantur equites cataphratti 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. Anſatæ iaculamenta cum anſis. Ennius libro quinto. Anſatas mittunt è turribus.

Coriſci leue miſſile in modum ſagittarum. Virgilius, Coriſcíq; leues humeris, & letifer arcus.

DE PROPINQVITATE.

CAESARES Dicti, qui cæſa matre naſcuntur. Agrippæ, qui cum labore matris eduntur, hoc eſt per pedes contra naturã, nõ per caput, quaſi ab ægro partu. Vopiſcus qui ex duobus conceptis, uno abortu excluſo, ad partum legitimum deducatur. Glos appellatur mariti ſoror, atq; 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 editi ſororibus, quaſi conſororini. de quibus exempla multa ſunt in antiquis authoribus, & maxime in Afranio, & iuris uetuſtiſſimis ſcriptoribus. ΤΈΛΟΣ.

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.

VENETIIS IN AEDIBVS ALDI, ET ANDREAE ASVLANI SOCERI,
MENSE SEPTEMBRI.
M. D. XXVI.

AL DVS.

CASTIGATIONES IN NONII MARCELLI COMMENTA=
RIOS ADNOTATIS OBITER LOCIS ALIQVOT
SEXTI POMPEII FESTI ET VARRONIS
MICHAELIS BENTINI OPERA,
EX VETERVM FIDE CO=
DICVM MAGNÆ
EX PARTE.

AD LECTOREM.

Ornucopiæ Commentarios olim à me ſumma diligentia, & cura editos, iterum emittimus ſtudioſiſſime Lector: meliore quidem fortunæ euentu, non maiore ſtudio. ſiquidem & græcarum dictionum indicem adiunximus, quando id utile futurum erat tibi, & Michaëlis Bentini in Nonium adnotationes, neq; non in Feſti fragmenta, & Marci Varronis de lingua latina libros, qui nuper ex ipſa Germania ad nos uenere. Dedit ſcilicet operam Bētinus ut non nihil ingenio, multum ſanè induſtriæ tribueret ſuæ: cum ueterum codicum ſecutus, laborioſiſſimam fidem multa fœde lapſa in his omnibus reſtituerit. Nos uero, quod noſtrum erat munus, reliqua ita concinnata & abſoluta reddidimus, ut æmulari alij poſt hac facilius poſſint, quàm imitari. Vale.

ANNOTATIONES SEV CASTIGATIONES LOCORUM, qui à Sipuntino cornucopiæ autore ſecus cittantur atq; legerit Nonius Marcellus, F. Pompeius, & cæteri ſcriptores.

Olumna 13. uerſu 41. Cornibus ara frequens.) Non me fugit Angelum Politianum uirum ſanè eruditum aliter ſentire hoc loco de ara cornibus frequenti, &, cur in Dianæ Epheſiæ templo molles honores appellentur, ſicut & in alijs pleriſque, quibus cum locupletes autores adducat, non inuitus accedo. Nemo tamen me ſanum iudicet, ſi eum proſcindere parem, quem laudo autorem, & quem commendatiſſimum haberi uolo. quanquam nec ſapientis eſſet eundem ab omni crimine uindicare uelle. Quotus enim quiſq; eſt, qui non aliquando labatur? Itaq; tantum ea in hoc libro notaui, quæ ex alijs citarentur non optima fide plerunq; uitio ut ego quidem interpretor, exemplarium in quæ incidit, quæ tamen temerarium fuerat mutare, cum & noſtri codices æque deprauati nonunquam deprehendantur, aut certe indicaui ea quæ diſcrepabant ab ijs ex quibus ſuum cornu concinnauit.

Col. 7. uer. 17. Poſtquam uidi miſericordia, & c.) lege, uidit ex Non. 9. 14. Extaq; falſos Porriciam.) lege ſalſos.

Eadem uerſu. 59. Ergo deum ſublimes, & c.) Huius loci uariā lectionem oſtendi in Nonio, quò te remitto.

11. 15. Mollicinam, crocotam, chiroditā, recinium.) Nonius apud Nonium, lib. de genere ueſtimentorum, leg. Mollicinam, crocotam, chirodotam, ricam.

Eadem uerſu. 37. Teſtibusq; onerat, & c. lege, textilibus.

16. 46. Simuliter ut muræną) Nonius ſimulter.

Eadem uer. 56. Vide quid ferat morum ſimilitas.) Omiſit ſuo more, quæ uidebantur abſurda in mendoſo codice, quo uſus eſt cū hæc ſcriberet. Nonius legit: Vide Demea hominis quid fert morum ſimilitas.

30. 53. Verſus uetuſtiſſimi poetæ.) Verſus hos ex Ennij ſatyris citat Gellius lib. xviij.

31. 29. Reſte uelet gulam.) Nonius: Reſtis eſt uilis, uelet gulam.

Eadē, uer. 43. Ne uelitatim & ſaltuatim.) Quidā uelliatim legunt pro uelitatim, quanquā & Gell. uelitatim legere uideatur

33. 38. Si quid loqui uis.) Noni. Siquidem loqui uis, niſi mendum ſit in Nonianis codicibus.

35. 31. Deos ego omnes, ut fortunati ſint.) Non. ut fortunaſſint.

36. 38. Foriolus es.) Non. Foriolus eſſe uideris.

37. 42. Thebani uero, rumiferant, probant.) Noni. quanq̄ 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

86. 31. Martius: Nec ningulus mederi queat.) Apud Feſtū hoc teſtimoniū citatur ex Ennio, nō Martio, quanq̄ et hoc deprauate poſitū ſit hic, ut & alibi nonnunq̄ pro Matio mimographo.

89. 51. Imaginis fortunæ ſimulachrū.) Non. Virginis fortunæ.

91. 15. lege Acemantida.

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. 61. Tu habes portiſculū.) Nonius & Plautini codices quos quidem uiderim, habent: Tute ut habeas portiſculum.

138. 45. Aut illorum copias fundā in campo, aut naues ueſtras mactabo in mare.) Noni. Qui aut illorum copias fundam in campo, aut naues uram, aut caſtra mactabo in mare.

139. 26. 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. 46. Si hanc abſente nobis inueniret puer.) Nonius: Si hic abſente nobis uenierit puer.

183. 26. Mutilamur, molimur.) Muginamur legendum cum autoritate Nonij, tum ipſius Sipuntini, qui alio loco ita legit, & interpretatur.

192. 34. Lege: Suſtulit in plauſtra.

193. uer. 6. Tuniçato ſcutra popello.) Alij omnes quos quidem uidi ſcriptores, ſcruta legunt, non ſcutra, atq; eam uocē Politianus ſemel ab uno Horatio hoc uerſiculo, & iterum à Sidonio uſurpatum putat, cum iam multo ante uſus ſit Lucilius, citante Gellio, his uerſibus: Quid ni?

Et ſcruta quidem ut uendat ſcrutarius laudat,
Perfractam ſtriglem, ſoleam improbus dimidiatam.

quanquam in uulgatis Gellij codicibus pro ſcruta perperā ſcuta, & ſcutarius pro ſcrutarius ſcriptū ſit, ſi Io. Parrhaſio credimus, qui id primus obſeruauit.

Eadem, 40. Varro: Paſceolus ſacculus eſt ex aluta factus.) Hæc ſunt uerba Nonij, non Varronis. nam & Varronem poſtea citat Nonius in eadem dictione alijs uerbis.

193. 41. Pueris in ludo paſceolos furari.) Nonius: Pueri in ludo ſolent paſceolos 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: Cū 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 teſtimonium 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 conſtanter habent intertaliari, qua uoce & 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.

331. 11. Duabus grandibus obſita conchis cū qua paruus piſciculus ſquilla dictus ſocietatem coit. Magis ſtuduit ſenſum reddere, quàm anxie uerba appēdere. locus eſt ex lib. de natura deorū. ij. ubi nos legimus: Prima uero, ſic. n. Græce dicitur, duabus grandibus patula conchis, cū parua ſqlla quaſi ſocietatem coit.

236. 12. Hunc in fauces inuaſiſſe.) Noni. inuolaſſe.

Eadem 15. E curru trahitur, dilaniatur, eliditur.) Noni. Trahitur, operitur, eliditur, laniatur.

236. 58. Tu à ligello fuiſti qua exis foras.) Noni. De ſuo ligello fumus ſi quâ exio foras.

241. 32. lege: Sandaraca, quæ inuenitur.

244. 45. Impluuiatis facit ueſtimentis nomina.) Nonius, & codices Plautini, quos uidere contigit, habent: Impluuiatas, ut iſtæ faciunt ueſtimentis nomina.

251.47.lege:Et ferrugneos hiacynthos.

252.29.Varro inueniſſe ſe ericiũ cum proboſcide ſcribit.) Hoc Varro non de ſe ſcribit,ſed de alio quopiã,cuius uerba,quo propius inſpiciãtur,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 uerſiculum alibi ex Ouidio,ſui oblitus,ſic citat:

Sæpeq; purpureis figere labra genis.

259.46.leg.murias 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 crocotilis cruſculis.)Deeſt talis,extortis talis,&c.Sic enim Feſtus legit.quanq̃ & alicubi pro crocotilis,todilis ſcribendum cenſeat uoce à todis auibus ducta.

264.14.Vxorem meam paucies uidebo.) Non. Tuam uxorem etiam paucies uideo.

268.31.Liberorum lecto.)lege,leto.

271.25.Hæc quidem me hercle præfica eſt, ſi mortuũ collaudat.) F.Põpeius:Hæc q̃dẽ mehercle opinor præfica eſt,quæ ſic mortuũ collaudat.Varro uero:Nam mortuos collaudat.

274.11.Permagnã dices ex illa re.)Noni.Permagnã eũ dicere.

Eadem,13.Nec me langoribus dedi.)lege:angoribus dedidi.

275.18.lege:quo facilius efficiant.

278.17.Capit conſilium poſt q̃ ſentinat.)Feſtus addit,cum Mercurio capit conſilium,poſtquam ſentinat.&c.

279.44.lege:Hæc herbarum aculeatarum.

286.54.Neuius carmine:Corpore,pectoreq; undiq; obeſo ac merito exeſo,tardi ingenio ſenis.)Miror hũc non deprehẽdiſſe ſaltẽ hoc loco iſta deprauate legi apud Noniũ,cum Gellius tã celebris autor id manifeſte prodat.Sic enim citat ex Næuij alceſtide:Corpore,pectoreq; undiq; obeſo,ac mente exſenſa,tardigenulo ſenio oppreſſum.ubi obeſum inquit Gellius proprie magis quàm uſitate dictũ pro exili atque gracilento,ἀκύρος ἢ κατ᾽ ἀντίφρασιν,obeſum pro pingui atq; uberi dicit.

287.2.Quæ ipſe comeſt.)Non.Quæ ſe ipſa comeſt.

290.55.Quintus Hortenſius dapali cœna.)Apud Varronem nec dapali nec adijciali ſcriptum inuenio libro de re ruſtica tertio,ſed augurali.

291.4.συκαλίδα appellat.)Athenæus deipnoſophiſtarum lib.ij.hanc συκαλίδα uocat, quod ut ipſe inquit, ἁλίσκεται τῷ τῶν σύκων καιρῷ.

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.Implenit 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 tereſtris.)Legendum,niſi quas terreſt.cum ex Cicerone,tum ex Nonio in uerbo conciet.

306.26.In quadam caupona ſe occultans perpotum domum redit.)Noni.Delituit in quadã caupona, atq; ibi ſe occultans perpotauit adueſperũ,inde ciſio celeriter ad urbẽ adductus

327.33.Profecto ad indigitatem 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 antiqui poetæ,quod pari uerſuum numero & uenuſtate græcũ 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 609.58.

368.33.Quid triſtiores uideo te eſſe?&c.)Et hic multa amputauit,quæ integre referuntur à Nonio in dictione uirgindemia.& uerſu ab illo quarto:Vertius magnarum uiriũ.) Nonius uiracius ſcribit.

369.54.Virtus Albine eſt preciũ.)Hos uerſus ex Lucilio citat et pulchre interpretatur Lactantius diuinarum inſtitutionũ (lib.vi.

374.37.Sit uernilitus.) Noni.hoc aduerbialiter legit:Credo minus tandem hoc ſit uernaliter.

374.56.Nec quo careas ægrius.)lege,caueas.

381.37.Morbus luſcio dicitur.)Feſt.& cæteri ferè luſcitio ſcribunt.

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.A etate ambo ambobus.)Nonius,& Plautini interpretes ætatem legunt,pro ſæpe ac diu.

415.33.Quæ à græca uoce phyluræ et appellantur.)Philuras Politianus nõ ab eo q̃d Græci φύλλα,folia uocant dictas cõtendit, ſed primigeniã uocem eſſe,& apud Græcos eandem eſſe philyrã,quæ Latinis ſit tilia,proinde non p̃ υ in prima, ſed p̃ iota ſcribendũ.de qua re uide miſcellan.caput.lxxiij.

417.28.Cũ 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,nõ Ennio.ut prius habebatur.

429.46.Perfeſtinatim.)Noni.præfeſtinatim.

431.36.Grauedinoſos quoſdã torminoſos. Legendum,grauedinoſos quoſdam,quoſdam torminoſos.

440.54.lege:franguntur haſtæ.

443.57.Abſynthiũ uti bibam graue.)legendum,grauẽ,genere maſculino, ſi Nonio credimus,qui lib.de indiſcretis generibus hoc utitur teſtimonio.at cũ in prima æditione fuerit illa pars omiſſa,mirum non eſt hæc & multa non obſeruaſſe Sipuntinum,quæ nunc ex Nonio protrita ſunt.

453.15.Quàm paruula pars,quàm multeſima conſtet.)Verſus eſt ex vi.Lucretij non Lucilij,& præterea claudicat niſi legat: Quam ſit paruula pars,& quàm multeſima cõſtet.

Eadem,57.Timet ne opulentitate noſtra.)Timet ne,nõ inuenio in Nonianis codicibus.additum uidetur ad complendũ orationis hiatum,quod huic noſtro nouum non eſt.

458.16.Lucil.Non bene pro meritis.)lege,Lucretius.

464.16.Adeo ut ætate.)lege,ætatẽ,ut paulo ſuperius diximus.

465.56.Adde perſica,&c.)Poeta 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 conſertum,ſed magis errore Res pereũt,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 eorũ habentia inflarat.

473.38.Non dubitãter immittant.)No.nõ dubitatim immittant.

Eadem,uerſu.62.lege præbitere pro præire.

485.35.Primo in loco conſederint.)leg.in luco,autore F.Pomp.

503.47.lege:Quod dentibus frendere non poſſunt.

510.10

510.10.Hinc grunuli lares.) Hos Nonius quidem grundulſis appellat, ſed magis placet,quod ſcribit Diomedes grammaticus ex autoritate Caſſij hiſtorici,grundules eoſdem dici.

512.3.Gingeria uero,&c.)Feſtus gizeria ſcribit,ni codex ſit mendoſus.

520.14.Cum promitto.)Noni.Quin promitto.

523.5.Neque in puluere coquam.)Nonius addit mythico,Neq; 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,quanquam 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,26,Retineat uiatorem meridie prætereuntem.)Hic noſter cum non poſſet ſe expliare, quod hic locus apud Noniũ mendoſiſſime referatur,omiſit quæ offendebant,& pro arbitratu ſuo mutauit.Nos apud Noniũ in dictione autumnitas,quid legendum ſit uiderimus.

558.4.Ad fortem ligurũ.&c.) Verſus Græci,ſiquis requirat, referũtur à Strabone in quarto Geographicorũ, quos ut hic Sipuntinus,ita nec illic curauit interpres carmine reddere.

568.36.Lucil.Polyphemo maius bacillũ.)De Polyphemo quidem loquitur Lucilius, ſed non ijs uerbis.Nam citante Nonio,Quorũ imprimis,inquit,Polyphemus trecentos cyclops longus pedes,& porrò huic maius bacillum,&c.

570.32.Camposq; remant.)legendũ remanant, ſi Feſto Pompeio credimus.

572.23.Pluto ipſe Cocytus,& Proſerpina Cereris filia,&c.) De Cocytò & baptis multa erudite diſſerit Politiãus 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.quanq̃ & in Nonianis commentarijs exanimato ſcriptũ 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 aliquando 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 confuſus ſit.Sic autem diſtinguendus eſt. Lucilius:

Cernuus exemplo plantas conueſtit honeſtas. Virgilius:

Eiectoq; incumbit cernuus armo.

647.15.Vocant cocos unde certiſſent.) Magis placet quod legit Nonius.Atque ecos 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 aũt præfractior.) Sic legit et 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.) Vrbem perturbauere non eſt apud Nonium.

665.13.Primetium.)Feſtus legit præmeſſum,in dictione ſacrima,libro decimoſeptimo.

670.14.Tardi,rariq;.) Noni.Tetri,tardiq; caballi.Et eadem uerſu.18.Gradarius optimus eſt.)Nnni.optimus uictor.

Eadem,28. Ni tolutim uadas.) Noni. Tolutim ni badizas. & mox doceat tolutim currere.)currere addidit de ſuo.

671.47.Qui illa in Socrate uitia nõ cognoſcebat, quæ ipſe ex illius aſpectu multa collegerat.ab ipſo aũt Socrate ſubleuatus eſt.)In noſtris codicibus tantũ inuenio: Qui uitia illa in Socrate non agnoſcerent.ab ipſo aũt Socrate ſubleuatus eſt.

672.16.Craſſi pater magnus trico fuit numarius.)Huius lectionem oſtendimus apud Nonium in dictione tricones.

674.4.Quidã 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 compara.) Noni. Non qui facias.

684.50.Inſulta miſerum.)Nonio additur præpoſitio: Inſulta miſerum tu quoque in me.

690.9.Propter tenuitatem & plenitatem.)Nonius utrobiq; pleuitatem legit per u literam.

691.57.Vnde procaſſit truo.)Feſtus,unde hic prorepſit truo?

692.17. Tetrices.) Feſtus retrices ſcribit,atq; eo nomine non quãuis aquam ſignificari, ſed eã quæ eſt ſupra uiã ardeatinã inter lapidem ſecundũ & tertium,qua irrigãtur horti infra uiam ardeatinam & Aſinariam uſq; ad Latinam.

693.31.lege,præacutas ſudes.Eſt enim fœmininũ,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.)Primũ Accio falſo aſſcribitur quod,teſte Gellio, Matij eſt ex mimiambis.deinde,omiſſum eſt phœbus.Sic enim legendũ:Iam iam albicaſſit phœbus ac recentatur.

728.16.Nã ſartor ſine c.)Sartor & ſarta tecta Feſtus,& cæteri ferè ſine c ſcribunt,& haud ſcio an c ẽtnũ admittant.

716.4.Quid eſt quod latras?quid rabis?) Nonius:Quid eſt? quid blateras?quid rabis?

Eadẽ,59.Inde parectatæ chlamydes.)Noni.Vnde parectatæ.

719.12.Lenonem ædibus expuli,diſſueui.&c.)Noni.Lenonẽ ædibus abſterui,deſueui,pro eo quod eſt,inquit,conſuetudinem ei abſtuli.

738.41. Quod ſuternas facere inſcius.)No. Qui ſutrinas fac, &c.

741.28.Tamen eſſe adiutã expetunt.)Noni.Aduitã.

752.38.Vagãtur,pauore pecuda,et in tumulis paſtores ſedẽt.) Noni.Vagant,pauore pecuda in tumulis deſerunt.quanquã & hic locus deprauatus erat uulgo apud Nonium.

753.40. Non hoc quod ualeat,quod'ue interſit.) Apud Noniũ euidentius hæc in uerſu diſtincta ſunt huiuſmodi:

Non hæc,quid ualeat,quid'ue hoc interſiet,illud

Cognoſcis,primum hoc quod dicimus eſſe poẽma.

Pars eſt parua poẽma, & cætera in eandem ſententiam.

Eadem,uer.56. Sic.n.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,36. Ius atque æquum ſe à malis ſpernit procul.) Noni: Nam ſæpe uirtute mali nanſciſcuntur ius atq; æquum, ſe à malis ſparſit procul.

764.16. Sed ramis gluuit.) Noni. Sed etiam ramos glubit.

769.33. Oblucuuiaſſe me puto.) Apud Feſtum oblucinaſſe legitur, ſiquidem codex mendo uacat.

770.10. Sic cito 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 fulgorinit Iuppiter, ſicut & paulopoſt fulgoritate pro fulguritate.

797.59. Liquidius quàm uentus eſt Fauonius.) Apud Nonium additur cultiuſq;: Liquidius, cultiuſq; quàm uetus 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 legendum putant apud Ennium, ſed ſuperbia, uelut interpretetur & alludat ad uerbum 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 qualiſcunq; fama.) Noni. & qualis fuerit.

810.56. Inde impleui cuneam.) Nonio, & cæteris cyrnea per υ ſcribitur, ſed magis placet p i ſcribi, ut ſit à uerbo κιρνᾶν.

815.35. Inſipientia aũt quaſi inſanitas, eademq; demẽtia.) No. Quaſi inſanitas quædã, quæ eſſet inſania eademq; demẽtia.

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 laborant, inuocant.) Rurſum ex autore detorquet ad ſuam ſententiã quæ arridẽt, omittit quæ diſplicẽt. No. ſic citat ex Varrone hoc teſtimoniũ. Hoc Tutanus Romæ nũcupor, hac propter qui laborant in- (uocant.

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. Cũ ſimus canopi.) In æditione poſtrema quæ Aldina dicitur, apud Nonium pro canopi κάπροι 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 ò 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. Quidnã garidiatis dicentes, ò fortuna.) Noni. Ac poëmata eius gargaridans, dices ò fortuna, &c.

870.29. Cantuq; caſto corda relaxas.) Apud Noniũ hoc tantum inuenio: Cantu, caſtaq; 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 geminũ.

901.18. Perennis herbæ.) lege, perenni ſerue.

902.20. Vas cum aqua.) Noni. Vaſum cum aqua.

Eadẽ,56. Enni. Sanguine diluitur tellus.) Noni. autorẽ unde hic uerſus ſumptus eſt non nominat, tantũ dicit eſſe apud quendã ignobilis autoritatis, ſed ex Gellio cõſtat ẽẽ uerſum Furij Antatis poëtæ nõ omnino mali, ſed non ita receptæ autoritatis.

907.48. Ferro efferri cardines.) Noni. Ferro effringat cardines.

913.24. Erumnulas.) Alij ærũnas & ærumnulas per æ diphthongum ſcribi malunt, quorum è numero eſt Feſtus Pompeius, qui à græco uerbo αἰρῶ ærumnas dictas putat.

Eadem,uer.30. Aes à ueteribus rãdus, à quo randuſcula porta: utrumq; à ueteribus per au diphthongum ſcriptum comperi, atq; ita habetur apud M. Varronem, & F. Pompeium.

922.59. Lachrymas de ore negœo.) Feſtus: Simul ac lachrymas de ore negœo deterſit.

930.44. Lucil. Nemo illa uiuit carie.) Noni. hoc citat ex Afran.

942.36. Maximas optimitates.) Nolim equidẽ contẽdere de re non perinde graui, uerũ uix ſcio an probandus ſit Pylades Plauti enarrator, q̃ tantopere flagellet ſuos antagoniſtas, qđ ſequuti uetuſtos codices legant apud Plautũ, maximas optimitas pro optimitates, cũ id conſtanter legatur apud Noniũ, & Aulum Gelliũ. quaſi uero ubiq; corruperint oĩa impreſſores, maxime in ijs quæ antiquitatem quandam reſipiunt. Quod ſi offenditur inflectionis nouitate, quid dicet de mordicibus, & eiuſmodi uocibus, quæ apud hunc comicũ crebræ ſunt, nec ad certam analogiam reduci poſſunt? Et paulo poſt: Opiferaſq; offers mihi.) lege oppiparaſq; 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 nõ uidebis groſſum.) Macrobius Marcum Athiliũ hoc loco citat autorẽ non 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 crinis ſubijcere.) Non. ſubiecerat.

1008.30. Nam clandeſtina uerborum crebritudine tranſigi.) Noni. 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, caulæq;.

CASTIGATIONVM IN
Cornucopiæ, finis.

IN MARCVM VARRONEM DE LINGVA LATINA, ET de Analogia.

Ol.1057.57. Hic parui rudentum ſibilus &c.) Hunc locum ex Criniti commentarijs ſic reponendũ curauimus: Hinc Pacuuius, rudentiſibilus, hinc incurui ceruicum pecus, hinc clypeat brachium. Quod poſtremũ ex eiuſdẽ autoris Hermiona ſumptum eſt. Sic enim apud Nonium refertur: Currum liquit. chlamyde contorta clypeat brachiũ. Quod autẽ præceſſit, incuruiceruicũ pecus citatur & Pacuuij nomine à Quintiliano in primo: Nerei repandiroſtrum, incuruiceruicum pecus.

1058.7. Quæ hæreditate à Romulo uenerunt.) Alijs hic additur rege. Quæ hæreditate à Romulo rege uenerunt.

Eadẽ,uer.52. Lucretius: Aetheris & terræ.) Si ſcriptura mẽdo uacat, Lucretiũ neceſſe eſt aliud uolumen ſcripſiſſe, quàm quod hodie extat de rerũ natura. Nam neq; initium librorũ neque numerus alio qui conueniret cum Varronis ſcriptis.

Eadem,uer.61. Cœli ingẽtes fornices.) Hoc Ennij hemiſtichium Cicero de oratore citat his uerbis: Quo in genere primũ fugiẽda ẽ diſſimilitudo: Cœli ingẽtes fornices. Quamuis ſphæram in ſcenam, ut dicitur, attulerit Ennius, tamen in ſphæra fornicis ſimilitudo non poteſt ineſſe.

1059.6. Et triuolum qui territur.) Alij codices habebãt tribulũ. nam et tribulũ neutro genere pro tribula uſurpauit idẽ Var. lib. de re ruſt. i. Quod fit inqt, apud alios iumentis, hic (tribulo fit. &c.)

1060.22. Stagnũ à græco, qđ nomen habet primã (tribulo fit. &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 q̃dã dici putant, qđ in eo aqua ſtet, alij qđ is locus à græcis ςυν dicitur, q̃a bene cõ (tineat aquã.

Eadẽ,uer.49. Ex phœnice Mallius ſcribit.) Mani (tineat aquã. lij hiſtorici præter cæteros meminit Gell. et Nonius, atq; alibi Varro ipſe, quare uiderit lector num pro Mallio, Manilius (legendũ ſit.

1061.12. Quadrantis ratiti.) Ratiti legendũ nõ (legendũ ſit. ratici, manifeſtum eſt ex Pompei Feſti commentarijs, qui ita ſcribit: Ratitum quadrãtem dictũ putant, quod in eo et triẽteratis fuerit effigies, ut nauis in aſſe.

1062.24. Hi dei idẽ q̃ Aegypti Serapis & Iſis et S. Harpocrates digito ſignificat, ut idẽ princeps.) Politianus in Miſcellaneis legit: Serapis & Iſis, etſi Harpocrates digito ut taceas (ſignificat.

1067.9. Cũ aqua feruẽti inſipitur.) Recte inſpici= (ſignificat. tur nõ inſeritur, ut quidã putant. nam Feſto Pompeio ſipo iacio ſignificat, unde inſipio inijcio, qua uoce uſus eſt & Pomponius Attellanarũ ſcriptor in Fullone, his uerbis: Facite ut ignis feruat, ligna inſipite, far concidite.

Eadem,uer.13. Quod Græci κόκκον.) Sic enim legendũ puto, non κρόκον, cum κρόκη longe aliud ſit.

Ead.49. Neq; diſpendij facit hilum.) Idẽ 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 μάκτυς.) In quibuſdã ſcriptum inueni, macte, ab eo quod Græci μάκτραν.

1068.7. Quod fominute conctũ ſit tabellis.) Legitur &, quod minute confectum ſit tabellis.

Eadem,uer.26. Ab eodẽ appellatum eſt truellum.) Legi poteſt trulleũ; uel ipſo Varrone autore de uita pop. Ro. citante Nonio. atq; ita legit & Sipuntinus. Et uer.61. lege, ſimpulum.

1071.16. Maniũ Poſtulionem.) Cœlius Rhodoginus, poſtulationẽ poſtulare rectius legi poſſe putat, haud ſcio quàm recte.

Eadẽ,uer.26. Cornelius & Luceius.) Pro Luceius alibi Luctatius ſcriptum offendi.

1073.15. Segeſtria appellant.) Ita ferè lib. de uita populi Romani citãte Nonio: Hoc, inqt, quod inijcitur, toral dicitur, lecticã qui in uoluebant ſegeſtria appellabãt. Atq; his nõ diſſimilia Pollux de ϛρώματι onomaſticõn lib. x. quanq̃ Feſtus dicat ſegeſtria uocari pelles nauticas, quas Græci δέρρις appellant.

1074.3. ἀρραβον.) Vſitatius id à Græcis ἀρραβὼν dicitur, nec memini me uſquã legiſſe, quod ſciam, ἀρραβον genere neutro.

Ead.8. A quo ẽt intertrigo dicta.) Sic enim legendũ, non intrigo. Cuius loci me admonuit Perpetuus Henriotus uir in ſcrutandis ueterum monumentis diligentiſſimus.

1076.26. Dies agonales, p̃ quos rex in regia arietẽ immolat, dicti ab ogon', eo quod &c.) De hoc immolãdæ hoſtiæ ritu & uerbo hoc agon', quo ſacerdos miniſter utebatur, fit mentio apud Senecã, ad quod alluſit & Ouidius illo uerſu: Semper agãt ne rogat, nec niſi iuſſus agit. Quod mirũ Politianum apud hunc nõ animaduertiſſe cum dicat apud unum duntaxat Senecam eius factam mentionem.

1077.18. Funalia furinæ) Ea Feſt. furnalia ſcribit appellata.

1078.6. Cũ Cicero uenuſtiſſime dicat ab occæcãdo.) Id (fuiſſe. 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 p̃perã occato pro occæcato à typographis (impreſſum eſt.

1080.5. Vt ſe abeat.) Alij, ut ab ſe abeat. (impreſſum eſt.

1081.10. A quo ẽt extremum &c.) Hunc locum citat, & pulchre interpretatur Gellius lib. x. cap. xxi. q̃ quoniã ad lectionis integritatem ſimul & intelligentiã facere uidebatur, non putaui omittendũ. Nam cauſam oſtendens quare Cicero his uerbis nouiſſime, & nouiſſimus uti noluerit, cum tamen eo multi ſui ſeculi doctiſſimi uiri uſi fuerint, ait: Quoniam qui doctiſſimus temporũ illorũ fuerat, illo ut nouo & improbo uerbo uti uitauerat, propterea id M. quoq; Varronis ex lib. de lingua latina ad Ciceronẽ ſexto demonſtrandũ putaui. Quod extremum inquit, dicebatur, eſt dici nouiſſimum cœptum uulgo, quod mea memoria ut Lælius, ſic ſenes alij, quod nimiũ nouum uerbum eſſet uitabant, cuius origo, ut à uetere uetuſtius, & ueterrimũ, ſic à nouo declinatũ nouius & nouiſſimum. Proinde mendũ eſſe ſuſpicor in codicibus typis excuſis, in lib de orato ubi ea uox ſemel inuenitur.

1083.32. Ter ſub armis mali uitã cernere.) Sic enim legendũ uel ex Nonianis cõment. quis mediocriter doctus facile uide (rit.

Eadẽ,uer.35. Vos epulo poſtquã ſpexit.) Id ex Ennio qui (rit. dem citat Feſtus Pomp. ſed paulo diuerſius, & fortaſſe deprauatius: Quos ubi rex paulo aſpexit decoribus celſis.

1084.19. Bœotia oſtendit, quã 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; facetia ſermonis Plautini congruentis, eaſq; iam aliorũ nominibus occupatas Plauto uindicauit, ſicut iſtam quã nuperrime legebamus, cui nomen eſt Bœotia. nã cum illis una & uiginti nõ ſit. & eſſe Aquilij dicatur, nihil tñ Varro dubitauit quin Plauti foret, neq; alius quiſquã nõ infrequens Plauti lector dubitauerit.

1086.17. Id eſſe apparet.) Lege idem eſſe.

Ead.53. Quod eſt terrarũ anfractarum uiſum.) Arbitror legendũ ex Nonio: Terrarũ anfracta reuiſam. Eſt enim hemiſtichium ex Accij Euryſace à Varrone adductũ, & à Nonio repetitum lib. de indiſcretis generibus. Super Oceani, inquit, ſtagna alta patris, terrarum anfracta reuiſam.

Eadẽ,uer.46. Debet ẽẽ contra ſeptũ.) Alij legũt cõtinuo ſeptũ.

1087.61. Sic fiet mutuã mulinã.) Eraſmus Roterod. amor et deliciæ humani generis, i lib. quos Chiliadas inſcripſit, pro mutuã mulinã putat legẽdũ, mutuũ muli, ut ſubaudiatur, ſcabũt

1988.23.

1088.23. Vtinam ne in nemore Pelio ſecuribus Cæſa accidiſſet abiegna ad terrā trabes.) Sic enim cenſet legendū Politianus, cū expleriſq; Ciceronis locis, tū ex Priſciani lib. yij. quāq̃ uulge ferè pro accidiſſet, cecidiſſet ſcriptum inuenio.

Eadem, uer. 25. Ennius: Cœlitum Camilla expectata aduenis, ô ſalue hoſpita Camilla.) Macrobius Saturnaliorū libro tertio hunc locum citat ex Pacuuio. quē quidem cum ad hæc et ſequentia de Calimacho plurimum facere uideatur, non grauabor aſſcribere. Nec nomen, inquit, Virgilius, apud ſe, quod fortuitū eſſe poterat, uacare permittit. Matriſq; uocauit nomine Caſmillæ mutata parte Camillam. Nam Statius Tulianus de uocabulis rerū lib. primo, ait dixiſſe Callimachum, Thuſcos Camillū appellare Mercurium, quo uocabulo ſignificant præminiſtrū deorū. Vnde Virgilius ait Metabū Camillam appellaſſe filiā, Dianæ ſcilicet præminiſtrā. Nam & Pacuuius cum de Medea loquitur, cœlitū Camilla expectata aduenis. ſalue hoſpita. Romani pueros, puellaſ'ue nobiles & inueſtes Camillos & Camillas appellant, Flaminicarū et flaminū præminiſtros. hactenus Macrobius. Vbi obiter uideat lector, num idē ſibi uelit Varro cum ait, uerbū eſſe Caſmillus, quod apud Callimachū inuenit, cū illo, quod Statius Tullianus ſcribit, Callimachū dixiſſe Tuſcos 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 et Feſtus, unde apud Plautum in Aulularia: Sedentarij, ſutores, diabathrarij.

1090.17. Vide uiuices quantas.) Antique uiuices pro eo quod nunc uibices dicimus. quod tametſi leue eſt, cū uideam tamen in eiuſmodi quoſdam impingere admonendū putaui. Cuiuſmodi etiā eſt illud quod apud Noniū ſæpe inuenitur, uiuere pro bibere, & albeus pro alueus.

Eadem, uer. 10. Diobolares, ſchœniculæ, miraculæ.) Hæc & illa quæ mox ſequūtur, ſcrāctiæ, ſcrupedæ, ſtritabilæ &c. ſumpta ſunt ex Plauti Neruularia, quæ comœdia ut refert Gellius etſi inter incertas eſt habita, tamē mire feſtiua, et uere Plautina uerborū antiqtate uitia ac deformitates meretricum pſtringıt. Varie aūt legitur apud autores. Nā qdā ſcraptæ quidā ſtratæ, alij ſcranctiæ, nonnulli ſartæ habebant. unde uix tandē uerā lectionē elicere potui. Sed placet quod legıt Nonius: Scraptæ, ſcrupedæ, ſtritabillæ, uel, ut, alij ſtritibulæ, ſordidæ.

Eadē, uer. 31. Ego noui ſcio axioſam.) Forte legendū, ego nouitio axioſam. et uerſu ab illo ſecundo, pro in geſtione, in ceſtrione. quæ fabula à grāmaticis ſæpe Plauti nomine citatur.

Eadem, uer. 51. Quod eſt apud Caſſiū: Nocte intempeſta &c.) Locus eſt ex Caſſij poëtæ fabula quæ Brutus inſcribitur, ubi ait Lucretia: Nocte intempeſta noſtram deuenit domū, quod teſtatur paulo poſt ipſe Varro.

1091.13. Videbitur, factum uolo, at redito conticiniū.) Alibi Varro: Videbimus, factum uolo, redito conticinio, atque ita ferè legunt Plautini interpretes. Quidam autem: Videbitur factum uolo, huc redito conticinio.

Eadē, uer. 37. Terētius: Scortatur, potat, olet unguentū de meo.) Eſt apud Terētiū in Adelphis. quanquā Donatus et cæteri interpretes eo loco cōſtantiſſime legūt obſonat, nō ſcortatur, unde certū eſt Varronē lapſum memoria, aut codices omnes fuiſſe deprauatos, quod ante nos diligēter annotauit Politianus.

Eadē, uer. 46. Si unū epityrum.) Eſt apud eundē in Milite. & mox uer. 55. pro puolgans, quidā legūt peruolans.

Eadē, uer. 48. Quod minimū ē, neq; ut aiūt μῦ facere audēt.) Carmē eſt Enniaū, ut abūde declaratur ī chiliad. Eraſmicis.

Eadem, uer. 49. Pacuuius: Dij monuerint meliora.) Monerint non mouerint, aut monuerint legendū, autore Nonio, qui tractatu de mutatis coniugationibus ſcribit, moneris pro monueris uſurpatum à Pacuuio in Armorū iudicio, & rurſum in Chryſe hiſce uerbis: Dij monerint meliora.

1092.12. Euax iurgio uxorē etc.) Extat apud Plau. ī Menæch.

1093.11. Lege: Sine quod libet id faciat.

Eadē, uer. 18. Verſum ex Næuij Heſiona quo gladij lingulæ meminit adducit Gellius lib. x. capite de telorum uocabulis. Eſt autē iſte: Sine mihi gerere morē uidear lingua, uerū lingula.

Eadem, uer. 20. In Lampadione: Protinā à protinus continuitatem ſignificans.) Aut uehemēter fallor, aut hic eſt locus quē citat Nonius Marcellus lib. de uaria ſignificatione ſermonū, quanquam nō omnino iiſdem uerbis. Varro inquit, ēt de lingua Latina lib. ſexto, uel protinam, uel protinus continuatione uel præteritæ uel futuræ longitudinis dicit.

1099. Pſalterio & Pandura.) Vtrunq; græcum eſt, ſed πανδούρας, quod non ita notum eſt omnibus, meminit Athenæus in quarto Dipnoſophiſtarum.

1100.2. Mille aſſarium eſſe.) Aſſarium ab aſſe per diminutionem Græco more deflexū uidetur, ſicut à βίβλος βιβλάριον, quanquam & Græci ſcriptores quidam præter ſacros, etiā ἀσσάριον uſurpent, pro minuto aſſe ſeu obolo, eā uocem opinor à Latinis mutuati.

1102.35. Serperaſtra.) Quid ſint ſerperaſtra docet quidem Crinitus, uerū idē hūc locū emendare uolens ita deprauate citat, ut magis inuoluere quàm explicare autorē uideatur.

FINIS.

IN POMPEI FESTI LIBRORVM VNDEVIGINTI fragmenta.

Ol. 1125.45. Vel quod duratur ut fiat toſtum.) Pro duratur qdā aduratur ſcribere malunt, ſicut & mox uer. 50. per lacinia toga, lacinia togæ.

1126.11. ambaruales hoſtiæ appellabantur, quæ pro aruis à duobus fratribus ſacrificabātur.) Hic locus aut ab abbreuiatore corruptus eſt, aut certe nō eſt hic Feſtus quē citat Macrobius Saturnaliorū lib. iij. his uerbis: Ambarualis hoſtia, ut ait Pompeius Feſtus, quæ rei diuinæ cauſa circū arua ducitur, ab iis qui pro frugibus faciunt quanquam & alibi eiuſdē Feſti mentionem fieri à Macrobio certum eſt.

1126.29. At, uel aut.) Alij, at, ſed, aut.

Eadē, uer. 35. Quod uerbū uenit à græco.) In quibuſdā codicibus uerbū græcū adiectū repperi, ἄρσει, qđ ſignificat ἄγει δὴ

1127.43. Acerus ſecuris.) Sipuntinus aciæris legıt.

1128.13. Florem antlabant.) Crinitus, exantlabant.

Eadē, uer. 35. Quintio poëtæ.) Hic eſt ille Atta togatarū ſcriptor cuius meminit Horatius in epiſtola ad Cæſarem, quiq; frequenter citatur à Nonio Marcello.

1128.59. Vel q̄a terra oriatur.) Alij: uel q̄a terra operiatur.

1131.40. Vas ab hauriendo.) Ab ἀρύσασθαι uidelicet. Nā ἀρύταινα græca uox eſt, nec à Latino uerbo deduci poteſt. Eſt autem ἀρύταινα autore Polluce uas quo in balneo utebantur ad aquam hauriendam.

1133.21. Antiquum ueteres etiā pro omnia poſuere.) Arbitror legendum pro nobili. Nam & antiquū 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, et cupedia per u, & ſimplex p cupedia ſcribunt. nos utrunq; reliquimus nuſquā temere auſi mutare ſcripturam.

Eadem, uer. 56. Clunaclū cultrū.) Sipuntinus legıt clunaculū.

1140.8. Cuturniū.) Idē alibi in litera g, guturniū ſcribit & interpretatur. et uer. 10. lege: culignā in fœnogræco ponito.

Eadē, uer. 17. Cnephoſum.) Id paulo poſt itidē à κνέφας deduci & per g ſcribi præcipit.

Eadē, uer. 21. καλλόπισον.) Id genus ueſtis Sipuntinus κάλασιρν uocat. uter autem rectius, neſcio. Nec enim idem eſſe puto quod Iulius Pollux καλάσιριν appellat, ueſtis genus Aegyptiæ & fimbriatæ.

1141.34. Clucidatum.) Quin & hoc alibi per g ſcribit, uelut à γλυκὺ deflexum.

Eadem, uer. 45. Deus putabatur eſſe portarū.) Seruius ex Virgilio, & eum ſecuti cæteri Portumnum portuum deum faciunt, qui à Græcis Palæmon dictus ſit.

Eadem, uerſu 54. κέρδονα.) Malim κέρδωνα per ω magnum ſicut ab ἄκρος ἄκρωνα. Nā & Athenæus ſcribit apud Spartanos heroëm quendam nomine κέρδωνα à cocis coli, mirū ni dictum ab ea lucri cupiditate.

1143.7. Curionē pro macro.) Eſt in Aulularia, ubi id ipſum apte declaratur his uerbis: Volo ex te ſcire q̄d ſit agnus curio. Qui oſſa, inq̄t Euclio, atq; pellis totus eſt, ita cura macet.

Eadem, uerſu 34. Quaſi lupus ab armis.) Nonius id teſtimoniū citat ex Plau. Ambroico, atq; clunes deſertos nō infractos legit.

1144.47. Calparij uinū nouū.) Libentius credā legendū eſſe calpar quàm calparij. Nam Varro teſte Nonio calpar uinum quoddā 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 non uno loco, ut eſt illud Titinnij: Quid iſtuc? aut quid ſibi uult hic ſermo, mater delicat.

Eadem, uer. 18. Deliquum apud Plautum.) Extat apud Plautū in Caſſina his uerbis: Sine amet, ſine quod libet id faciat, quādo tibi domi nıl deliquum, tametſi Varro de lingua Latina lib. ſexto deliquiū legat et interpretetur, niſi mēdoſus ſit codex.

Eadem, uer. 60. Id eſt externo uino.) Heſterno legendū ni fallor. Nam ἔωλος apud Græcos heſternum ſonat, ſicut ἑωλοκρασία heſternæ crapulæ grauedinē, & 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. Effuſilatum exertum, quot ſcilicet omnes exerto brachio ſint.) Magis accedo iis 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 feruētia.) 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 tibiis, quæ & Græcis γίγγραινοι dicuntur, & tibicen γιγγρίτης, quarum meminit & Athenæus lib. quarto Dipnoſophiſtarum.

Eadē, uer. 60. Alij ἀντέρματα uocant.) Pro ἀντέρματα, in aliis νήβλα ſcriptum repperi.

1154.48. Vinceres curſu ceruum.) Legendū uinceretis, ut paſſim apud Plautū legitur, & ut à M. Varrone citatur, de lingua Latina libro ſexto.

1155.43. Cuius adhærentia inſpiciebantur exta.) Huius loco in aliis ſcriptum inuenio: Ad cuius adhærentia inſpiciendū harioli conducebantur.

Eadem, uer. 50. Qui gracilior eſt.) Sipuntinus, qui grandior eſt, nonnulli, qui grauior eſt quàm fru. altus.

1156.12. Halapanta.) Nonius Halophanta legıt 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 cū leno dixiſſet: Quæſo ne me incomities, mox reſpondens trapezita, & ad nominis etymon alludēs ait: Licet'ne inforare, ſi incomitiare nō licet? Non inforabis me quidem, inquit Curculio Non mihi placet tuum profecto nec forum nec comitium.

1158.27. Pro impetrix forte legendū eſt impetix, ſicut et 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 Noniū 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 aliis, ſed interim hoc ab eo aut omiſſum miror, aut non animaduerſum de lemniſcis, eam uocem eſſe Græcis & latinis communē, qua inter cæteros uſus eſt Athenæus libro quinto, ubi deſcribens ſplendidam illam pompā Philadelphi regis Aegypti, loquitur ad hunc modum: Ἐκ τούτου περιστεραὶ, καὶ φάσσαι, καὶ τρυγόνες καθ' ὅλην ἐξίπταντο τὴν ὁδὸν, λημνίσκοις τοὺς πόδας δεδεμέναι, πρὸς τὸ ῥᾳδίως ὑπὸ τῶν θεωμένων ἁρπάζεσθαι.

1160.21. Leſbium genus uaſis.) Leſbij uaſis meminit idē Athenæus in undecimo. Hedylum quendam citans autorem, qui in epigrammate id uſurparit.

Eadem, uer. 30. In agris, nunc termini.) Poſt termini à quibuſdam additū 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 tractū uidetur à græco λυπεῖν, quod eſt dolore afficere. nā lapit uſurpāt autores pro obdureſcit, & in lapidē couertit. Pacuuius citāte Nonio: Lapit cor cura, erūna corpus cōficit.

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 uerbū. Sic enim in aliis 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 λυκόφως 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 referendū, quo eſt in Captiuis: Nec mendacij ſubdolis mihi uſquam mantellū eſt meis.

1164.27. Munitio morſicatio.) Alij mumectio.

Eadem, uer. 52. Mltam oſce dici pœnā 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 quidã codices, ut ſignificetur uinum ſeu potio myrti odore conditũ, ut eſt illud apud Plautũ in Pſeudulo: Murrhinã, paſſum, defrutum. Siquidẽ non uideo quid cõmune habeat nectar cũ murrhina, quod hic quidam ſuppoſuerant.

1166.2. Quid ſi ad ludos me pro manduco locem?) Paulo aliter habetur in exemplaribus typis excuſis. Quid ſi aliquò ad ludos me pro mãduco 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 allucinatos,) Alij, alutacinatos, uocabulo ab aluta deflexo.

1168.24. Muginamur.) Huius mentionem fecimus apud Noniũ in uerbo muginari.

1169.37. Quod Græci μίλικρον.) Opinor legendum μύλακρον, ſeu μυλακρίς. quod poſterius Iulius Pollux ſignificari ſcribit os illud cauum in quo genu circumagitur, nimirũ nõ 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 quod 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 et tegularia. Marcus Varro Neuium citat alicubi in Trucularia, cũ eadem ſit opinor.

1174. Afranius in ſimulantẽ.) Et hæc fabula ut à uarijs grãmaticis citatur, ita uarie & incõſtanter ſcribitur, ut neſcias quid ſequendũ ſit. Nonius aliquoties Afraniũ citat in Simula, nonnunquã 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, quanquã hanc Feſti lectionem de gnobilis non agnoſcat, in librariorũ uitio iputemus, Et uerſu 33. pro noxij dij, libentius legerim nixij, atq; ita ſcriptũ obſeruaui in quibuſdam libris.

1176.3. Oculiſſimũ hoſtiũ amicæ.) Locus eſt ex Curgulione, tametſi nõ omnino cũ hac cõueniat uulgata æditio. Sic enim habet: Huic proximũ illud hoſtium oculiſſimũ. Salue ualuiſtin hoſtium oculiſſimũ? neque additur amicæ.

Eadem, uer. 10. à græco ὀσμὴ.) Non abſurdũ uideatur ſi legas ὀδμὴ quod idẽ ualet, quandoquidẽ odefacit p 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 cunarũ &c. Et uerſus 39. lege: atque eccum in ipſo tempore.

1181.16. Quando me æquum; uxorẽ, quam ſauream &c.) Lege: Quâ me, quâ uxorẽ, quâ ſeruum Sauream potes, circũducæ, aufer, promitto tibi non obfuturũ. Et poſt aliquanto: Tibi optionem ſumito leonidam.

1183.6. Perbitere Plautus.) Sipuntinus & Plautini interpretes legunt 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 cũ alibi, aliquot locis, tum in Captiuis: Alium piſces præſtinatum abire.

1185.43. Proſedas meretrices.) Extat apud eũdẽ 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.) πέσκη ſcilicet. Sic enĩ Heſychius πεσκέων, δερμάτων. Et rurſum, πέσκον, 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, pedeſq; puliceſq; cimices.

1193.60. Ennius, Achille Ariſtarchi.) Achilles Ariſtarchi inter Ennianas fabulas numeratur & à Nonio Marcello lib. de contrarijs generibus uerborũ, in uerbo præliant. de qua intelligere Plautũ putauit Crinitus, cum ait in pœnuli prologo: Achillem Ariſtarchi mihi cõmentari lubet. Inde mihi capiam initium ex ea tragœdia.

1194.62. Cumq; hic tam formoſus homo.) Nonius: Cumq; 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 obſcurã.) Hunc Lucretij locum ante nos annotauit & caſtigauit Crinitus, ne qs ſua laude fruſtretur.

1198.26. lege: ſtudioſæ etiam antiquæ mulieres fuere. Et uerſu 56. ruſpari eſſe crebro quærere.

1199.7. Cephalõ Gergithius.) Huius Cephalonis Græci hiſtorici meminit præter cæteros Strab. et Suid. Floruit ſub Adrião.

Eadem, uer. 34. Qui Agathocli Siculi.) Agathocli genitiuũ uſurpat antique pro Agathoclis. Nã Fab. Quintilianus tradit ueteres Latinos ad imitationẽ Græcorũ, genitiuum nominũ in es, non ut hodie in is extuliſſe, ſicut & Maro cũ ait, Immitis Achilli. Eſt autem hic Agathocles ille tyrannus q Calliam Syracuſanũ muneribus induxit, ut de ſe hiſtoriam ſcriberet, non ad hiſtoricam fidem, ſed ad ſuum arbitrium.

1200.5. Accius in Amphitryone: Cedò ecquid te redoſtitum cũ 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?

Eadẽ, uerſu 12. Præſul ut ampiruet, inde uulgus redãplauit.) Ex Nonio propemodũ olfacere mihi uideor quæ ſit huius gemina lectio. Nam is in dictione redandruare hoc Lucilij hemiſtichium citat: Vt uulgus redandruet inde. Ex quibus legendum hic conijcio apud Lucilium: Præſul ut ampiruet, ut uulgus redandruet inde.

Eadem, uer. 13. Pacu. In promerenda gratia, ſimul cum uideã Graios nihil mediocriter redãtruare, opibuſq; ſummis proſequi.) apud Nonium tantum inuenio: Græcos nihil mediocriter redandruare.

Eadem, uerſu 32. Arbitróue, eo die diſſenſus eſto.) Huius loco apud alios lego: Arbitro, reóue, eo die defenſus eſto, & uer. 61. pro tollenone, tellenon.

1201.23. Nũc tam diutius.) Pro diutius, diuinitus legit Sipuntinus. Et uer. 35. poſt uerba illa, qbus mundũ patet. adde, eſſe.

1203.50. Ennius quoq; à ſtirpe ſupremo.) Stirpem maſculine reperiri teſtatur & nonius lib. de indiſcretis generibus, hoc ipſum citans ex Ennio teſtimonium: Homines, Pyrrhus uti memorant, à ſtirpe ſupremo.

1203.12. Religioſi dicuntur, qui faciendarũ, prætermittendarũq; rerum.) Macrobius de hac re diſſerens & Feſtũ citans, ſententiã magis retulit quàm uerba, aut certe incidit in aliud exemplar, quàm quod nos habemus. Secundũ Pompeiũ Feſtum, inquit, religioſi ſunt q facienda et uitanda diſcernũt. Sed opinor Macrobiũ ad alium Pompei locum reſpexiſſe, 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. Quẽ 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 paupertatẽ ſi migrãt infamiæ, grauior paupertas ſit fides ſubleſtior.) Apud Plautum uulgo legitur: Nã ubi ad paupertatẽ acceſſit infamia, Grauior paupertas, fit, fides ſubleſtior.

1206.5. Tũc mamillæ primum ſororiabant.) Et Apud Plautum in comœdia cui Friuolaria nomen fecit, atque uoce Plinium uſum aſſerebat Politianus, quo loco uulgo rigẽtes ſcriptũ eſt. Sic enim apud Pliniũ lib. xxx. legendũ putabat: Piſcinæ maris mãmas ſororiãtes, præcordia, maciemq; corporis corrigunt.

Eadem, uer. 18. lege: Lauandi gratia inſtituti.

Eadem, uer. 29. lege: Paſcali pecore. Nã & Cato paſcales oues pro paſcuales dixit. Et uerſu eodẽ: Ego ab lana ſolocia ad puram data.) Sipuntinus legit: Lana ſoloci ad purpurã data.

1207.15. Nubes per ego deũm ſubices humidas unde oritur imber aërio ſpiritu.) Non. ſubices nõ à ſubijciendo. ſed noue dictas eſſe ſcribit, ab aëris altitudine. Gellius autẽ cõtra ſubijces à ſubijciẽdo, & per ij geminum ſcribendũ cenſet, hunc locũ 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 candẽs, 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. Siquidẽ inter Cæcilianas fabulas ſubinde citatur à grãmaticis Androgynus.

1208. Fœde, ſtupreq; caſtigor.) Sipuntinus id Ex Ennio citat, additq; quotidie: fœde, ſtupreq; caſtigor quotidie.

1210.26. Ennius: Salmacide ſpolia ſine ſanguine & ſudore.) Huius uerſus meminit et Marcus Tullius officiorũ lib. tertio.

1211.4. Flagitiũ 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. Solipungi.) Sipuntinus legit ſolifugi. Quidã codices habebant ſolpugi, quod ipſum & apud Lucanũ inuenitur illo uerſu: Quis calcare tuas metuat ſolpuga latebras?

1216.24. Scortes teſticulorũ arietinorũ.) Politianus ex hoc loco docet quid ſit apud Ciceronem in rhetorico: Medico teſticulos arietinos tenentẽ, prædicans hoc tantũ ſe legiſſe de teſticulis arietinis quod eſt hoc loco apud Feſtum, cũ paulo ſuperius idẽ Feſtus ſcribat. Suffiſcus folliculus teſtium arietinorũ quo utebãtur pro marſupio à fiſci ſimilitudine dictus.

Eadem, uer. 31. Lucan. Tũ 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. xvj. ſed uulgo pro ſicilices perperam ſilices legitur.

1217.21. Palatio, Velia, fagutali.) Eadẽ ferè ſupra in dictione ſeptimontio, unde hunc locum conferendo caſtigare poſſis.

1218.19. Tullios.) Hos alij tubulos appellant, quorũ unus eſt Sipuntinus.

1219.1. Libaq; quæ fectores Argeos & tutulatos.) Varro de lingua Latina libro ſexto hũc uerſum ex Saturnio carmine interpretatur & citat hoc modo: Libaq; fictores Argeos & tutulator. Qui ſint autẽ Saturnij uerſus abunde docet Feſt.

Eadem, uer. 60. Nonius: Quid ſi taceat.) Librariorũ uitio factũ arbitror, ut paſſim pro Nouio Nonius ſcriptũ ſit. Nouij Atellanarũ ſcriptoris teſtimonijs frequẽtiſſime utitur Nonius Marcellus, Nonij poëtæ nuſquam quod ſciam factam mentionem inueni. (lib. xvij.

1220.55. Næuius in duobus Doſennis: Sequimini præminatæ, ſequere temeti timor.) Crinitus in lib. de poëtis latinis, hunc locũ ita accipit, ut à Feſto Dorſennij poëtæ teſtimoniũ adductum putet. Sed ipſius uerba ſubſcribam: Feſtus quoque, inquit, Pompeius Afranium & Dorſenum poëtas citat cum de temeto loqtur, & hunc ſenariũ lepidiſſimũ Dorſeni repetit: Sequimini præminatiæ, 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 primi &c.) Alij, priuatim. Et uerſu 59. Cũ extortis talis, cũ todilis cruſculis.) Supra pro todilis crocotilis legit et iterpretatur, ut et i 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: Quærẽte à Claudio.

1224.11. Plautus Milite, qui talos.) Hæc apud Plautũ in Milite duntaxat reperio quæ ad hunc locũ faciunt: Ea mihi inſignitos pueros pariat poſtea, Aut uarum, aut ualgum, aut cõpernem, 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 iiſdem 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. xxyiij. Et fœdera iungent.) In alijs integrum carmen aſſcriptum inueni, quod ſic habet: Tutius & temnẽt mortes, & fœdera iungunt.

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 quadrupedẽ 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 Aiacem.) F. Pompeius in dictione Tages hunc uerſiculum ſic citat: Et mutonis manu perſcribere poſſe tagacem.

Eadem, uer.51. Contriſtat puluere cœlum.) Apud Virgilium uulgo legitur, contriſtat frigore cœlum.

Eadem, uer.60. Plautus Aſinaria: Par paridatum. 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. Nã 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. Siquidẽ hoc Nonio uelut peculiare eſt autorum libros non eodem modo quo cæteri citare, ut è libris Ciceronis in Verrem manifeſtum eſt.

Eadem, 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 πιοπο & c.) In alijs tantum erat: Quis in omni uita heluo olfacit temetum? Et uerſu.29. Temeti à carris modium. forte, temeti ac farris modium.

Eadẽ, 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 impedimẽtis 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. et uer.35. Familia tota ueſtiſpici.) Apud Plau. pro ueſtiſpici ueſtiſplici ĩpreſſum ẽ.

1234.10. Nouius Lycurgo.) Ne quenq̃ moueat, quod promiſcue pro Næuio Nouius citatur, ut contra librariorũ incuria Cn. Næuij fabulæ, Q. Nouio Atellanarum poetæ tribuũtur, uiſum eſt ceu digito indicare quæ ſint germanæ imprimis Nouij comœdiæ, quo facilius à Næuianis ſecerni poſſint. Sunt autẽ hæ, de quibus minus dubitatur paſſim à grãmaticis latinis citatæ. In agricola, bubulco cerdõe, dotata, exodio, fullonico, gallinaria, geminis, pappo, ptu, pedio, i uirgine prægnãte.

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.) Idẽ citatur & in Thuſculanis & alijs pleriſq; locis, ſed nuſquã exanimato ſcriptũ inuenio, ſemp. aũt 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, quã ex Cratino, uel alio quopiam Græco tranſtulit, teſtantur ad unum omnes Latini grammatici, quam & 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 incõmodi eſt, ſi ex utroque citetur, cũ eam fabulã Accius ex Aeſchylo mutuatus ſit.

Eadem, uer.7. Non ſecuncia.) Alij ſeſcuntia. Et uerſu.10. uector pro uictor.

Eadem, uer.30. Atq; etiã rutellum.) Etiam ocioſum eſt, & eradendũ. Et uer.47. Nec citatus in tribu ciuis reſpondiſſet.) Sipũtinus: Nec citatus à tribunis reſpond. Vt idẽ illud qđ mox ſeqtur u.57. pro uãnere tũ uis, euãnetur uis legere mauult.

Eadem, uer.52. Palo conſuta trua.) Quoniam hic locus ſæpe et toties depravate repetitur, præſtat ſemel abſoluere, & ſynceram lectionem oſtendere. Extat autem integra adhuc lib. de mutatis coniugationibus, his uerbis: Sapientia gubernator nauem torquet non ualentia Cocus magnum ahenum quando feruit paula confutat trua.

1236.11. Agnum inter pecudes aurea clarum coma, quendam Thyeſtẽ & c.) In Ciceronianis codicibus pro quendã Thyeſtẽ ſcriptum erat: quem clàm Thyeſtem. Extat aũt libro de natura deorũ tertio, ſiquis plura deſiderabit. Et uerſu.22. Si uenis ſterilẽ illius operæ eſſe medicinã autumas.) In alijs habetur: Si uenenis ſterilẽ eſſe illius opa medicinã autumas.

Eadem, uer.27. Tanquam colus cernui.) Collus legendũ per geminum ll, & maſculine pro collũ, 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 et cerebro ſum.) Alij: inſanum hominem. & paulo poſt, uer.58. pro quidnam eſt animi? horreſcit, lege animus horreſcit.

1237.7. Lucius Cotta ſenex Craſſi pater huius Panæti, Magnus trico fuit numarius.) Sic ſemel legendũ, cũ ex alijs pleriſq; locis apud Nonium, tũ ex probatiſſimis quibuſq; autoribus.

1238.17. Verrucam ne unum dictum.) Melius placet quod in alijs legitur, uerrucam, neuum pictum.

Eadẽ, 15. μειμήσεταί τις μόνην καὶ μισεῖται.) Quid ſi legas: μωμήσεταί τις μᾶλλον ἢ μιμήσεται. & uer.33. papiapapæ, legitur & papia pappo. qđ qdẽ cũ græce ſcribi maluni, ſic ferè ſcribunt παπῖα πάππω. & paulo poſt, uer.40. ſæpius delitijs me iſtorum.) alij legunt, delitijs meis thorum.

1239.1. atq; inimicum orco.) Hic à quibuſdã additur uerbũ demittere. inimicum Orco demittere. & uer.4. Lepuſculi timentes hoc quadrangulum dedit Diana rete.) Sic legitur et alibi in dictione uiſcũ, lib. de improprijs uocabulis. Sipuntinus legit, quadrangulum dedunt ſeſe in rete.

Eadẽ uer.20. occurro caute.) Pro caute, in quibuſdam ſcriptum erat ad cœnam. occurro ad cœnam. et uer.38. pro ueſtibus, ueſtitus, & uer.40. pro ut quampeſſimũ, 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.

Eadẽ, 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, quã lectionẽ & agnoſcere uidetur ipſe Varro apud Gelliũ cũ ait: Si mihi filius unus, pluresq; in decẽ menſibus gignuntur, ſi ſunt ὄνοι λύρας exhæredes ſunto. ut mirer equidẽ mendũ tã conſtanter libris inolere potuiſſe, aut eorũ audaciã, q mutare tã cõſtantẽ ſcripturã nõ uereãtur.

Eadem, 15. Cum ſolis radio olim cũ ſudum eſt ſol.) Legendũ, ſi Plautinæ uulgatæ æditioni credendũ 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 ſcripturã calumnietur

1241.24. peſtringere dictum.) Hic uide ne tibi oculorũ aciem perſtringat ſcriptorũ uarietas. Nam Nonius eadẽ ferè teſtimonia citat alibi in uerbo præſtringere.

Eadem, uer.37. Poſt hæc uerba, in arcum ducat, addendũ Lucilius. Nam ſequentia autorẽ ſuum produnt. Et uerſu ſequenti. Nãut arquatis &c.) Si tibi non ſatisfacit noſtra lectio, uide eundẽ locum de genere & colore ueſtimentorũ, in dictione luteus. & uerſu 57. pro, coniugat, communicat.) alij, cõiungat, communicetq;.

1242.13. Maltas & μαλακοὺς.) Apud alios malthas per aſpirationẽ & μαλθακοὺς ſcriptum inuenio. et uer.21. pro portoribus, portitoribus, et 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.

Eadẽ, 45. quod cõmiſſum foret neu mittere.) Mutires legendũ ex alio loco, ubi ſic habetur: At enim dicis clandeſtino tibi ſi qd cõmiſſum, neu mutires, ne'ue hæc myſteria ferres foras.

Eadẽ, 54. Pompo. cantabit.) Arbitror legendũ Campanis pro cantabit. Nam & alibi citatur idem Pomponius in Atellana quæ Campani inſcribitur. et mox uerſu 58. pro ſidere alij ſedere legere malunt.

1243.14. Varro idẽ antiquotteti. Quid eſt &c.) Siphas eſt in re incerta diuinare, legendũ cenſeo Varro in antiqtatibus. Sic eni uocat unũ et quadraginta libros diuinarũ et humanarũ rerũ, ut copioſe docet Auguſtinus de ciuitate dei lib.yi.

1244.6. Sparſum ſemen cohibet etc.) Hæc eadẽ ferè Feſt. Pom. quanquã 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 uerſu 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 cõtra inueſtes dicimus imberbes.

Eadem. Vnde quod infertur.) Pro infertur legendũ 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 exporrectus, & præterea uer.59. pro taximuſos is ſoluebat, taxim uxoris cingulum ſoluebat.

1246.1. Funus exequiati laude ad ſepulch. &c.) Sipũtinus ſuo more in citandis autorum teſtimonijs non ualde ſuperſtitioſus ſic hunc locũ adducit: Funus exequuti laude, ad ſepulchrũ, antiquo more ſilicernium confecimus, id eſt cõuiuium, in quo pranſi diſcedentes, dicimus alij alijs, uale.

Eadẽ, 20. Hic alijs, poſt dicti ſunt, additur quaſi, dicti ſunt quaſi toroſuli. & uer.42. Inſanitatẽ ſubſtituimus ex dictione inſanitas. & ſequẽti uerſu perperã legitur uetera pro ueterina.

Eadem, 14. In pauimento non audes facere lacunã, at in humũ calceos facis elixos.) Humu lege non humũ, 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, Galbã factum eſſe ericiũ.

Eadem, 47. Si quis melodinis tonos lyras præſepibus ſe retineat forenſibus.) Haud ſcio an & hic magis conueniret ὄνος λύρας, quàm tonos, cum de præſepibus fiat mentio.

1247.29. Lictoris proprietatẽ &c.) Eandẽ ſententiã ſequitur Gellius citato eodem Ciceronis teſtimonio, quanq̃ refragante Tyrone Tullio qui lictorẽ à lino ſeu licio dictum mauult.

53. Pacuuius Nyptra uel Nyptris, nõ 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.

Eadẽ, uer.62. Ob hãc cognitionẽ.) Conſtitutionẽ legendũ ex eiuſdẽ autoris noctibus, q de ueſtibuli proprietate eadẽ ferè diſſerit quæ Nonius, niſi certe hæc ab eo mutuatus ſit Nonius, ſicut & pleraq; alia mihi feciſſe uidetur, ex quo ẽt nõ pauca reſtituimus. Sed Gellij. uerba ſubſcribã. Ab illa ergo, inquit grãdis loci conſtitutione, & quadã ſtabulatione ueſtibula appellata ſpacia grandia ante fores ædiũ relicta in qbus ſtarent.

1248.48. Põponius Attellana. Mars tibi uoueo &c.) Nomen attellanæ quod hic omiſſum eſt, exprimit Gell. lib.xyi. cap.yi. Et an Pomponius, inquit Atellanarũ poëta in Gallis tranſalpinis errauerit, cum hoc ſcripſit: Mars tibi uoueo &c.

1249.2. Curius lib.xix.) Lucilij hos uerſus ẽẽ uel unius Lactantij teſtimonio conuincitur, qui lib. diuinarum inſtitutionum.i. Lucilium inducit ridentem eorum ſtultitiam qui ſimulachra pro dijs colerent, his uerbis.

Terricolas lamias, Fauni quas pompiliuſq;
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 legẽdum mulio. & 45. uoluti, pro uoluit, ſicut & uer.58. pro ſinu accipi, alij recipi legebant.

1250.20. in regiam arcam impancrarunt.) In alijs ſcriptum erat, impancrãtur, atq; ita legit Sipuntinus. & uer.32. pro tectis lege teſtis.

Eadẽ, 44. Inde & Salluſt. ut ait Appius) Hic additur ab alijs

canina. Canina, ut ait Appius facũdia exercebatur. cui lectioni ſuffragatur Eraſ. in adagio cuius initiũ, Canina facũdia.

Eadẽ, 58. Bina iugera.) In libris Varronis qui extãt de re ruſtica paulo ſecus legitur. Ante bellũ, inquit, Punicum pẽdebant bina iugera, quod à Romulo primũ diuiſa dicebãtur uiritim, quæ quod hæreditatem ſequerentur hæredium appellarũt.

1251. 2. Lacunam iſtriam fecit.) In iiſdem Varronis libris uocem iſtriã 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 deficiũt.) Miror quid ſibi uelit illud, autoritate deficiunt cum Varro de lingua latina lib. vi. idipſum ponat, & Plautum citet autorem qui eo uſus ſit in Aſinaria.

1252. 10. Vnde florent fructus.) Videtur legendum, unde florem, fructus, &c. & uerſu ab illo ſecundo, pro extremum in canterem, 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 argutum ciuem mihi habeã pro præfica. Quæ alios collaudat ea ſeſe uero non poteſt. Quam lectionem ſequitur & M. Varro de lingua latina.

Eadẽ, 59. Dein Nænia cãtoris ſolat, amat tibias.) Vide quid nõ permittat ſibi librariorũ temeritas. Quis enim ex confragoſis illis uerbis, tã concinnã & modulatã orationẽ cõponat, quã hæc erat, niſi adſit exẽplar? Atq; cũ deeſſet uetus exẽplar, ex dictione Nænia mutuati ſumus, ubi hic locus integrior ſic repetitur: Ibi à muliere quæ obtutũ à uoce eſſet per quã laudari, deinde næniã cantari ſolitã ad tibias & fides.

1253. 3. Legitur in quibuſdam, mulierq; & Venus. & uer. 14. pro referuntur centurionib. qui referentibus centurionibus.

Eadem, 52. quorũ in dubio eſt autoritas.) Apludã dixit Næuius, ſi Feſto Pomp. credimus, cuius certe autoritas in dubio eſſe non põt. Nõ hercle apluda, inquit, hodie eſt, quàm tu negor.

1254. 11. Pro cogere in aliis lego, cogitare. & uer. 17. Autumnitas inani tetra ordo.) Huius meminimus alio loco.

Eadem, 19. Cape hanc caducam liberi mollem depende frondẽ &c.) Alibi in dictione capere: Cape hanc caducam liberi mollem dapem.

Eadem. 34. Ethos aut περὶ τύχης.) Aliꝫ, Ethos aut νόμοι.

1255. 23. Pacu. medea, leg. medo, quanquam & pro Medo freqũter ſcriptum ſit Medea, ex affinitate uocũ confuſa ſcriptura, & autorum penuria quibus dubium tolli poſſit.

Eadem, 37. Aedituor & Pomponius æditũo: Qui poſtq̃ tibi appareo atq; æditũor in templo.) Hæc eadẽ Gellius, niſi quod ubiq;, more ueterum, æditimor & æditimo ſcribi mauult, qđ poſtea recentiores æditũo correxerunt, ut docet Varro lib. de re ruſtica primo, & itẽ lib. de lingua latina ii. ad Marcellũ, ut & pleriq; alii apud eundẽ Gelliũ. lib. xii. capite. x. Illud leuius, quod uer. 41. pro exalbicaſſit, alibi exalbeſcit repias.

1256. Cæcilius hymnis.) Mendum 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 naufragii. & Cicero: Nec quarũ &c.) Hic locus miſere diſiectus & diſſipatus eſt. nos ex fragmentis quantum potuimus reſarcire tentauimus hoc pacto: Pinnas caduci naufragii. Item Cæcilius: Hæc quarum bipennis fulminis plumas uapor perurſit.

Eadem. uer. 7. Ad biuirã uenio, cum uellẽ oſtendere quid uellẽ metamelos incõſtantiæ filius.) Sipuntinus: Ad biuiram uenio. cum uellem oſtendere quid uellem, M. Attilius inconſtantiæ filius me reprehẽdit. & item uer. 46. qui te plus urget, idẽ legit: Quippe te maior plus urget &c.

1258. 16. Lege, uetulus canterius. et uer. 39. è cupis acris aceti. et itẽ uer. 45. adde pallium: Palliũ in conſpicilio obſeruabã.

1259. 21. In culcita plumea.) Angelus Politianus antiquitatis obſeruator diligentiſſimus in quadã epiſtola aſſeuerat ſe in antiquiſſimis exemplaribus Suetonii & Martialis deprehendiſſe culcitam ſcriptum ſine r litera, quorũ adhuc quædam extent Romæ in bibliotheca Vaticana, quædam Florẽtiæ in publica Medicæ familæ.

Eadem, 26. Citrus faſces cingit fores.) Lege, faſcëis cingit fores. Siquidem infra libro de impropriis Nonius ſcribit faſceam accipi pro cortice apud Varronẽ, eodẽ quo hic, ni fallor, loco, ſed tã fœde corrupto, ut uix agnoſcas ueſtigia. Sic enim illic legitur: In quibus libus ſacraturi faſciis cingit forem.

Eadem, 36. Senibus craſſis humuli &c.) Sipuntinus: Senibus craſſis homuli 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 caſio celeriter ad urbẽ adductus, domũ uenit, ore inuoluto.

Eadẽ. 44. Cœlius lib. y. Armis et magno cõmeatu.) Miror Nonium hæc et multa alia citare ex Cœlio quæ Gellius manifeſte ex Qu. Claudii annaliũ lib. primo ſumpta eſſe pronũciat

1260. 3. Pacuuius diſcipulus dicor porrò is fuit.) Alii legunt: Pacuuius diſcipulus bicorporis fuit. & item uerſu 34. comonitum pro communitum, nec id meo iudicio male.

Eadem, 22. quod re utile.) alii, quod utilis eſt. & quod ait in eodem, Congenudare eſt flecti genibus, id ſupra ex Siſenna congenulati dixit.

Eadem, 53. Alteri alteros inter ſe caſtris occidere.) Inter ſe nõ eſt apud Gellium, qui hunc locũ enarrans, ait Catonem ter uerbum cõpluries in eadẽ oratione poſuiſſe, his uerbis: Compluries eorũ milites mercenarii inter ſeſe multi, alteri alteros occidere: Compluries multi ſimul ad hoſtes tranſfugere: compluries in imperatorem impetum facere.

Eadem: 26. Videt facunde cauſaris patrẽ.) leg. Vide ut facunde contra cauſaris patrem. & uer. 34. pro Aquæ ecos, etc. leg. Atque ecos, quanquam alicubi ſcriptum fuerit, uocant cocos, perperam ni fallor.

Eadem, uer. 48. Exemplo egiſti fidem &c.) Puto legendũ, Aegiſthi fidem nuncupantes, & uer. 51. pro congermaneſcere, Sipuntinus legit congerminaſcere. & itẽ uerſu ſequenti, pro peranna, collabella, perge iam collabella.

Eadem, 46. Accius Medea: Niſi quas terreſtris pontus ſtrages cõciet.) Hoc unà cũ aliis aliquot uerſibus citatur à M. Tullio libro de natura deorũ ſecũdo, de argûs nauis miraculo, quo afficiebatur paſtor, qui cum nauẽ antea nunquã uidiſſet, ut procul diuinum & nouum uehiculum ex alto conſpexit, primo admirans & perterritus loquitur: Tanta moles labitur &c. et poſt aliquãto: Niſi quas terreſtres pontus (ſtrages conciet,

Aut forte Triton fuſcina uerrens ſpecus

Subter radices penitus undanti infreto

Molẽ in profundo ſaxeã ad cœlũ ruit. Quod eo libẽtius cõmemoraui, quod quidã eam tragœdiã unde Cicero hoc carmẽ ſumpſit, putauerint argonautas appellari, cũ argonautarũ apud Noniũ nuſquam fiat mentio, ſed contra manifeſte ex Accii Medea citatã conſtet. Qui integrũ 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, uer. 53. Scilicet potius.) alii legunt, potus uinum meum cibariũ. Et uerſu ab illo tertio: Cui cum peregrinanti, &c.) In codicibus impreſſis habetur: Peragranti Aegyptum.

1262. 4. Legendum, Marius oſtio Liris euehitur. Et uer. 9. pro eo quod hic eſt lato pectore apud Varronem qui æditus eſt à calchographis, prolato pectore inuenio.

Eadem, 12. Horcitem, Poſeam.) Pauſiã legit Seruius in illud Virgilii: Et amara Pauſia bacca, dictã, ut ipſe inquit à pauiendo id eſt tundẽdo. Et uer. 31. pro nequid, quidã legunt, ne quõ.

Eadẽ, 35. Nil credo auguribus qui aureis uerbis diuitãt, &c.) Hæc totidem uerbis legis & apud Gellium lib. xiiii. cap. i. ubi acriter diſputat & inuehitur in genethliacorũ, & aſtrologorum impoſturam.

Eadem, 39. Sador, ſubſellor, deſquamor, punicor, ungor, &c.) Legitur & ſic: Suador, ſuppillor, deſquamor, punicor, &c. Et item uer. 42. pro deunctis, 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 aliis ſcriptum repperi: Nouiſſe aiebat ſe ſolos de magis, iſtos ex nimbo auſtellos, nec noſſe nec eſſe putare.

1264. 3. Nõ enim eſt ex ſaxo ſcalptus, aut è robore dolatus.) Sic enim legendum uel ex impreſſo Ciceronis codice nemini dubium eſt. quanquam & illic quoque pro robore perperam ebore typographi excudere.

Eadem. 16. Laberius finalium.) fort. legẽ. fullonico. Et uer. 23. Veterẽ prudentẽ, autoritatis incognitæ: Neq; optimũ quemque inter, &c.) Gellius legit: Neq; optimum quempiam inter nos ſinunt diurnare. Hoc aũt citat ex Q. Claudii annal. lib. I. unde miror quid uenerit Nonio in mentẽ, cum eũ dicat autoritatis incognitæ, cuius autoritati alibi plurimũ tribuit.

Eadem, 18. Mortuus eſt anno duodeuiceſimo, &c.) Simile quidã citat Gell. lib. y. capite quarto, non ex Varrone, ſed Fabii annalib. uetuſtiſſimis, in quibus tñ pro duodeuiceſimo ſcriptum erat, duo et uiceſimo, his uerbis: Mortuus eſt anno duo & uiceſimo, rex fuit anno primo & uiceſimo.

Eadem, 31. Quem nobilem diuinum lyras, &c.) Hoc bulcus præſtitiſſet non tangere quàm tactum non ſanare, uerum cũ uideretur ex alio loco poſſe ſanari, noluimus omnino intactum relinquere. Eſt autem quod dico in dictione ueget, ubi repetitur quidẽ, ſed ita ut nihil certi poſſis elicere. Sic enim habet: Quam mobile diuûm lyram ſola roge quædam gubernans motibus diis ueget. Illud facile conicio pro ſola roge, ſeu hermoge legendum eſſe ἁρμονῆ.

Eadem, 36. Tanto paſſim diſpalantur.) Hic additur à quibuſdam plures. Tanto plures paſſim diſpalantur. Et uerſu. 47. Deintegrare diminuere.) Hæc quæ ſequuntur diſtinctius relata inuenio in aliis codicibus.

Deintegrare diminuere. Cæcilius: Nomen uirginis, niſi mirũ eſt, deintegrauit.

Deiugare, deiũgere, ſeparare, diſſociare. Pac. Chryſe: Perq; noſtram egregiam unanimitatem quam memoria deiugat.

Denaſci, decreſcere. Caſſius Hemina annal. li. ſecũdo: Quæ nata ſunt ea omnia denaſci aiunt.

1265. 6. Atque adeo extundo exitio.) Alii, Atque adeo extendo. ex officio datur mihi cuſtodiendus.

Eadem, 28. Eſt ira naſcẽs, & ſine modo deſiſtens.) Vulgo apud Ciceronẽ legitur: Ira naſcẽs & modo deſiſtens, quæ θύμωσις Græce dicitur. Et uer. 52. Laberius bello. Inſtria, &c. fort. Lab. bello iſtrio. Item uer. 55. pro ianienas legunt camœnas.

1266. 5. Vbi inſilui.) De hoc ſupra in dictiõe toluti. et uer. 18. Quam nautici equiſones per uiam ducerent loca.) leg. loco uerbaliter, ut inferius lib. de impropriis uidere eſt.

Eadem, 20. Morbi fluctibus.) Alibi, maris fluctibus. Item uer. 27. pro ſilimus legi poteſt, ſublimus. & . 30. pro Galbam, caluum, aut certe gallum.

Eadem, 33. Cæcilius Excino.) lege, Aeſchino, uel ut citat Gellius hypobolimæo Aeſchino. Et paulo poſt uer. 38. Equitare quoque Lucilius cũ dicit.) Equũ pro quoq;, legendum ex eodem Gellio facile conicio, qui hunc locum penè ad uerbũ refert.

Eadem, 47. Poſito lecto occubuiſſet.) Alii, requieuiſſet. Item 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 præcipienti lib. de præteritis uerborum.

Eadẽ, 4. Homo ebriacus.) In quibuſdã legitur ebriatus, ut uer. 2. pro, deas præſides uult habere, uolunt habere. Et quod ſequitur: Cũ pro cibo & potione initiarent pueros ſacrificabantur ab edulib. &c.) Infra lib. de contrariis generibus, in dictione ſacrificabantur ſic repetitur hoc Varronianum tiſtimoniũ: Cum primores cibo & potione initiarent pueros, ſacrificabantur ab idibus Eduſæ, & Potinæ.

Eadem, uer. 34. Dii fortunabunt.) Alii legunt, Dii fortunaſſint. Et uer. 41. pro flaminis, quidã flammis, nonnulli fimbriis.

Eadẽ, 43. Quos famulitas.) Sipuntinus: Quos uexat famulitas, uis egeſtas, fama, formido, pauor. Item uer. 58. pro luporũ ex autorum maluarum, &c. idem legit: Luporum aciẽ claram & fulgoritatem arborum.

Eadem, 45. Fuco eius ſumptus fax ex pinu ablata eſſet.) Huius loco in aliis ſcriptum inuenio, foco eius ſumptus, cum fax ex pinu alba eſſet, ut eam puer. &c.

Eadem, uer. 49. Quintum Valerium Soranum.) De his prolixius agit Gellius lib. ſecundo, unde & hic mendũ quod omnes quos uiderim codices occupauerat, ſuſtulimus.

Eadem, 51. Formidoloſum & quod ipſum, & qđ, &c.) Hic deerat uerbũ formidat, quod in aliis addebatur. Et quod ipſum formidat, & quod ſit formidabile. Et uer. 54. Cœlius lib. I. 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 nõ parſit apud ſe fruitus eſt. Siquidẽ conſtat inter oẽs Q. Nonium Attillanarum ſcriptorem non Cn. Næuium.

1268. 7. Vim perſenſerim imperii.) Legendũ uidetur. pſenſerint. Et uer. 11. pro, perii hercle uero Tyberi nunc teſtẽ obſecro, ut mihi ſubuenias, ut ego maialis fiã, Perii hercle uero, ubi nunc tecũ obſecro, ut mihi ſubuenias, ne ego maialis fiã.

Eadem, 23. Deuincat moue natũ Semela affare, & famulanter pete.) Rectius arbitror legas, qđ poſtea in uerbo affari repperi: Deũ Cadmo generatũ ſemel affare, & famulãter pete.

1269. 17. Cæcilius ad Pol.) Legendũ Polymenis, ſiquidẽ Gelliani codices mendo uacant. Quod aũt ſequitur uer. 20. Liba cum ſunt facta incerni ſolent farris ſemine, aliter legebatur in aliis codicibus. Liba cũ fiunt iniicere ſolent farris ſemẽ.

Eadem, 39. Nec grandiri frugum ſecum poſſe.) leg. Nec grandiri frugum fœtum poſſe, &c. ut ex dictione miteſcere colligi poteſt, ſiquis autorem deſideret.

Eadem, 44. Lege calobathrarii. & uer. ab illo tertio, loco horũ uerborũ, ab homine iſto, qui in iſta tangitantur, &c. alii codices habebant, non multo melius ſcilicet Perticæ lineæ gralæ ab homine qui in illis agitatur. Sicilia gerras. minimi noſtri ſunt grallatores apud pedes noſtros. Atq; ita nõ ueriti ſunt citare admirandi illi Plautini interpretes.

Eadem, 59. Demia gracilentis colorẽ.) Alii legunt: Vide graci-

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 itē uer.37.pro genuæ,gluuiæ.Sipuntinus neutrum, ſed geniæ legere mauult,quaſi Genio & uentri indulgentes.

Eadē,43.Grauedinoſos quoſdā torminoſos.) Repetenda eſt particula quoſdam:Grauedinoſos quoſdam,quoſdā torminoſos.

Eadem,uer.55.Qui ſeſe parere apparēt huius legibus profecto.) Senſus adhuc imperfectus eſt. Proinde addas licet,nūq bonæ frugi ſient. Et quod ſequitur uer.62.Nā quæ uetuſtas hic eſt gallantibus? ex alio loco legendū:Nam quæ uenuſtas hic adeſt gallātibus? &c. ut ſuis ſibi pedibus conſtet ſenarius.

1270.6. Aptius cohæret, ſi legas capeſſunt pro capeſſiuit. At quod ſequitur uer.12.Ad cœlū ſuas res, &c. ab alijs legitur, ad cœlum ſuſtulit ſuas res, Amulius gratulabatur.

1271.17.Halophantam an ſycophantam,&c.) Extat in Curgulione. In nonnullis legebatur holophantam, ſicut & uer.33.pro elephantocamillos, elephantocamelos, dictione compoſita. Et item uer.39.pro item uereor, Hem uereor.

Eadem,uer.47.Abſtuleris à uiro.) Quidam legunt, abſtuleris auro. & paulo poſt, pro inſcribit irrepſit. Item uer.54.Hūc quod meum amiſſum nocens hoſtit,&c.) In alijs addita cōperi 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 Ciceronem hiarent impreſſerunt typographi.

1272.5.Ex equis & mulis.) In quibuſdam pro mulis hinnulis ſcriptum erat. quod certe minus eſt abſurdum, cum mularū ſterilitas in prouerbium etiam uenerit.

Eadem,uerſu 11,Cedit hilla.) Sipuntinus legit, adoleſcenti noſtro cædis hillas. Et uerſu 36. 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.) Diſtinguendum hoc modo: Afranius ſimulante: Offendit, regit, ut Simulante ſit comœdiæ nomen, cuius etiam ſupra meminimus.

Eadem.39.Inanis pro inanitate.) Pylades Plautinus interpres inanijs legendū uult, mire exagitans Pium antagoniſtam ſuum qđ 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 ubiq; corruptum, nec à caſtigatoribus deprehenſum. Alibi non minus mendoſe habebatur: Scurilitatem ſummam, ſcabie ſumma, erumna obrutam. Nos ex dictione ſqualor ſic legendum animaduertimus: Squalitate, ſumma ſcabie, ſumma erumna obrutam, neque inimicis odioſam, neq; 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 correctorū ſupinitatem, an librariorum incuriā magis accuſem, neſcio. Certe hæc macula deformior erat, quàm ut diſſimulari poſſit, præſerti cū alij codices belle hērent hoc loco.

Eadem,uer.7.Promiſcere.alij promiſcue.

Verſu 40.Quædā animalium alio ſenſu carent, & à natura gignūtur,&c. Sipuntinus: Animalium aliud alio ſenſu caret. quædam enim à natura gignuntur. Item uerſu 48. pro uiſendi alij diſcendi legunt.

Eadem,49.Cœlius anal.i.Arma pleriq; abijciunt, atq; inermes in latebras ſe illatebrant.) Gel.lib.xvij.pro Cœlio Claudiū citat, iiſdē fermè uerbis: Arma, inquit, pleriq; abijciunt, atq; inermi illatebrant ſeſe. Nec exemplarium uitio factum uideri poteſt, cum & aliâs plus decies Nonius Cœlij nomine citet, quod Gellius Claudij, præſertim in primo illo anali.

Eadem,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 cōquadrauit religo.) Huius poſtremā partem repperi poſtea in lib. de doctorum indagine, ſed nihilo minus deprauatā quàm hoc loco. Sic enim illic legitur: Later quem conquadrauit regus.

Eadem,34.Et non alliū, & ſardæ, ſed panis.) In alijs: Sed ſardæ & panis. quanq̄ 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.) Lagendum Caluus, non Gallus, qui ætate et autoritate Cornelium Gallum poëtam tametſi non malum 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. Durum, 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 cū meretrice ꝑ uias habitu noſtro lupātur. Ego ſic legendū arbitror. Turpilius Hætera: Qui è ſcalis cum meretricio noſtro ornatu per uias lupantur.

Eadem,18.Tametſi autoritatis ſit ignobilis.) Furium Antiatē intelligit, cuius autoritatē ubiq; eleuat, quemadmodum & Ceſellius Vindex, apud Gellium, quā cōtra Gellius ab eiuſdem Vindicis calumnia fortiter uindicat.

Eadem,23.Et Ariſtoteles Socratem laceſſiuit.) alij, Iſocratē laceſſiuit. Et uerſu 25.pro lenitudine legendum lenitudine, ſicut & in Thuſculanis hodie legitur, & ut ita legatur exigit ſermonis ratio.

Eadem,39 Plaut.cornicularia: Latrocinatus annos decem mercede, in Tiberio.) Terentius Varro lib.de uerbis poëticis hūc Plauti locum exponens, obiter quid hic legendum ſit oſtendit. Sic enim citat: Qui regi latrocinatus decem annos Demetrio. & uerſu 42.pro eo quod eſt, latrones interſerare lege inter ſe commemorare.

1277.3. Subſilis & plaudis & ab aratro poſces ſtiuam oro, &c.) Stiuam pro aſtricam ſcribendum exiſtimauimus autorem ſequuti Sipuntinum, uerū cum uideam & alibi pro aſtricam oro aſtrictam coronā ſcriptum, ſuſpicor aliud qppiam ſubeſſe quod captum meum fugiat. Sed tu, ſi quid potes melius, relege Nonium in uerbo poſcere.

Eadē,uer.5.Poſtricipia paulatim recedunt.) Apparet legendū poſt principia. & uer.13.Ne quædam cogas animi maximitate) Sipūnt.legit: Nec ad hoc me cogas immani maximitate.

Eadem,34.clariſſimum domi recordaui.) Alij, chariſſimū domi recordari. & uer.30 . Cœlius annalium lib.3.&c. In alijs Cæcilius ſcriptū erat haud ſcio an recte, nā utrunq; idētidē citat Nonius, an librariorū uitio incertū. Cœlij ſæpe meminit Cicero, quē ait Silenum Græcum in hiſtoria imitatum, cum uterq; Hannibalis geſta literis mandarit.

Eadem,50.Flāmari & re naues.) leg.inflammari & ardere naues, &c.

ues &c. Et uer.62.mordicus lucil.) Quidam addunt à mordendo, mordicus à mordendo.

1178.1.Mordicus petere aurū & flāma,&c.) Magis arridet qđ in alijs codicibus legitur: mordicus petere aurū è flamma expediat & igne cibū, ad quod alludens Terētius in Eunuc. ait paraſitum talem eſſe, ut uel è flamma cibū peteret.

Eadem,13.Acta quis caldis.) Legendū meo quidē iudicio, Atta aqs caldis. Nec Crinito aſſentior qui Atta ad præcedētia ꝑtinere putat, & ad eū uerba ēē Lucilij, quaſi dicat, molimur, ſubducimur Atta, nō uidens qd ſequatur. Nam quò referentur illa, aquis caldis: Atq; ea mugmanur hodie? &c. ſicut et mox in eodem pro fonte me, ſimpliciter, fontē legi malim.

Eadem,16.Oſtendiſſe ſciā.) Alij, oſtendit ſe iam mihi. uerſu uero 27.pro habet habere ſuſpicor legendū auet, ut magna eſt affinitas inter b & u, ut ex ueterū ſcriptis deprehēditur.

Eadem,46.Laberius Callis.) A.Gellius lib.vij.cap.ix.citat hūc Laberij locum ex nimio qui Galli inſcribitur: deinde Enniū de uerbo memordi hæc dicentem: Meum non eſt. at ſi me canis memorderit.

Eadem,uer.50 Ad bellū 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 mœchimoniū legendum ex eodem Gellio; ſicut & mox uer.54.ꝑperā māſtus pro manuatus legitur.

Eadem,56.quod Delphicæ canat columna literis ſuis μηδὲ μέθυν.) Suſpicor legendum: Quid eſt quod Delphis canat colūna literis ſuis, μηδὲν ἄγαν, quàm nos facere addit mortalem modum medioxime?

1279.4.Reticulumq; ad nares.) Supra additū erat pronomē ſibi: Reticulumq; ad nares ad nares admouebat.

Eadem,52.Neminis me miſeret, q̄a mei miſeret neminē.) Plautini codices qui uulgo ſunt in manibus hic hn̄t: Neminis miſereri certum eſt, quia mei miſeret nemo. & uerſu ſequenti: Neminis ingenium tantum confidere.) In alijs legitur, Neminis ingenio quenq̄ confidere oportet.

1280.1.Sed tū hoc dicas ſi quid eſt nenum moleſtum eſt.) Rectius legunt alij: Sed tamen hoc dicas, ſi nenū quidem moleſtū 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 aduenīūt mūdulæ, nitidātur uulgo qua præpediuntur ui ſonipedum. Et uer.41.quæ obtuſum à uoce eſſet, leg.quæ obducta uoce eſſet.

Eadē,28.leg.Quæ in locis neſcijs neſcia ſpe ſumus. Apud Geliū id recenſetur ad hunc modū: Quæ incolis neſcius neſcias peſſumus, ſed mendoſe. quod miror interpretem eius Moſellanum nō 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 longéq; & multum olat. Et uer.41.Quo magis in cōptis.) Quo magis in patrijs apud Gellium.

1282.17.Diu hoc audite.) Fortaſſe leg.dij hoc audite. Et uer.31. A liber totius monilis poſſeſtricem.) Id alij codices ſic ſcriptum habebāt: Id Hiberus totus in ouilis poſſeſtricem.

Eadem,34.ut perpetuitas, ſint maxime.) Hic belle quadrarit, ſi legas, perpetuaſſint maxime. & itē mox uer.47.pro idē qui eandem, id eſt qui eandem perticam tenet.

1283.11.Quæ deſiderio alūnum, pœnitudines quales, capreſq; inculta uaſtitudine.) Miſeret me profecto cōditionis humanæ cū cogito, quantis in tenebris, quantáq; ignorātia uerſemur, quibus non ſatis erat omniū penè bonorum autorū facere iacturā, ni & hoc mali ad malū acceſſiſſet, quod ne fragmēta q̄dē eorum haberemus integra. Nā ut M.Varronē, P.Nigidiū, Verriū Flaccū , & cæteros antiquarum rerū & uocabulorū interpretes omittā quota portio F.Pompei, N.Marcelli, Aelij Donati commentariorū ad nos integra peruenit? Certe quicqd adhuc ſupereſt, hoc ita deprauatū extat, ut citra boni cuiuſpiam genij numen caſtigari poſſe deſperem. Quis nō ingemiſcat cū uideat hunc locū, tam crebro inculcatum nā quater aut quinquies ni fallor, à Nonio repetitur, tā miſere diſcerptū & laceratum? Quid facias cum in dictione ſcapres legatur: Scapres pro ſcabres. Pac. Teucro: Quæ deſidero alumnū, pœnitudines, quales ſcapres, qua inculta uaſtitudine? & rurſum in dictiōe alumnus: Quæ deſideria alūnûm, pœnitudines quales, ſcabreſq; incultas uaſtitudines? Certe hic Delio quopiā natatore opus ēēt. Nos religioſius rē tractandā putauimus quàm ut temere q̄cq̄ citra antiquorū codicū fidē radere, aut aſſuere ſuſtinuerimus, quare lectoris iudicio relinquētes omnia, lectionū uarietatē ex diuerſis locis propoſu

Eadem 17.Non furiarum ſed puerorū.) Ita legis et in (imus. dictione atrū Alibi uero pro furiarū profugarum poſuit, ni, ut ubiq; excipio, codex ſit deprauatus. Et uer.28.pro ꝑuitere in alijs cōſtanter legitur pernicere ſicut & uer.40.pro quaſi ex uſu paleſtræ, ſcriptū inueni, callentes uſum palæſtræ.

Eadē,50. Quin bono animo es uideo, eripis primiter dapes.) In dictione pānibus lib. de mutata declinatione ſcribit Nonius, pannibus pro pannis uſurpatū à Pomp. in eadem fabula. Bono animo es, inquit, uideo. eripuiſti primitus de pannibus. Atq; ita legitur & alibi in dictione es pro eſto. Ex quibus obſcurū eſſe non poteſt, quid hic legendum ſit.

Eadem,37. Quæ improba eſt pro mentis uitio.) Legitur & pro mercis uitio cum aliâs, tum apud Nonium ipſum in dictione uirtus.

1284.3.Harpazomene.) Sic.n.legendū, uel ſi græce mauis ἁρπαζομένη, quā fabulā è Philomone tranſtulit relicto Græco titu

Eadē,11.Ennius cupiuncula.) Legi pōt et capeduncula, ut (lo. cohæreat cum eo qđ ſequitur: huic eſt animus propitiabilis, uel hoc argumēto quod Cicero de deorū natura tertio, neſcio quid tale innuere uidetur cum ait: Quando enim in hunc locū deduxerit oratio, docebo meliora me didiciſſe de collēdis dijs immortalibus, iure pōtifico et iure maiorū capedunculis, quas Numa nobis reliquit, quàm rationibus ſtoicorum.

1285.14.Liuius Aegiſto: Tum aūt laſciuium Nereiſimum pecus.) In uerbo luſtratur, citatur hic locus ex Næuij Aegiſtho nō Liuij, unde & hanc lectionem mutuatus ſum. Item uerſu præcedenti: Non uides referre me uuidum rete? &c.) Priſcianus alicubi legit: Non uides proferre me uuidū retem? &c. maſculine ſcilicet, citans & illud apud eundem: Vt dimiſi retem atq; hamum.

Eadem,18.Laſciuire pecus iuſſit, roſtriq; repandum.) Sic enim corrigit Crinitus, tanq̄ exprimat Lucillius Pacuuianū illud, Nerei repandi roſtrum, incurui ceruicum pecus.

Eadē uer.24.Vagāt.pauore pecuda in tumulis deſerūt.) Huic lectioni ſuffragatur & altera in dictione uagāt, lib.de cōtrarijs generibus uerborum, ſi quis forte autorem deſiderabit.

1286.16.Ne putiſceret.) In uulgatis codicibus M.Tulij putreſceret à typographis impreſſum eſt. Et uer.28.ante uerba, eius facti mētionē 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. Nā pro

argilla, argilloſa, pro ſitu peminoſa, æſtu rimoſa ſcriptum offendi, ſicut & pro oblitiſcant deliteſcant.

1287.22. Quia nobiſmetipſis tū cœruleū, tum rauū uidetur.) In fragmētis Academicarū quæſtionum quæ hodie circūferuntur, huius lectionis ueſtigia uix leuiter apparēt. Sic enim habetur: Mare qđ nunc fauonio naſcente purpureū uidetur, idem huic noſtro uidebitur. Nec tñ aſſentietur quia nobiſmetipſis cœruleū uidebatur mane, flauū, quodq; nunc quia ſole collucet, albeſcit, & uibrat diſſimile eſt proximo ei cōtinenti.

Eadē, 34 Exhalas tum acidos ex pectore. &c.) Alij, Ethalans acidos tum demū pectore ructus. & uer. 42. pro, Idemq; ſanctū ego à Metello, idē, Quum ego à Metello &c. Et uerſu 47. Quid hic redoſtit uiam.) Huius ſupra meminimus in uerbo redoſtire.

1288.12. Nemo hæc noſter.) Sipūtinus: Nemo hæc noſtræ ruminabitur mulieri. Et uer. 16. Thebani nō rumiferāt probāt) Plautini codices habent: Thebani uero rumiferant probam.

Eadē 25. Matius,) Sic enim legendū eſſe nō Acius, aut Martius, ut argutiores ſcilicet quidā corrigūt, manifeſtius eſt quàm ut admoneri oporteat, cū ex alijs multis, tū ex cōmentarijs Gellianis, in quibus hi uerſus ex Matij mimiābis citātur. Eſt aūt lubricus lapſus in Marius & Martius, niſi quis attendat.

Eadem, 22. Aduocare cū audeant.) Aduocare omiſſum erat alibi, atq; adeo expungendū uidetur. Et uer. 27. Homo impudicus & impune eſt rapinator.) Idē hoc alibi ſic retulit Nonius. Impuno, inquit, quod eſt impudens. Lucilius lib. ij. Homo impuratus & impuno eſt rapiſter.

Eadem, 51. Scabre, Varro Manio. &c.) Quidā hic addunt interpretationē. Scabre, inqunt, pro ſcabritie. Varro Manio: De relinquere quàm perire ſic uale, ſcabre atq; illuuie. Operæ preciū eſt hic uidere librariorū in ſcribendo cacoethes, ſua uel incuria, uel imperitia nihil nō corrumpentiū, qui pro ſcabre ſcabie, pro, ac periret ſquale, aſperū ualde: pro derelinqueretur ac periret, derelinquere quàm pire non uereātur chartis illinere, ut ne ex multis quidē identidē citatis elici poſſit uera lectio. Sed quantū ex coniectura colligi poteſt, ſic ſemel legendū: Ager derelinqueretur ac periret, ſquale, ſcabreq; illuuie ac uaſtitudine, ſiquidem nō fallat me ſcriptura, in dictione ſcabre & ſquale pro ſqualore.

1289.1. Per ego deūm ſublimes ſubices.) Vide de his quæ ſupra diximus. Item, quæ de ſcraptis ac ſcrupedis ex M. Varrone, & Feſto Pompeio. Et uer. 20. pro ſuris lege ſcurris.

Eadem, 30. Puloq; ut fauſtum ſempiterne ſoſpitet.) Legendū populoq; fauſtum &c. ut uel ex uerbo ſoſpitent perſpicuū eſt. quanquā & illic quoq; qui pro que perperā ſcriptū erat. Et uerſu 32. leg. idq; uolumen pro eo quod uulgo legebatur, In quod uolumen &c.

Eadem, 35. Scriptat cōſtat eſſe rarum.) Arbitror legendū ſcripta uel potius ſcriptas, fœminine, quādoquidem id rarum dicat. At qui ſcriptis neutro genere nihil eſt hodie tritius.

Eadem, 49. Et ad ſingulum uideo ueſtigiū.) leg. Atat., ſingulū uideo ueſtigium. Et uer. 57. Quibus ſuam delectet. amaſiā.) Amaſiam legere malo, quàm amuſiā, ut prius legebatur in uerbo lactare, quod & Sipuntinum fefellit.

1290.4. Cum ſat haberet ſatias manū.) In alijs legitur tātum: Cum ſat haberet manum de menſa tollere. Et uer. 6. Ex inopia graui ſatias facti. & itē quod ſequitur: Satias te iā omnium rerū tenet facta.) Principio facti pro facta perperā poſitum certū eſt, deinde facta, quod ſeqtur, è margine in contextū translatum à quopiā, qui facti pro facta ſcriptū offenderat.

Eadem, 11. Strata terra elauere.) Lauere media correpta nō 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 unū aut alterū uerbum ſubſequitur illud: auferere, nō abibis. Sic enim legēdū cōtendit Pylades Plauti enarrator, nō efferere. Sed Plautina uerba quo ſe habent ordine aſcribā. Mercur. faciam hodie te ſuperbum niſi hinc abis. So. quonam modo? Merc. Auferere nō abibis, ſi ego fuſtem ſumpſero.

1291.1. Deniq; fluctiuago &c.) In uulgata Lucretij æditione legitur:

Deniq; fluctifrago ſuſpenſæ littore ueſtes
Vueſcunt, tandem candenti ſole fereſcunt.

quæ lectio extat & in Nonio ab Aſulano ædito.

Eadem, 5. Sucerdæ.) Hic in nōnullis addebatur, id eſt ſtercora murū, quod factum eſt fortaſſe à grammatiſta quopiam, qui id ſibi ſeorſum annotauerat.

Eadem, 12. An ſe hæc neſcire quæ hero fero.) Ex his uerbis & ſi nihil elici poteſt, tñ coniectura adducor ut credam, id teſtimonium deprauatū eſſe ex illo quod hodie extat in lib. de oratore. ij. in hanc ferè ſententiā: Quæ curſim arripui, quæ ſuciſiuis operis, ut aiunt, iſte 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 dictū.) In codicibus impreſſis ſic ferè legitur: Sed ut in prouerbio eſt, & ſi humilius eſt tamen conſimile, ſcopas, ut ita dicā mihi uidētur diſſoluere.

1292.20. Hicine nobis terne tudiculaſſe &c.) Sipuntinus, neſcio quem autorem ſequutus, hunc locū ſic citat: Hæccine nobis ternis hanc mala tudiculaſſe uetulam?

Eadē, 55. Tranſenna demiſſum.) Hæc lectio pulchre conuenit cum ea quā ex Macrobio oſtēdimus in dictione dimittere.

Eadem, 21. Alia trabs propius in humum &c.) Legendū pronis in humum accedēs, 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 & totidē uerbis Thuſculanarū quæſtionum lib. i. ex tragœdia quapiam.

Eadem, 14. Quod eſtis pigri cocleas tarditudine.) Deeſt uerbū uincitis. Cocleas uincitis tarditudine.

Et uerſu 24. Hic ubi muſcipula tenta.) Memoriæ lapſum puto, quod Nonius in dictione contentus, hic legit, muſcipula contenta, atq; ſcorpius &c.

1293.38. Contra à nouo marito &c.) Quæ ad hunc locum faciunt, uide ſequenti libro qui eſt de uaria ſignificatione ſermonum, in dictione felix.

Item uer. 54. Quam mobilē diuum &c.) Confer cum ijs quæ diximus ſuperius in dictione dijs, columna 1264.30.

Eadem, 58. Ennius, Nemea.) Fortaſſe, 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 ſcriptū inueni: Quod uiſcus dederas hoc tu quidē in uiſcera largi.

Eadem, 25. Diſtractio, diſcidium.) Plautini codices habent diſſidium per ß geminum.

Et uer. 30. Quæ deſiderio alumnū &c.) Huius loci nonnullā mentionē fecimus, quod ſi nō ſatisfactum ſit tibi, uide colūna 1283.12. & 1289.14, item col. 1294.31. rurſum col. 1316.16. ubi hæc repetuntur, totidē mendis quot ſyllabis.

Eadem, 32. Inhorreſcunt uel deſiderantur.) Lege, deſerantur.

Et uer. 37. aſperitate uaſteſcere.) Legitur & uaſtari, ſicut paulo poſt uaſtus pro uaſtatus, & rurſum in dictione uaſtitas lib. de uaria ſignificatione ſermonum.

Eadem, 46. Vt quæ egi, ago, axim, &c.) Sic enim legendū obſeruaui ex lib. de mutatis coniugationibus, in quo axim pro egerim à Pacuuio uſurpatū ſcribit Nonius, eodem quo hic loco, ſed non minus antea deprauato.

Eadem, 55. Vinnulum ſenſilocū.) Pylades interpres Plauti ſenſiloquum hoc loco legendū affirmat, ex autoritate Feſti Pompei, Pium ἰ μότεχνον ſuum uirulente inſectans quod uaniloquum 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, & ſequentis copioſe meminit Gellius lib. iij. capite ſeptimo. De uellicatim uero alibi diximus.

Eadem, 35. Concoctaq; ſuo ſeruare.) Quidam pro concoctas conceptas, Priſcianus concretas legit.

Item uerſu 44. Quam lepida ſyntheſis, etc.) Mirum eſt carmen hoc, quod in omnium ore eſt, toties repetitum à Cicerone, hic tam fœde deſcerptū, & à nemine caſtigatum.

Item uerſu 61. Quæ ſine populo recte fiunt.) Receptius eſt, quæ populo teſte fiunt.

1396.8. Circum impluuium cineraris cludebat.) Alij legunt aliter, ſed an melius neſcio, circū impluuiū Anienis cluebat.

Item uerſu 22. Tuus arbitrius ſit.) Codices Plautini & ij qdem qui habentur emendatiſſimi ad unū habebant arbitratus an rectius nec ne, non auſim pronunciare, cum & Noniani nonminus ſint ſuſpecti.

Eadem, 24. Cunifrontes ſolis armentas.) fort. curui frontes, ea compoſitione, qua Pacuuius repandiroſtrū delphinum, & Laberius reprocicornem arietem uocarunt.

Eadem, 41. Oſſa atq; artua comminuam.) Huic lectioni ſuffragatur & alicubi Priſcianus, & præterea nullus quod ſciā.

Eadem, 48. Varro Acinnius.) Opinor legendū Atacinus, is ſcilicet qui Argonautica ſcripſit, imitatus Apolloniū Rhodiū, 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, pugnaſq;,
Aedere ſunt perſectantes, uiſæ atque uolantes.

Eadem, 30. Quod autumnitas inani tetrachordo.) Aeq; deprauatus erat & alibi in dictione autumnitas hic locus, proinde parum feliciter ex illo corrrigi fortaſſe poterit. Sic enim illic legitur: Retinet uiatorē præter euntem 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 36. Maiores noſtri accubitionem.) Vulgò apud Ciceronem accubatio ſcribitur.

1298.15. Annibal audaci dum pectore de me hortatur, &c.) Gellius legit dehortatur, & interpretatur hos uerſus cōtra ſententiam Nonij & Ceſellij Vindicis, qui putabat hoc loco ab Ennio cor maſculine poſitū, cum relatiuum, quem, nō referatur ad cor, ſed ad id quod ſequitur: Suaſorem ſummū & 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 Ciceronem habent: Quid tu Aeglia 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 præcadi.

Eadem, 60. Ad reſtim res redit. imò collus non res.) Sic enim legendum, uel mediocriter eruditus facile intelligat. Quod imitatus Terentius in Phormione: Opera, inquit, tua ad reſtim mihi quidem res redijt planiſſume.

1300.12. Lippus edenda acria aſſidue ceparius, &c.) Hunc locum Priſcianus citat, ſed uulgo ita corrupte, ut nihil explicet quod ad lectionis integritatē attinet. Sic enim habet: Lippis edenda acri aſſidue κρομμυοπώδης ceparius cepa.

1301.43. Neque uitare necpias.) Gellius legit: quos neque ut apprehendas, neq; ut amittas ſcias.

Et uerſu ſequenti: Nā coloratū frontē habet petilis.) Id teſtimoniū citatur et alibi ex Plau. Plocinana in dictione petilū.

1302.3. Accius œnomao: Auguſtam adhibeant paretū fauētiā, &c.) Hæc uerba paſſim aliter atq; aliter citata inuenio, nominatim uero in dictione obſcœnum, ſic habebatur: Vos ite actutum, atq; opere magno edicite per urbem, & omnes q arcem aſteūq; accolunt ciues omnibus fauſtis auguſtam adhibent fauentiam, ore obſcœna dicta ſegregent,

Eadem, 52. Tum profuſus flamine hiberno gelus.) Huic lectionī ſuffragatur Priſcianus in ſexto. Et paulo ante, pro uenio, arbitror legendum uento.

1303.47. Trapula, romicæ.) Quidā codices habebāt, crapula, uomicæ. Et uerſu 59. Næuius Maccho: Exule, uerberatio populus homini labias pugnis cedere. Idē præcone poſteriore.) Puto hoc ſic diſtinguendū, & legendū: Pomponius Maccho exule uerberato, &: Idem præcone poſteriore. Nam eæ fabulæ inter Attellanas Pomponij à gramaticis frequētiſſime citantur.

1304.43. Serenus ruralibus: Ad mercatū eo uillicæ.) Alibi Serenum in opuſculis citat, hæc ipſa uerba recenſens: Ad mercatū, inquit, eo uillice, ecqd uis inde uehi aut agi? Eſt aūt hic Serenus non ille qui de remedijs morborū ſcripſit, ſed poëta lyricus, qui uario et multiplici carmine poëmata cōſcripſit.

1305.19. Leguit quidā uxori mundum omne, penumq;.) Sic enim legendū nemini dubium, qui uel Gelij luculentiſſimas noctes in manus ſumpſerit, apud quē hæc protrita ſunt lib. quarto, capite primo.

Eadem 57. Turpilius & geleros.) Legendum mea ſententia: Turpilius, Epiclero.

1306.4. ἐπὶ τῇ φακῇ μύρον.) Sic enim in omnibus quos quidē uiderim exemplaribus ſcriptū repperi, & ἐπὶ conſtanter additum. Quare non aſſentior ijs, ſeu Hermolaus fuerit, ſeu quiſquis alius, qui hunc titulum de ſatyra Varronis, qui eſt apud Gelliū, & uice prouerbij uſurpatur, τὸ ἐπὶ τῇ φακῇ μύρον, caſtigādum putant detracta præpoſitione ἐπὶ, quaſi uero hoc Gelli. ipſe cōfinxerit, & nō citet aliena uerba, aut quaſi Varro primus fuerit, q hoc, ceu īperite protulerit, cū Athenæus autores Græcos citet, qui ante Varronem hac loquendi forma, ἐπὶ τῇ φακῇ, uſi fuerint.

Eadem, 17. Neque reſpondit, neq; excitatus eſt.) Legendum, neq; excuſatus eſt, teſte Gellio qui commentariorū ſuorum lib. xi. hoc Varronis teſtimonium citat, et interpretatur, his uerbis: Quādo igitur à magiſtratibus Po. Rom. more maiorū multa dicitur, uel minima uel ſuprema obſeruari ſolet, ut oues genere uirili appellentur, atq; ita M. Varro uerba hæc legitima cōcipit: M. Terētio quando citatus neq; reſpondit, neq; excuſatus eſt, ego ei unum ouem multam dico, ac niſi eo genere diceretur, negauerunt iuſtam uideri multam.

Eadem, 28. De ſtatuis aquis.) Probabilius eſt legendū eſſe, ſtatiuis aquis, cum mox inferat, ut ſunt ſtagna et putea.

Et uerſu 58. Pane & aſſa bubula.) In codice Plautino panis poſitum erat pro pane, nec id obſeruauerunt Plautini interpretes, tam multi.

Eadem,21.Næuius do ſacta.) fort.Dotata,quæ comœdia inter Næuianas ſæpe numeratur.

1307.11. Manlius Nouius.) In dictione catax, ſcriptum eſt, Manlius nobis.

Et uerſu 32.Quorũ autoritas non probatur.) Seruius ſcribit Horatium uſurpaſſe uocabulum penus in neutro genere, illo uerſu:Portet frumenta penusq;.Mirũ autẽ ſi illi huius autoritas non probatur,cuius teſtimonio ut graui ſæpe utatur.

1308.15. Ad nares admouebat.) Sic conſtanter legit Nonius, quanquã in codice impreſſo excuſſum ſit,apponebat.

Et uer.44.ſcrupoſam ſpecũ.)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,16. Non fugat timido ſanguen atq; exalbeſcat metu.) Verſus eſt Ennij,quemadmodũ citat Priſcianus,et Cicero de oratore lib.iij.in hanc ſentẽtiã.Aliud genus uocis metus ſibi ſumat,demiſſum,& hæſitans,& abiectum:

Multis modis ſum circumuentus,morbo,exilio,atq; 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 atq; exalbeſcat metu.&c.

Quanquam in lib.impreſſis mendoſe legitur ſanguine pro ſanguen.quẽ locum ideo prolixius retuli quod ex illis uerſibus quidam alijs locis citentur, ſi quis eos requirat.

Eadem,21.Pol aut paraſitorũ.)Legerim potius,pol haud paraſitorum aliorũ ſimile eſt,ut & uer.33.pro,quoddã adminiſtrant,qui dum adminiſtrant.

Eadem,44.Calamoq; erecta geniculato.)In Cicerone typis excuſo ſcriptũ erat:Culmoq; erecta geniculato,uaginis iã quaſi pubeſcens includitur,ex qbus cũ emerſerit, fundit fruges.

1310.10.Ad ſtirpem exquirentẽ.) Si exquirentẽ legas,nõ procedet.nam neque ſermo eſt aptus,neq; generis diſcrimen ullũ deprehendi poteſt.proinde legendum opinor,exquirendum per nomen gerundiuum.

Eadẽ,26.Durũ tergũ erit.) Apud Plau.leg.durius tergũ erit. Et uerſu 42.Vbi cũ euertit.etc.Hæc Torquati pugna,et uerba Q. Quadrigarij altius repetũtur à Gellio li.ix.ca.xiij.

Eadem,35.Conuentus pulcher,braches,ſaga,fulgere torquem Datis magni.)Datis expungendũ.Sic enim legi debet:Bracæ, ſaga fulgẽre torques magni, ut torques poſitum ſit numero multitudinis. quam lectionẽ alibi repetitam inuenies in uerbo fulgẽre.

1312.35.Quæ mihi ubi domum adueni.&c.)Extant hæc in Cæcilij comœdia quæ Plotium inſcripta eſt,ut abunde Gellius docet,qui iudiciũ ferens de Menandri & Cæcilij ingenio,ac dictione,ita inquit : Cæcil.uero hoc in loco ridiculus magis quàm perſonæ iſti quam tractabat aptus atq; conueniens uideri maluit, ſic hæc corrupit:

Sed tua moroſa'ne uxor quæſo eſt?quam rogas?
Qui tandem?tædet mentionis,quæ mihi ubi domum
Adueni ac ſedi,exemplo ſauium datat.ieiuna anima?
Nil peccat de ſauio,ut deuomas uult quod foris potaueris.

Eadem,uerſu 52.Subigamq; domenq;.) Hic cum aliâs tum in uerbo ſubigere additur ante, ſubigam ante domenq;.

1313.8.Obuiam mens,idq; aduorſum,&c.)Alij legunt,Obuiã iens,id quidem aduorſum.&c:

Et uerſu 17.pro conſellas,tonſillas.

Eadẽ,21.Teneris fructibus.aptus.)Sipuntinus legit cũ 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,σὺ δ᾽ ἐνὶ φρεσὶ βάλλεο σῇσιν,quod & à Seruio alicubi annotatum memini.

Eadem,41.Appellare eſt appliciare.) 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 ingeniũ,&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 ſequẽti:Pectore curas cãtu,caſtáq; poẽſi.) Alibi pro curas,luctus legitur , & ſicut nos hic legimus,cum aliâs,tum in dictione,caſtus.

Eadem,42.M.Tullius Verrinarũ actione de ſignis.) Hæc nõ erant in alijs codicibus , neq; adeo huc pertinere uidentur. Nam quod mox ſubijcitur:Acre,prouidum,diligẽs,certũ eſt uerba eſſe Nonij non Ciceronis.

1316.18.Tum uulgus in omne.) Vulgatior lectio habet:Tum uulgus, & omnem miſcet agens telis nemora inter frondea turbam.Et uerſu.53.leg.aut tumultum accommodati.

1317.19.Ne'ue quis attingat.)Diomedes grammaticus legit:Et cuſtodite hunc uos,ne quis eum attullat,ne'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,
Pluſq; 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 alteri ſeculo prouidente,quã 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 uerſu 24.Barbariciam peſtem Sabinus noſtris obtulit.) Idẽ citatur in dictione in fabre,ſed pro eo qđ hic ẽ,Sabinus noſtris obtulit,illic legitur,nauibus noſtris obtulit.

Eadem,35.At enim dicis clandeſtino.) Huius fecimus mentionẽ in uerbo mutire,& rurſum in clandeſtino.

Eadem,39.Diſcumbimus multitudo minus mature.&c.)Hũc locum tot mendis obitũ eſſe quot ſyllabis,argumẽto eſt,quod cum frequentiſſime citetur, ſemper tamẽ alio atq; alio modo citatus inuenitur.In dictione maturũ ſcriptum erat:Diſcũbimus ſati.dominus maturo ouo ad cœnã cõmittit. Sed multo mẽdoſius in dictione, dominus:Diſcumbimus inquit,muſſati,dominus mandare nam cõmittit . Nos indicaſſe contenti in medium relinquimus.Qui bene cõijciet hunc uatem perhibebo optimum.

1318.40 Portam quæ ducis imperio cõmiſſa.)Seruius cõmiſſa, non,ut Nonius pro credita accipi uult, ſed pro clauſa. Eius uerba ſunt hæc: Vnde apparet,quod hunc locũ male intellexit Donatus dicens commiſſam portã,id eſt creditam Pandaro & Bitiæ ,q duces nõ erant.Cornutus uero melius ſenſit dicens:Portã quæ ducis imperio cõmiſſa fuerat hoc eſt clauſa,eam aperuerunt.Cõmiſſura ẽt dicitur fabularum coniũctio, ſicut Cicero in Fundania meminit.Ergo melius,ut commiſſam clauſam dicamus,quã creditam Pandaro aut Bitiæ.

1320.4.Non poſſum abduci & ſuſcipere.)Legi poteſt & rectius, adduci & ſuſpicere.Verſu uero duodecimo additũ erat in quibuſdam 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.)Citãtur & hi uerſus à Marco Tullio cum aliâs ſæpe,tum lib.de optimo genere aratorum,ſed ita obſcure,ut uix agnoſcas Lucilij uerba. Hos ſi quis requirat,nõ omnino infeliciter referuntur alibi à Nonio in dictione ſpurcus.

1321.7.Societatem prædare.)Lege:ſocietatem,prædam'ue cum latronibus &c.

Et uer.20.Quis poſt uina moliciẽ aut pauperiem crepat?) In uulgata æditione Horatiana legitur:Quis poſt uina grauem militiã aut pauperiem increpat?atq; ita legiſſe uidetur Acron qui increpat interpretatur,accuſat,cõmemorat,quæ ſine uino ſolet.

Eadem,uer.49. lege:Ita neceſſe eſt.Et uerſu 54.Vt ueſtem,atq; alia quæ opus ſunt comparet.)Vulgo apud Terentium:Ad nuptias,aurum atq; ueſtem qui comparet.

1322.4.Callet ſeniũ arte uiuendi.) Lege,bibendi.nec aliter ſtat uerſus,ut taceã,quod ſenſui magis conuenit uerbum,bibere, quàm uiuere.Nam ſenum peculiarem quandã bibacitatem notare uult eo hemiſtichio.Illud aũt iam monuimus u, & b ſæpe à librarijs permutari in ſcribendo.

Eadem,uer.20.lege:ſibi ac liberis ſuis.Et uer.39.More multarum urier.)Lege,utier,conſentiente & altero loco minus,ni fallor,corrupto.

1323.37.Tum facto.)Legendum farto,uel ut alij uolunt,ferto. quod genus libi erat,quo frequẽtius in ſacris utebantur, & quo furioſi luſtrabantur.unde & quidã apud Plautum in Amphitryone,pro facto fertum legũt.Eius uerba ſunt hæc: Quæſo quin tu iſtanc iubes pro cerita circunferri?Aedepol quin farto opus eſt.

1324.2.Vehiculi Epiroti genus.)Legendũ biroti.qua uoce uſus eſt & alibi in uocabulo,ciſium. Et uer.28.quidã legunt: Et cum dixiſſet uetulus.

Eadem,uer.45.Patrijs ſed nõ & filius armis contentus.)Legitur & aruis in libris typis excuſis.Ex Seruio nõ liquet qđ potiſſimum legendum ſit.Nam ſic interpretatur:Filius uero eius patrijs nõ contentus imperijs tranſijt ad Campaniã,& multis populis ſubiugatis ſuum dilatauit imperium.

1325.15.Sed paucat ocio coacto &c.)Hoc libro ſuperiori,in dictione,legere,æque mẽdoſẽ repetitur,in hæc uerba:Sed pan carpineo cibo coacto libamenta legens caduca uictus.

Eadem,uer.53.Nam quæ uenuſtas &c.)Supra in uerbo gallare,oſtendimus quid hic legamus.

1326.4.Afranius,ſimulantẽ.) 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 lictoribus 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,uer.33.Lana opus omne perit, ſqualor tineæ.)Squalor legere malim cũ exemplari,ni me ſubmoneret Nonius,pallor apud Lucilium pro uetuſtate & negligentia poſitũ in hoc ipſo uerſiculo,de quo hic agimus.

Eadem,uer.51.Lege:ſpiritu,atque anhelitu.

Et uer.ſequenti:Vbi rigida conſtat craſſa caligo inferum.) 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.Quicunq; dixit.)Lege,qui condixit.

1331.22. In eam rerum comparationem.) Apud Ciceronem, tantum eſt,in ea comparatione poſitum putat.

Et uerſu 27.Sertorius fortis turba morantibus.)Hunc locũ quære alibi in dictione deinſuper.

1332.10.Ego me duco ſerium de arbore.) Vulgo legitur:Ego me deorſum duco de arbore.Et uer.52.Demiſſo unus accipit aufert.) Legendũ,ſi quicquam tribuimus uulgatæ æditioni:Quæ timido animo,humili,demiſſo,fractoq; fiant.

1333.1.Cum machinis ſtrepitu dimiſſum.)Macrobius Saturnaliorũ lib.iij. Metelli faſtum deſcribens ex Salluſtio, quod ad hunc locum attinet,ſic citat:Præterea cũ ſedenti in trãſenna,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,deiectuſq; Italia.

1334.8.Incertam,definitam uiam.) Alij legunt:Incertam,& infinitam uiam.Et uerſu 16.Facio ab lenone uenio.)Sipuntinus uenio non addit.

Eadem,uer.30.Eripite cui nũc erumnã à libertate paro &c.) Hos duos uerſus Aulus Gellius refert non iiſdẽ 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.)Sipuntinus:Iſtic maneto.Et uer.56.legendum apparet,meipſum plane.

1336.55.Lege:Et uim uiribus exit.Vbi obiter Seruius, exit pro euitat interpretatur,non prohibet.

1337.26 .lege:Itaque eos uiros ſuſpiciunt.

Et uerſu 58.Ex tota Italia excuſſimus.)Alij, extra Italiã excuſſimus.

1338.16.Vix hoc exuat ſe.) Sipuntinus hic addit,periculo: Vixq; hoc periculo exuat ſe.

Et uer.28.pro purges quidam legunt,perurges.

Eadem,uer.62.Cum item è foco initione ex felici arbore.)Huius loci aliam lectionem pete in dictione,titio,quanquam & illic quoq; corrupta ſint omnia.

1339.30.Quid ſibi uult,quare fit?)Et huius mentio fit infra in uerbo,ſpectare.

Eadem,uer.60.Alta eorũ famam occultabat factio.) P.Moſellanus in ſcholijs in Aulum Gelliũ 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 opulẽto famam
Facile occultat factio.

Item

Item uerſu 58. leg. Veſtras cum noſtris.

1340.24. Quintus optimus.) Legẽdum, Q. Opimius ille &c. Et paulo poſt, et famoſus utrunq;, primo adoleſcens, poſterius dictius ſeſe. Huius aũt Opimij meminit, ni fallor, M. Tul. de oratore. ij. ex hoc fortaſſe loco Lucilij. Eius uerba ſunt hæc Q. Opimius cõſularis qui adoleſcẽtulus male audiſſet, feſtiuo homini Aegilio, q̃ uideretur mollior nec eſſet, dixiſſet: quid tu Aegilia mea? qñ 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 additum erat.

Eadẽ uer. 55. leg. Eſt aperire rurſum uel deficere. Et mox: Tamen ante fatiſcam, qui tuã implorem fidem.) Pro, tamen ante fatiſcam lege: Tamen haud fatiſcat. Sic enim legendũ præcipit Nonius in dictione fatiſcuntur.

1341.22. Quid iſtuc tã cupide petis?) In alijs ferè pro petis cupis ſcriptũ repperi. Atq; ita legit Var. lib. de uocabulis poëticis. Et uer. 44. De eius liberatione.) Rectius deliberatione.

1342.18. pro purgatiores, in alijs legitur, pugnatores.

Item uer. decimo, Peridoneæ pro peridonea. ſicut & uerſu 53. culigna pro culina. Eſt aũt culigna uaſis potorij genus, ideóque huic loco magis conuenit.

Eadem, uer. 30. Item populũ ſalute & fictis uerſibus quibus poteſt impit.) Idem repetitur paulo ſecus in dictione ſedulo.

1343. Et Aeneidos libro ſecundo: Fuſus ſine mente ullo ſubiacerent.) Hæc uerba non erant in alijs codicibus, ſed eorum loco hæc inueni: Fuſus, ſine mente, ſine ſuſtentaculo iacens. M. Tullius in Philippicis &c.

Eadem, uerſu 41. Et Caſtorem, leueq; robur.) Caſtoreũ, leuemque robur lege, partim ex uerbo leuare, partim ex uocabulo abſynthium.

1344.1. Fors expectabat loco.) Alij, ſectabatur.

Et uer. 6. Studia noſtra regula metimur.) Additũ erat in q̃buſdã, naturæ, ſic: Studia noſtra naturæ regula metiamur.

Eadem, uer. 8: Et egreſia.) Hoc ex ſequenti titulo huc translatũ uidetur. nam nec in alijs erat, nec quicquã pertinet ad rem.

1345.10. lege: Vrbẽ, agrum'ue. Et uer. 25. Cum faciã uitula.) Hic cum uitulã & recte haberet exẽplar, quidã offenſi, ut uidetur, loquendi abſurditate, mutarunt accuſandi caſum in ablatiuũ, cum teſte Macrobio ueteres facio pro ſacrifico accuſatiuo iungãut, ut Plautus: Mulſi congialẽ plenã faciam tibi fideliã. Quanquam non ſim neſcius, uulgo apud Virgilium uitula legi per auferẽdi caſum, & Seruium propemodũ uideri ita legere, cũ dicat, figurate id dictũ, & hæc Horatij uerba citet: Siue poſcat agna, ſiue malit hœdo.

Item uerſu 42. Muſarum & fortia geſtit.) Pro & fortia, lege muſarum è fontibus.

1346.15. Nullo honore diſpleti.) Forte legi poſſit: nullo honore diffleti. Et item uer. 31. Lucus pro locus.

1347.43. Coniugẽ, infidamq; flacitam famil.) Arbitror legendum: Coniugem infidam, quæ flagitioſam familiam. &c.

Eadẽ, uer. 54. Cum ex uiperino morſu bene uiſcerũ.) Citantur hi uerſus à Cicerone lib. de finibus. ij. & item ſecundo Thuſculanarum quæſtionum, ſed tacito autoris nomine. quos ideo huc aſſcribendos duxi, quod aliquãto minus trũci laceriq; in ijs, quos dixi, libris ſeruati ſint. Eius uerba in Thuſculanis ſunt hæc: Nihil igitur hunc uirum, Philoctetẽ 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 indoctis intellectibus haberemus.

1348.32. Magnus uir imprimis, & qui per indulgẽs in patrẽ, idem acerbe ſeuerus in filiũ.) Ita legitur & in dictione, ſeuerus, niſi quod illic, inquit, pperam additũ eſt ab indocto quopiam ſcriba. Pro eo autem quod hic cõſtanter perindulgens habemus, apud Ciceronẽ hodie legitur, nuper indulgẽs, & ſimiliter pro, acerbe ſeuerus, acerbus & ſeuerus.

Item uerſu. 47. pro percipere in quibuſdam ſcriptum erat, præcipue.

1439.26. Fax inuoluta incendij.) Paulo ſuperius in dictione, fax, incendio legitur per ablatiuum.

Verſu 34. 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 pſeudomenas, ut ſubaudias, argutias, aut aliquid tale. Eſt enim ψευδόμενον, ſophiſticæ cauillationis genus, cuius meminit Laërtius in uita Euclidis.

1350.3. lege. Ad quod animum induxit. Et uer. 26. Quærũt, paraſiti autem diuitias.) Alij: Quærunt, rem paraſiti ac diuitias.

Eadem, uerſu 41. Ferticula, cerebellum, lactes agninas.) Priſcianus grammaticarum inſtitutionum libro ſexto Titinniũ citat in Ferentinati, & lactis agnina legit, numero unitatis, & nominandi caſu.

Et uer. 53. De uia liceat legam.) Alibi, liceat legant.

1351.36. Liuius Tereo.) Alij, Næuius Tereo.

Et rurſum uerſu 41. Frigus per oſſa cornus liquida.) Legendum: Phrygios per oſſa cantus liquida canit anima, ut alio loco legimus.

Item uerſu 52. quidam legunt: Quid eſt autem?

1352.9. Tũ autem laſciuũ Nerei ſimum pecus.) De hoc nonnihil diximus in dictione pecus.

Et uerſu duodecimo: Salluſtius Catil. libro primo.) Libro primo eradendum eſt, cum ſit unicus liber. Item uerſu 62. lege: uictum elegantem.

Eadem, uer. 36. Neq; tuum te ingenium moderat.) Nequis offendatur uoce non perinde uſitata, moderat pro moderatur, eundem locum repetit Nonius libro de contrarijs generibus, in uerbo moderat:

1353.12. Cotta ſenex Craſſi pater.) Vide quid ſuperius dictũ ſit in dictione, tricones.

1354.47. At ego certe cruce.) Plautini codices habent: Ita ego certo cruce & cruciatu mactabo. Et rurſus uerſu ſequenti: Dotatæ mactant & malo & damno uiros.

1356.10. Quia Romanis, inquit, Pruſiades.) Alij legunt, præſidibus, niſi potius legas Pruſias.

Et uer. 31. Vbi horriferæ & ſoni ſtridor &c.) Legendũ ni fallor, cũ Cicerone: Vbi horrifer aquilonis ſtridor gelidas molitur niues, quanq̃ autoris non meminerit, cuius uerba ſunt in Thuſculanis lib. primo: Habitabilem, & cultam, quarũ altera quã nos incolimus ſub axe poſita ſtellas 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 cũ in tenebris mices, et eos quas ipſe quaſi ſorte micãdo uictus alteri cedit.) Hæc poſtrema uerba nõ ſunt Ciceronis, ſed Nonij, quanq̃ egregie obſcura, & conciſa, quibus uidetur interpretari, quod Cicero dixerat, qui cum in tenebris mices, ut legas: ideſt eum qui ipſe quaſi ſorte, aut micando uictus 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 præpoſitionem g literæ ſcribendũ hoc loco tradit.

Et uerſu 47. Magis quæ fame obiectarent.) Fort. leg. magiſq; famæ obiectarent.

Eadem, 54. Numero te expurgaſti.) In fragmẽtis F. Pompei, huic non diſſimile teſtimoniũ ex Accio citatur ſed altius repetitũ in hunc modũ: Ego ut eſſem affinis tibi, ut te extinguerẽ tuã petij gnatã, numero te expungat timor.

1359.16. Fertur biſulcis ungulis nitens humo.) Leg. Nitens humu, aut ut alibi legitur, biſulcis unguibus nitens, ne ſe humu uideant. Tanta eſt in unico autore exemplorũ diuerſitas.

1360.19. In Verrè actione ij præterea pecunias &c.) In codicibus Ciceronianis impreſſis extat actione tertia, quæ ẽ Aſconio de prætura urbana

Eadem, 13. Qui omnes bimatrã.) Leg. bilẽ atrã, ex dictione atrũ Et uer. 37. Nouæ nuptæ aures reſtaurant. Item uerſu 42. obſcœnas uoluptates. Et itẽ uer. 45. pro arcana aſteumq;, leg. arcem aſteumq;.

1361.13. Næuius Alceſtide: Corpore pectoreq; undiq; obeſo ac mente exſenſa tardig. &c.) Hos tã craſſos errores cuiuſmodi hoc loco deteximus, non tã miror in bonis autoribus paſſim inſediſſe, quàm aut nõ deprehenſos, aut non emendatos ab ijs qui caſtigandi prouinciã ſuſceperant. Certe in promptu eſt unde peti poterat uera lectio, nimirum ex Gellij lib. xix. cap. vij. quẽ hoc loco ſequi non pœnitebit.

Eadem, 60. Si malos imitabor, tum preciũ) Legendũ imitabo, noue, pro eo quod nunc uſitatius imitabor dicimus, & dabis pro dabit, ut legit Nonius lib. de contarijs generibus.

1363.15. Iuſſi magnis ad mmoriã.) leg. Ius imagnis ad memoriã, etc. Et uer. 34. In explanãdis præſſior.) Alij, in expli-

1364.8. Cuius uultu ac facie) In dictione honor, addi (cindus. tur, cum. Cuius cũ uultu ac facie. Et uer. 39. Dele illud, Varro ſeſquiulyſſe nam ex eo huc aſſutum eſt quod paulo poſt ſe

1366.53. Quid opus eſt lolio? etc.) Vulgo (quitur ijſdẽ uerbis. apud Ciceronẽ ſic ſcriptum cõperi: Quid opus eſt Lollio? nemo hoc neſcit: nemo tuorũ amicorum: nemo abs te interrogatus nunc ſe primum dicet audire.

1367.19. Nõ ſubtilijs ac plaudis et ab aratro poſcis aſtrictam coronã.) Alibi in dictiõe, mirius, ſic legitur: Subſilis ac plaudis & ab aratro poſces ſtuam. oro nunq d enim hoc mirius?

1368.26. Deſiluiſſe ferũt. Vulgo, diſſiluiſſe. Et uer. 35. Intonuit nemus et ſyluæ intonuere.) Alij, Et ſyluæ iſonuere profundæ

1369.26. Itẽ eſt habendũ religioni nocentem.) In uulgatis Ciceronis libris hoc diſtinctius, perfectiuſq; ſcriptũ inuenitur, in hunc modũ: Nec tamen ut hoc fugiendũ eſt, ita habẽdũ eſt religioni contrarium, innocentem aliquando, impiumq; defendere.

1370.10. Forenſes decernunt.) Ita legitur et in uerbo referre.

Et uer. 36. Contemptũ cum me ruperim, ſumma omnia fecerim.) In dictione contenturũ hic locus repetitur, hoc modo: Tu Lucilium credis contenturum cum me ruperim, ſumma omnia fecerim?

Eadem, 45. Spectandum ne cui nam illud det, neq; roget.) leg. Spectandum ne cui annulum det, neq; roget.

Et uer. 55. Quis unquã leges præter hunc tragicus.) Vulgatior lectio res habet nõ leges, atq; ita legitur in dictione hilare. Quis unquã res præter hunc tragicus penè comicæ, triſtes remiſſe, ſerias hilare?

1371.8. Cyrillum quendã.) Hic in codicibus impreſſis in Cicerone, Cyrſilus appellatur.

Et uer. 52. Sublataq; dextra coruſcat.) leg. Sublataq; procul dextra connixa corruſcat.

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 cõuiuij purpurã ſufficiunt.) Hic libenter fungar ut Horatius ait uice cotis, acutũ reddere quæ ferrũ ualet ex ors ipſa ſecandi. Nam cum nodũ non poſſim diſſecarè, poſſum tamen oſtendere uiam, qua id non incommode fiat. Eſt aũt ex uerbo imbuere, ubi hoc Ciceronis teſtimoniũ recenſetur, ſed non ſine mendo atq; ideo minus tutum pronunciare. Verba eius ſubſcribam: Vt inquit, qui purpuram uolunt, ſufficiunt prius lanã medicamentis quibuſdam, ſic literis talibuſq; doctrinis ante excoli animos & ad ſapientiam concipiendam imbui & præparari decet.

Ibidem uer. 5. Caput obnubito, arbori infelici ſuſpenditur.) 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 uenire.) Fort. haud facile uenire.

1375.8. Varro Eumenidibus) Hæc Varronis ſatyra aliter alio atq; alio loco citatur. Aeditio Aſulana ferè ſemper habet Eudæmonibus, ubi in alijs Eumenidibus ſcriptum erat, nonnunq̃ promiſcue in Endymionibus. ne quis imprudẽs impingat.

Item uer. 43. pro eripi quidam legunt erigi.

Eadem, 32. Vt neq; ſpuerentur, neq; emungerentur.) Alibi ſcriptũ repperi ſpuerẽt, niſi noue ſpuerẽtur uſurpauit pro ſpuerent, quemadmodũ facit in emungerẽtur pro emungerent, ut annotauit Nonius libro de cõtrarijs generibus uerborũ.

1376.23. Sella ſurgere.) Quibuſdam additur præpoſitio, de ſella ſurgere.

1377.29. Subducta eſſet ad Cythæum.) Rectius Gytheum, quẽadmodũ legitur & in libris Ciceronis, per g literã & ei mediam. Nam græce id nauale γύθειον dicitur.

Eadẽ, 32. Et propoſita cito non debuit pari) Legendum, ut puto: Propoſita ceto, non debuit patri ſuo homini ſtupidiſſimo.

1378.13. Hæc malos annos, multoſq; lõginque.) longinque leg. non longeq; autore Nonio in dictione longinque.

Et uerſu. 16. additur à quibuſdam, res, ſi ad perniciem patriæ res ſpectabit.

Item uerſu 58. pro morando, morantem legunt.

1379.23. Latere pendẽs, ſaxa ſpargẽs.) Cicero Thuſculanarũ quæſtionũ libro primo hũc locũ nõ ex Lucilio, ſed ex Ennij Thyeſte citare uidetur, ut & ſtilus ipſe neſcio quid tragicũ ſonat. Verba Ciceronis eo quo dixi loco ſi ſe habẽt: Execratur luculentis ſanè uerſibus apud Ennium Thyeſtes, primũ ut naufragio pereat Atreus. Durum hoc ſanè. Talis enim interitus non eſt ſine graui ſenſu. illa inania: Ipſe ſummis ſaxis fixus aſperis, euiſceratus latere pendens ſaxa ſpargens tabo & ſanguine atro.

Eadẽ, 41. Cœlius annalium li. i. Et Latini ſubmixo animo.) Iterũ Cœlio tribuit, quod Gellius Qu. Claudio.

1380.6. Leg. protulit his uocibus.

Et uerſu 20. Et regere, qui foſſione terrã fumare calentem.) Lege. Et recenti foſſione terram fumare recalentem. Sic

enim habent impreſſi codices.

3181.18.Trahere.)Hic à quibuſdã additur uerbũ dare,quod interpretetur illud: Et ſorte trahebat.Verũ Seruius accipit trahebat pro educebat.

Eadem,36.Quæ nõ ſpectans ſpectandi ſtudioſe.)Credo potius legendũ,ſpectans ſpectandi ſtudio, ſed hominis tetri impulſu.Et uer.52.Quante poſt multas tueor tempeſtates.)Supra legit:poſt multis uideo tempeſtatibus,ut alibi monuimus.

1382.4.leg.aut mihi in mundo.

Et uer.26.Quæ barbara India tollere uaſtior.) Verbum tollere redundat. Apud Ciceronẽ Thuſculanarũ libro quinto hoc tantũ inuenio,quod ad hunc locũ attinet:Quæ Barbaria,India uaſtior aut agreſtior? in ea tamen gente, primũ ij qui ſapientes habentur, nudi ætatem agunt & Caucaſi niues 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.Vltimũ in amicitia putauit.)In codicibus impreſſis apud Ciceronẽ inuenio duntaxat,quod Pythagoras uult in amicitia.Tanta eſt exemplariũ inter ſe diſſidentia.

1384.7.Quaſi ſi me ad id beneficium accerſeres.)In quibuſdam legitur:Quid ſi nihil ad id beneficium adderes.

Eadem,20.Venire,imminere.) Hic quidã 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 uirtutẽ 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 et ſubhorreſcre legitur,et 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.

1389.26.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 decemuiri uendent.

Et uer.31.Nã peruicacẽ dic.eſſe.) alij,Nã peruicacẽ dicis me eẽ.

1390.35.Niſi portenta,anguesq; uolucres.)Idẽ & lib.de indiſcretis generibus,niſi quod in librorũ numero non conuenit.

Et uer.40.Num nam cælatus in manu dextra ſcyphus etc.) Hoc citatur & in dictione dolitus.

1391.14.Nec tamem ut hoc fugiendũ.) Huius meminimus ſuperius lib.de uaria ſignificatione ſermonũ in dictione religio.

1392.7.Vbi graues paſcantur & pauonum greges.)Hic deeſt uerbum alantur.Nam ubi alioqui eſſet illa differẽtia 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. xyi.capite decimoquarto.

Item uer.45.Matronæ & matreſamiliâs.) Ex eodem libro xyiiij.capite ſexto.

1393.8.Inſaniam enim cenſuerunt inconſtãtiã.) Hic obiter corrige hunc locum apud Ciceronem in libris Thuſcu.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 quædã ab his quæ citat Nonius ut nonnihil diſcrepant,uerũ quærendi faſtidiũ lectori adimam non grauabor ea apponere.Qui fortis eſt inquit,idẽ eſt fidens,quoniam confidens mala conſuetudine loquendi in uitio ponitur,ductum uerbũ à confidẽdo,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 et ideo obſcurior.Repetã igitur uerba aliquot ex ijs libris,qui adhuc extant de re ruſtica,quo ſenſus magis illuceſcat. Ea ſunt huiuſmodi: Et quæ ps arbuſti ac uineæ magis aprica prius debet deſcẽdere de uite.In uindemiã diligẽtius uua nõ ſolũ legitur ad bibendũ,ſed eligitur ad edẽdũ.

Eadẽ.45.Squalido auro & purpura textæ.) Gellius libro ſecundo,capite ſexto legit:purpura prætextæ, quo loco multa diſſerit de ſqualore & ſqualere,

1395.19.quidam legunt,tendat unicæ clauſos.Et uerſu 46.pro iucundum,ineundem.

1396.9.Doctorũ autoritas) alij,ueterum autoritas.Et uerſu 17. In quibus libis ſacraturi.) Supra in dictione citrus indicauimus hunc locum corrupte legi,poſſe autẽ ſic utcunq; reſtitui: In quibus libyca citrus,faſceis cingit forem.

Eadem,33.Item tragici prodeunt capite.) alij,iterũ 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 gradiẽs clamor nullus euidẽtius explicat & corrigit quàm is unde ſumpta ſunt.Is eſt autẽ A. Gellius Noctium ſuarũ libro xi. capite xxyi. ubi candide & erudite ſanè defendit Saluſtium à calumnia,qua eũ calumniari conatus erat Aſinius Pollio,quod tranſgreſſum pro transfretatione,& tranſgreſſos pro ijs,qui trãs fretaſſent poſuiſſet.Salluſtij uerba ſicut extant apud Gelliũ, ex quibus Noniani codices emẽdentur aſcribã.Itaq;,inquit,Sertorius,tenui præſidio relicto in Mauritania,nactus obſcurã noctem,æſtu ſecũdo, furtim, aut celeritate præliũ in tranſgreſſu conatus eſt. Et paulo poſt de ſcaphis:Earũ aliæ paululũ progreſſæ nimio ſimul,& incerto onere,cũ pauor corpora agitauerat, deprimebantur.Et quod ſeqtur ex Lucretio:Præterea pauit uox, &c.ſic legendũ 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 & roſtrũ labe,atq; hoc zeferiat.)Si coniectura uti phas eſt in re,ut ita dicam penè ἀνεικάσῳ,libens legerem: Arripio,& roſtrum labeasq; hocce feriatim percutio denteſq;.

1398.17.Si albus hic capillus hic uidetur neutiq; etc.)Vulgata Plauti æditio habet:Neutiquam ibi ingenio ſenex ineſt, & amuſſitata indoles,non emuſſitata,quãquam hoc refragante Feſto Pompeio.

1399.31.Neque quas agipennes.) Mihi magis arridet ut legatur agilipennes,uenuſtiore & magis apta compoſitione.

1400.8.Et Plautus remos nauium pedes dixit.)Id ubi dixerit cõpertum non habeo,niſi forte in menæchmis illo uerſu: Adſeruatote ſultis nauales pedes.

Et uer.34.pro pacatos,legitur & placatos.

Eadem,uerſu 46.Et famularent perpetuere.) Lege,famulanter pete,quod ex dictione famulanter probari poteſt.

Et uerſu 52.Et iam abſoluto faſtigium imponitur.)In libris impreſſis nõ multo ſecus legitur.Sed quoniam,inquit, operi inchoato,propè tamẽ abſoluto tanquam faſtigiũ imponimus.

Et item uerſu 54.Vir bonus Alexãdria Rhodum.) In ijſdẽ libris habemus,ab Alexandria profectus,Rhodum &c.

1401.15.Agiu grundibant dixit grauiter &c.)Huic loco non nihil,opinor, lucis accedet, ſi Diomedis grãmaticorum 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 hominũ eſſe grunnitum.

1402.17.Rure puella rogat audio.) Alij rure uirido. Et uerſu 27.lege:Septem numero.

Item uerſu 46.) Dum luctat detraxiſſe Huius nec meminit Donatus,nec interpretum quiſquam, ſed ubiq; inuenio luctatur,paſſiua uoce.

Eadem,uerſu 20. Elegantes non ſolum in conſuetudine.) Hoc & ante eum annotauit Gellius lib.xi.capite ſecũdo, ſi quis his non contentus plura deſideret.

Eadem,uer.36.Magiſtratus grauatim ſeditionibus ſanguinolẽtis.)Scio hunc locum alicubi ſic referri,à Sipuntino noſtro. Itaque propter amorem imperij magiſtratus gradatim ſeditionibus ſanguinolentis urbem turbauere.

Eadem,uerſu 54.Heu me miſerũ,interij,pergunt lauare.) Secus citatur hoc teſtimoniũ in uerbo lauit pro lauat. Heu me miſerũ,inquit,lauere ſanguine.Et mox: Pater ut cruore lauere.) Aliter legitur & hoc,eo,quem iam nominaui,loco.

1403.10.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,legẽdũ uidetur, qui ſine fruſtis uentrem fruſtrarent ſuum.

Eadem,uer.47.Ita erat glorioſus.)Alij,guloſus.

Et uerſu 34.Pomponius Cretula:Vel petiture.)Melius forte ſic:Pomponius Cretula,uel petitore:Bene eueniat &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 deſcendi poſſe per eliſionẽ s literæ, qua utuntur tam ueteres poëtæ quàm recẽtiores.Nam ſic omniũ conſeſu 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 hera.) θεῷ ἥρᾳ, hoc eſt deo Iunoni.

Eadem,uer.46.Odyſſeam Homeri ruminari incipis.) Vide dictionem recipere.

1407.12.Regnum potitur trãſmiſſu patris.)Alij,promiſſu patru.Et uerſu 28.Luna expectans Adria.) Sipuntinus, neſcio unde expiſcatus,hoc ſic legit: Expectant itiner longũ ſermone leuare.

Eadem,uer.59.Nam lib.ij. Quæſtuis.) Leg.M.Cato libro ſecundo:quæſtuis cauſa &c.

1408.3.Quod parum aduorti.)Alij,quod parum diuorti. Et uerſu 17.Quia hos dies compluſculos.Itẽ 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 quidã,pernicij apud Ciceronẽ excudi curauerũt.

1409.13.Vtinam unicam mihi antiſtitam.)Hunc ſequutus,opinor Marcus Tullius,antiſtiſtas ſacerdotes fœminas dixit, nõ antiſtites,actione in Verrem quinta,in hanc ſententiam:Poſtridie ſacerdotes Cereris,atq; illius fani antiſtitæ, maiores natu,probatæ ac nobiles mulieres &c.quod tñ,ut nouũ aliquod & prius inauditũ uerbum à Cicerone uſurpatũ annotauit Gellius.Vſus eſt & ea uoce Plautus in Rudente dicens:

Qui propè hic adeſtis,quiq; auditis clamorem meum,
Ferte ſuppetias,qui Veneri,ueneriæq; antiſtitæ.

Eadem,uer.27.Ne ſe humum uideant.) Alibi,ungulis nitẽs humu. Et uerſu tricæſimotertio, pro ſcirpiculis quidam legunt ſportulis.

Eadẽ,uer.38.Qui ſe agri cultione oblectabantur.) Vulgati codices ſuo more nihil minus quàm antiquitatem reſipientes, ſic habent:Num igitur ſenectus eorum miſerabilis fuit,qui ſe agriculationem 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 diſplicentia &c.) Diſpicientia legendum, ſi Nonio credimus,qui libro de indiſcretis generibus ſcribit deſpiciẽtiam noue pro deſpectu uſurpaſſe Marcũ Tullium.atqui deſpicientia etiam num ſcriptum comperi in libris typis excuſis.Item uer.19. lege inſita ferocitate.Et uerſu 56.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 legendũ 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 locum 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:uictu præponis honeſto.Sic enim legit Gellius libro quarto,cap.xyi. Item uerſu 42.pro diſcæderent, alij legunt deſcenderent.

1415.18.Ego miſſo clandeſtinorum.) Hoc in alijs ſic ſcriptum inueni:Miſſo clandeſtino rumpi, & torquere matura monſtrat.Et paulo poſt,pro litoribus,lictoribus.

Eadem,uer.36.Veſtē ſqualam & ſordidam.) Squalam legendum non ſqualidā ſuperius oſtēdimus.Itē uer.42.Laueret ararū aggerem.) Vide num legendū ſit arenarū aggerē.

1416.14.Vt quæ egi, ago uel axim,uerrūcent bene.) Hanc ut lectionem ſequerer in cauſa fuit quod in uerbo auerruncare aliq̄t ſimile quale hic legitur colligi poteſt.

Eadem,uer.40.lege:Video diripis primiter de pannibus, niſi mauis,eripis,quod alibi ſcriptum erat.

1417.6.Pompo.præfecto : Morū pater.) Sic malim diſtingui: Pompo.præfecto morū:Pater adeſt,negato hic me,operibo caput.Et uerſu 20.Quando plus ſapiui.) Hanc lectionē laudat & Priſcianus.

Eadem,uer.28.Soluerit pro ſolutus.) Imò pro ſolitus ſit, mea quidē ſententia,ut ex Cœlij uerbis propemodū colligi poteſt. Quod autē ſequitur fidebo,non uidebo legendū eſſe, apertius eſt quàm ut declarari debeat.

Eadem,uer.31.Homo ad prætorē uenit deplorabundus.) Plautinum exemplar ab Aſulano æditum habet:Homo ad prætorē plorabundus deuenit.Rurſum uerſu ab illo tertio: Qui oſſa ac pellis totum ita macet.) Legēdum,ex eodem codice: Qui oſſa atq; pellis totus eſt,ita cura macet.

Eadem,uer.41.De animo feciſti humaniter.) Legendū 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 cōpluſculis locis citatur,Lucilius uero ſatyras ſcripſit. Idem uerſu 45. Portarum clauſtra cupiret.) Sic legit & Priſcianus libro de præteritis uerborum.

1418.7.Auariter illi nos largimur.)Mirū ni largiter pro largimur legendū ſit,ut contraria inuicē reſpondeant. Et uerſu 30.Et pro beneficio largi atq; ampliter.)Largi uerbum eſt hoc loco nō nomen,ut paulo ſuperius annotauit Nonius.Itē uerſu 57.Quoniā æquiter ſententiæ fuere.)Hic addunt nōnulli,pronomen,quoniā 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 necum iſthæc memorare meminit.

1420.4.Trabem ergaſtulo.) Huius loco legendum Pomponius Ergaſtulo aut certe ex integro addendū Pomponij nomen, ſi trabem ad ſuperiora pertineat.Nā in dictione rarenter,& uerbo uillicari hic locus nominatim citatur Pomponij nomine.Et uerſu.51.Summam gloriam eurotis ſines.) Apparet legendum,euerti ſines?

1421.2.In Theſpiadū ore derepente.) Lege: in Theſpiadum oro,derepēte.Et uer.decimo:Aemilius Macer in theogonia.) Mihi non ſatis conſtat an idē ſit hic Macer cū 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:q̄d de aſcriptius?Et uerſu 55.In alio loco idem:Later quē conquadrauit regius.) In alio loco,ideſt,in ἐκατόμβῃ, περὶ θυσιῶν, ut ſuperius citauit in dictione,later.

1422.19.Vti qui purpuram uolunt.) Lege:ut hi qui purpurā uolunt.Sed de hoc nonnihil in uerbo ſufficit.

Eadem,uer.35.Hanc dat diem.) Alij,hanc dicit diem.Et uer.58.Cœnā iſti dabat apud uillā in Tyndaritano.) Hoc ſuperiori libro paulum alio ordine recenſuit.Cneius, inquit, Pompeius,cum filio q̄ fuit in Tyndaritano,cœnā iſti dabat. Item uer.60.Stabat pro templo,& capitolia celſa tenebat.) Secus ſentit Seruius.Stabat pro templo,inquit,id eſt pro defenſionem templi.Nam ante templū non procedit, cum obſeſſus intra templum eſſet.

1424.27.σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον.)De his multa argutatur Gellius lib.ſexto,capite ſecundo,& rurſum libro duodecimo,capite primo.

1425.19.Vilemq; phaſelū.)Nonianæ interpretationi ſuffragatur idem Seruius,eundem locum Virgilij enarrans.Vilem, inquit,ideſt abundantē,nam omne quod abūdat uile eſt.Et uerſu 32.Legatos repetitum mittebant.)Hic alijs additum erant.res,legatos res repetitum mittebant.

Eadem,uer.37.Atque atq; aſcendit muros.)Sic enim legendū, geminata atq; particula,ut docet Gellius lib.x.cap.ultimo.

Eadem,uer.57.Sertorius Parthis turbam orātibus.)Superius monuimus pro Parthis turbam orantibus, alibi ſcriptum fuiſſe ſemel aut iterum: Sertorius fortis 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,ideſt calida rapiūtur dicta ſcribit.Vnde uideat lector,utrum,hæc autorū inter ſe diſſentio iudicio'ne an librariorum uitio nata ſit.

Eadem,uer.54.Polyphemus ducentos Cyclopes coclites.)Crinitus aliud forte exemplar nactus legit:Polyphemus ducentos Cyclops longus pedes.

1427.25.Lenunculus.) Quidam hic pro lenunculo,renunculum legere malunt, quod nauigij genus eſt, cuius meminit Gellius lib.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:Armamēta tamen,malum.Et uerſu 58.Qui pro gubernator 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 tuniculam induam.) In uulgatis Plauti exemplaribus habetur : Quid erat induta ? an regillam induculam an mendiculam?Impluuiatam,ut iſtæ faciunt ueſtimentis nomina.

Ead.45.Præterea quod intellecto &c.) Sipuntinus haud ſcio quo exemplar ſecutus,legit:Quas nunc in foro, prius ēt in lecto habebant togas.

Eadem,uer.10.Tunicam rallam.) Hunc locū ex Plauti Epidico, quandoquidem ad uerbum penè interpretatur Nonius, non alienum fuerit ſub ſcribere,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 obiter corrige illud uer.29. Supparū autem ſubnimium eſt,& alia quædam in eodē libro.Item uerſu 62. lege ius imaginis.

1430.9.nihilo magis dicere.) forte legendū,decere.Et uer.26 En combomata genera ueſtiū puellarum.) Iulius Pollux lib. ὀνομαστικῶν quarto,ſcribit ἐγκόβωμα ueſtis genus fuiſſe, q̄d ſerui exomidi ſuperinduerent.

1431.13.Libero ſimpuuio uinitari.)Inuitari legendum apparet,atq; ita habebant quidam codices.

1432.42.crocotis,malatijs.)Legēdū,manicis,mortualibus etc. 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.flammearij,uiolarij,coriarij.) Plautini,codices,quos quidem uiderim,pro coriarij conſtanter habent, carinarij, atq; ita legunt Plautini interpretes,& ipſe Nonius in dictione Flammeus.

Eadem,28.Et ſi quē tuorū affectum mœrore.)Apud Ciceronē afflictum legitur.Itē uer.34.primū ocinum farracinā.)Si quid credimus æditioni illi quæ Varronis nomine circūfertur de re ruſtica, ſic legendū eſt hoc loco:Omne pabulū,primum ocymum.farragimen,uitiā,nouiſſimum fœnum ſecari. Ocymū dictum à Græco uerbo ὠκὺς quod ualet cito.Similiter quoq; ocymum in horto.

Eadem,38.Varro antropopuli.) Credo legendū id quod ſæpe occurit,ἀνθρωπουργία. & uer.56. Vino addito lora paſſi uocare cœperunt.)For.lora,paſſum uocare.Et mox,ad folliculos rei,quos.)leg.ad folliculos reliquos.

1434.16. ἀμουμενεῖσε περὶ μαρτυρίας.) Hic titulus ſatyræ alibi ſic ſcriptus erat,ἀμουμετις,περὶ φιλαργυρίας,et rurſus alibi,περὶ ἀμότου φιλαργυρίας.

1435.9.Vigilius 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.prætergrædiebantur.) & uer.7.legendū ni fallor,pluteos propius collocatis harpagis, quandoquidem de machinis ſit mentio.

CASTIGATIONVM IN NONIVM
MARCELLVM FINIS.

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1.9.17.25.33.41.49.57.65.73.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.Z.Aa.
Omnes ſunt quaterniones præter.73.quinternum,& Z.ternum.

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